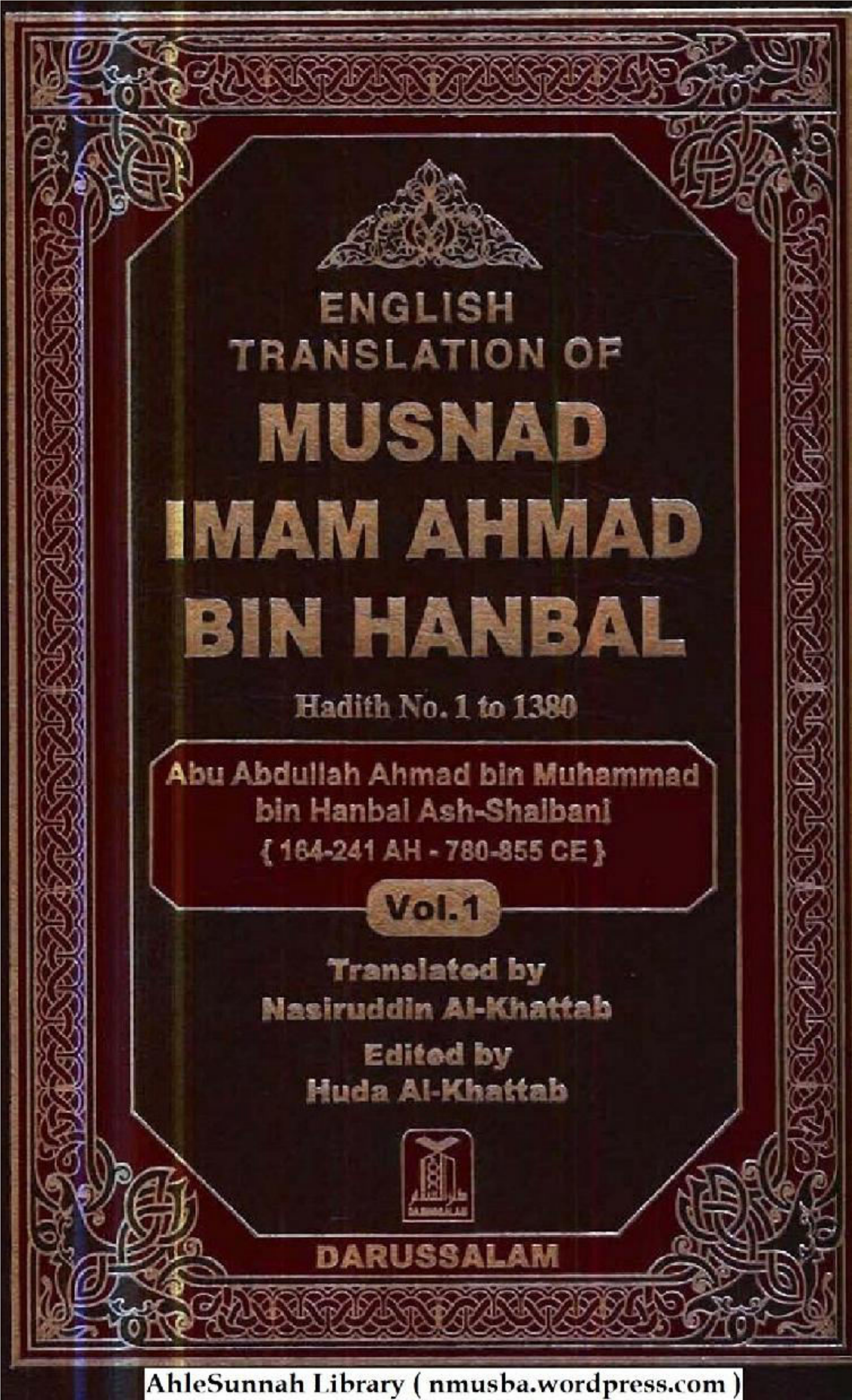
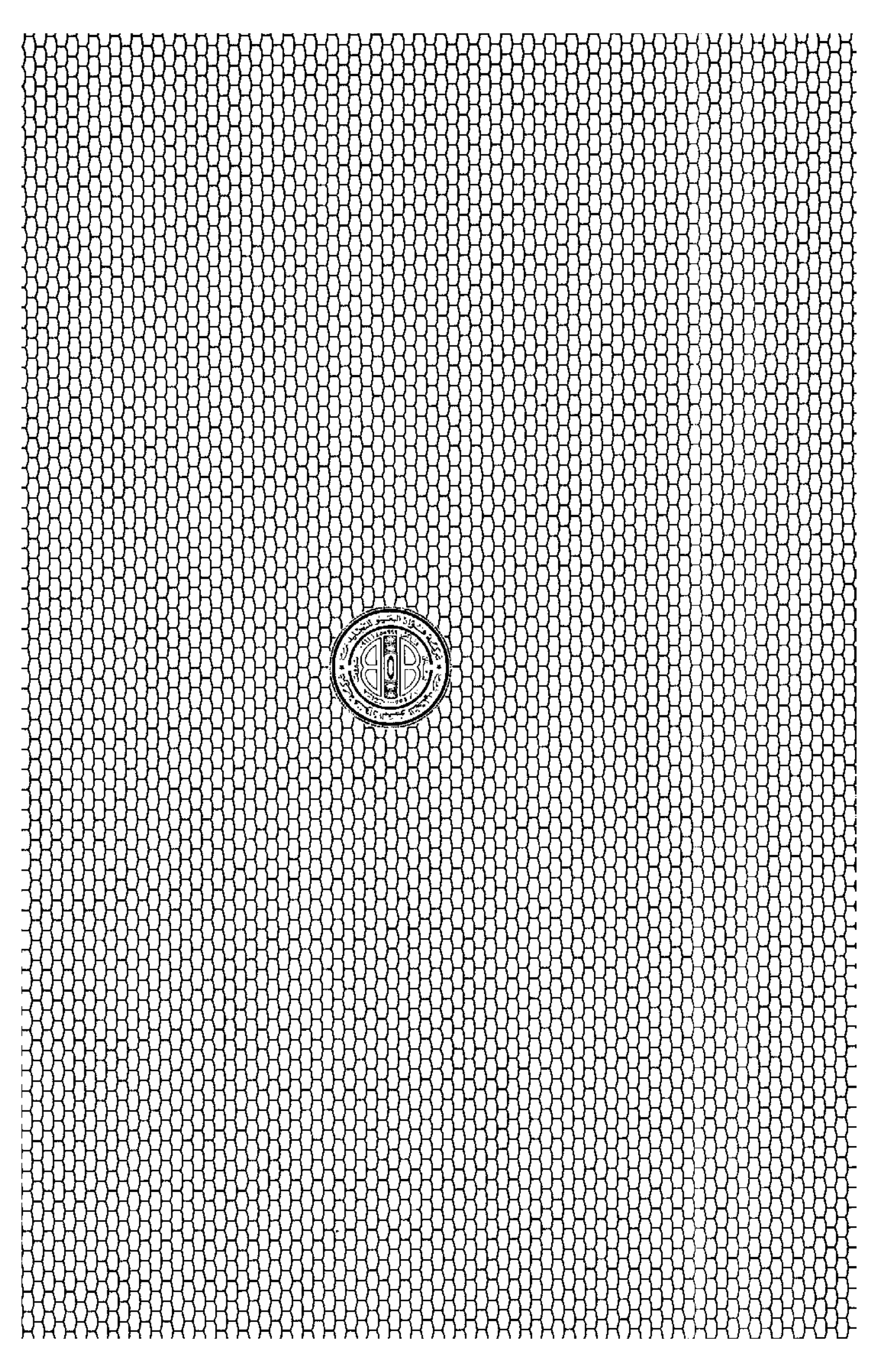


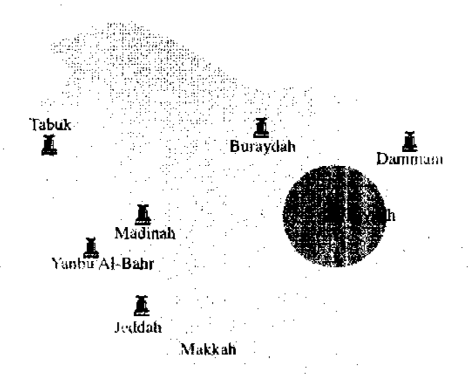
ENGLISH
TRANSLATION OF
MUSNAD
IMAM AHMAD
BIN HANBAL
Hadith No. 1 to 1380
Abu Abdullah Ahmad bin Muhammad
bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }
Vol. 1
Translated by
Nasiruddin Al-Khattab
Edited by
Huda Al-Khattab
DARUSSALAM





Musnad
Imam Ahmad bin Hanbal (رحمه الله)

{ 164-241 AH - 780-855 CE }







DARUSSALAM

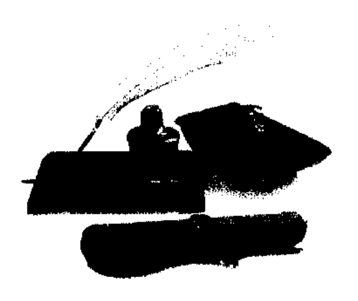
YOUR AUTHENTIC SOURCE OF KNOWLEDGE

HEAD OFFICE

Prince Abdul Aziz
Bin Jalawi street.
P.O.Box: 22743,
Riyadh 11416
K.S.A.
Tel: 00966 -1- 4033962
00966 -1- 4043432
Fax: 00966 -1- 4021659
E-mail:
info@darussalam.com
darussalam@awalnet.net.sa
Website:
www.darussalamksa.com

K.S.A. Darussalam Showrooms:

- **Riyadh**
  Olaya branch:
  Tel: 00966-1-4614483
  Fax: 4644945
  Malaz branch:
  Tel: 00966-1-4735220
  Fax: 4735221
  Suwaydi branch:
  Tel 00966-1-4286641
  Suwailam branch:
  Tel & Fax:
  00966-1-2860422
- **Jeddah**
  Tel: 00966-2-6879254
  Fax: 6336270
- **Madinah**
  Tel: 00966-04-8234446,
  8230038 Fax: 04-8151121
- **Al-Khobar**
  Tel: 00966-3-8692900
  Fax:00966-3-8691551
- **Khamis Mushayt**
  Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr**
  Tel: 0500887341
  Fax: 8691551
- **Al-Buraida**
  Tel: 0503417156
  Fax: 00966-06-3696124



ENGLISH TRANSLATION OF

Musnad
Imam Ahmad bin Hanbal (رحمه الله)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

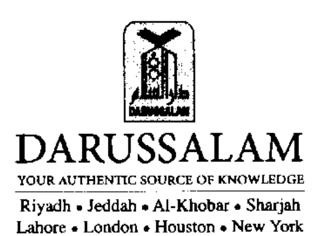
Volume 1. (Hadith 1 to 1380)

Ahadeeth Edited, Researched and Referenced by

DARUSSALAM

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab





In the Name of Allah,

the Most Gracious, the Most Merciful



King Fahd National Library Cataloging-in-Publication Data

Bin Hanbal, Imam Ahmad
Musnad Imam Ahmad Bin Hanbal./
Imam Ahmad Bin Hanbal. Riyadh, 2012
3V.
ISBN: 978-603-500-107-6 (Set)
978-603-500-108-3 (vol.1)
1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-Criticism, Interpretation, etc. I-Title
922.584 dc 1433/3700

L.D. no. 1433/3700

ISBN: 978-603-500-107-6 (set)

978-603-500-108-3 (vol.1)



Contents





Publisher's Note



One of the noblest and the most important aims of Darussalam is to publish books of *hadeeths* (Prophetic narrations). From the very first day of its inception, Darussalam desired to publish translations of books of *hadeeths* along with translations of the meanings of the Qur'an in important languages of the world.

By the grace of Allah, Darussalam has completed twenty-five years and during these long years, we have published, by the grace of Allah, as many as fourteen hundred books. We started with Riyadhus-Saliheen, which we translated into English and other languages, followed by Bulughul-Maram. Then we published, in quick succession, English translations of the six canonical books of *hadeeths* (Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) in 38 volumes - a momentous and pioneering achievement admired by lovers of *hadeeths* worldwide. This was a unique achievement in Islamic history in that this was the first time the six canonical books of *hadeeths* were published along with their English translations.

The four Sunan books (Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) were also documented, referenced, graded and accompanied by footnotes (where necessary).

In the meantime, many a friend of mine asked me to publish the English translation of Musnad Imam Ahmad, the largest collection of *hadeeths*. In fact, I had already pledged to Allah that if I stayed longer in Saudi Arabia, I would surely undertake this work as soon as I got a chance to do it. The Musnad of Imam Ahmad is a reliable and authoritative work containing over twenty seven thousand (27,000) *hadeeths*. The execution of this project was no easy task. In fact, the project exceeded our resources but we relied on Allah and started the work.

The most important part of this work was to research, document, reference, and authenticate the Arabic text of Musnad Ahmad. To this end, we formed a committee of eminent *hadeeth* scholars in Pakistan, who prepared a methodology to fulfill the task after prolonged consultations. Of special note among these scholars are Shaikh Irshadul-Haq Athari, Hafiz Mas'ood 'Alam, and Hafiz Muhammad Sharif. Under the supervision of these distinguished scholars an eight-member committee drawn from the *hadeeth* section of the Lahore branch of Darussalam Research Centre set about researching, referencing and authenticating the text of Imam Ahmad's Musnad and finally completed this task, by the grace of Allah.

- The following are the distinctive features of this momentous work:
- The words of the Prophet have been highlighted within brackets.
- Each *hadeeth* is accompanied by a commentary determining its degree of authenticity, i.e., detailing whether it is authentic, weak, and so on.
- We have specified and referenced which narrations of the Musnad are also found in Al-Bukhari and Muslim.
- To authenticate the text further, we have compared the texts of *hadeeths* as found in Al-Mawsoo'atul-*Hadeeth*iyyah researched and published in 45 volumes by Mu'assasatur-Risalah with those of the Maimaniyyah manuscript - the oldest manuscript, and one highly esteemed by scholars - as well as with other authoritative versions. In the course of our authentication, we identified volume and page numbers of the Maimaniyyah manuscript and specified where and in what way the Maimaniyyah manuscript differs from our version, in footnotes.

- The verses of the Qur'an occurring in the texts of *hadeeths* have been placed within decorative brackets and referenced.

- Each *hadeeth* is accompanied by words, raji' (refer) and unzur (see) followed by *hadeeth* numbers indicating where that particular *hadeeth* has already occurred and where it will occur again.

- Another distinctive mark of the Darussalam version setting it apart from other current versions is that we have identified Ziyadat (the additional *hadeeth* which Imam Ahmad's son, Abdullah, narrated from persons other than his father) and *Wijadat* (the *hadeeth* which Imam Ahmad collected and wrote from other sources), by means of special signs preceding the *hadeeth* number. Moreover, we have also identified the narrations jointly shared by Imam Ahmad and his teacher or some other narrator.

  Those signs are:

- the sign indicating Ziyadat
- the sign indicating Wijadat
- The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.
- Points and pauses (symbols of stops or *rumooz waqf*) have been given according to the specific style of writing (*manhaj khatti*) followed by Darussalam.

The scholars who contributed to the completion of this great project are Shaikh Khalid bin Basheer, Shaikh Qari Khubaib Ahmad, Shaikh Uthman Muneeb, Shaikh Hafiz Muhammad Asif Iqbal, Shaikh Mukhtar Ahmad Ziya', Shaikh Ghulam Murtaza, Shaikh Abdur-Ra'oof, and Shaikh Muhammad Ibrahim. They deserve thanks on behalf of Darussalam and the readers in general and we ask Allah to reward them for their efforts, *Ameen*. Mention should also be made of Hafiz Abdul-Azeem Asad, the Director of the Lahore branch of Darussalam, and his team of devoted workers. Without their untiring efforts, this project could not have seen the light of day. I am indebted to all the people who contributed one way or the other to the completion of this monumental and blessed project.

The English translation of this book of *hadeeths* was, no doubt, a difficult and laborious task which was undertaken by Br. Nasir Khattab, a resident of Canada, who has been affiliated to the Darussalam Research Center for the past eighteen years. Translating *hadeeths* of the Prophet is a highly sensitive matter and no easy job, and Br. Nasir Khattab, with his extensive experience in this field, having already translated several books of *hadeeths* into English, fulfilled the task to the best of his ability. The editing was done by Sister Huda Khattab, who completed her part of the job with great diligence and devotion.

At present, in the first stage of the project, we are publishing the first three volumes of Musnad Ahmad. In the following three or four years we hope to complete, Allah willing, the entire project, numbering about 18 volumes in all. We have tried our best to translate the *hadeeths* in a simple, easy to understand language because our aim is to reach as large a number of people as possible. Our prayer is that they benefit by it and practice what they learn.

We ask Allah to make this collection of *hadeeths*, which is the most comprehensive of its kind, an invaluable asset for the *Ummah*, a means of their salvation in the Hereafter, and count it among our good deeds on the Day of Judgment. *Ameen.*

Abdul-Malik Mujahid
Servant of the Qur'an and *Sunnah*
Managing Director, Darussalam,
Riyadh, Saudi Arabia
May 2012.



الرقم : ....

التاريخ : ١٤٣٣/٣/٨

المشفوعات : ....





الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ، النبي المصطفى والرسول المجتبى محمد بن عبد الله ، الذي أحيا الله بدعوته القلوب ، وأنار بها السبيل للسالكين ، وعلى آله وصحبه الأطهار ، صلاةً وسلامًا ما تعاقب الليل والنهار ، أما بعد :

فإن الله عز وجل قد اختار من عباده خيرة العلماء الأفذاذ ، وخصهم بنقل السنة النبوية وجعلهم سببًا في حفظها ، مصداقًا لحديث النبي ﷺ : « **يحمل هذا العلم من كل خلف عدوله ، ينفون عنه تحريف الغالين ، وانتحال المبطلين ، وتأويل الجاهلين** » ، فكان هذا من فضله سبحانه على هذه الأمة أن حفظ لها دينها فلله الحمد على عظيم الإنعام ، وكان على رأس هؤلاء الأئمة العدول الصحابة الأخيار ، الذين تلقوا الوحي من فيّ رسول الله ﷺ ، وأخذوا عنه سنته كفاحًا من غير واسطة ولا ترجمان ، ونقلوها إلى من بعدهم من التابعين مع الحفظ والإتقان ، فنقلها التابعون إلى من بعدهم و حتى جاء زمن التصنيف والتدوين ، فدون أئمة الحديث الجوامع والمسانيد والسنن حرصًا على حفظ حديث رسول الله ﷺ ، فلم يدعوا منقولاً عن النبي ﷺ إلا دونوه مع العناية بمعرفة رجال الحديث ، ليتميز المنقول بالإسناد الصحيح .

وإن من أعظم مدونات السنة وكتب الحديث : « المسند » للإمام أحمد بن حنبل ، وقد رتبه على مسانيد الصحابة مبتدئًا بالعشرة ، فصار فيه بيان لمكانتهم وما بذلوه لحفظ حديث رسول الله ﷺ .

وقد أثنى على مسند الإمام أحمد العلماء والمحدثون ، فقد ألف الحافظ أبو موسى المديني كتابًا في خصائص المسند ، قال فيه : وهذا الكتاب أصل كبير ، ومرجع وثيق لأصحاب الحديث ، انتقي من حديث كثير ، ومسموعات وافرة ، فجعله إمامًا ومعتمدًا ، وعند التنازع ملجأً ومستندًا .



١

بسم الله الرحمن الرحيم





الرقم : ....

التاريخ : ....

المشفوعات : ....

ثم أخرج بسنده عن عبد الله بن أحمد بن حنبل أنه قال : قلت لأبي – رحمه الله تعالى – : لم كرهت وضع الكتب وقد عملت المسند ؟ فقال : عملت هذا الكتاب إمامًا ، إذا اختلف الناس في سنة رسول الله ﷺ رُجع إليه .

وقال الحافظ ابن كثير في اختصار علوم الحديث : وكذلك يوجد في مسند الإمام أحمد من الأسانيد والمتون شيء كثير مما يوازي كثيرًا من أحاديث مسلم ، بل والبخاري أيضًا ، وليست عندهما ولا عند أحدهما ، بل ولم يخرجه أحد من أصحاب الكتب الأربعة ، وهم أبو داود والترمذي والنسائي وابن ماجة .

وقال الشيخ أحمد شاكر معلقًا على كلام ابن كثير في الباعث الحثيث : المسند للإمام أحمد بن حنبل هو عندنا أعظم دواوين السنة . وفيه أحاديث صحاح كثيرة لم تخرج في الكتب الستة ، كما قال الحافظ ابن كثير .

ولما كان مسند الإمام أحمد بهذه المكانة العالية عند علماء الحديث ، فقد قام الإخوة في مكتبة دار السلام الدولي بترجمته إلى اللغة الإنجليزية ، وهو مشروع ذو فائدة كبيرة في إيصال سنة النبي ﷺ للناطقين بهذه اللغة ، وبيان الجهود التي قام بها أئمة الإسلام لحفظ السنة والذود عنها .

أسأل الله عز وجل أن يبارك في الجهود ، وأن يرفع منار السنة والدين ، وأن يستعملنا في طاعته وتقواه .

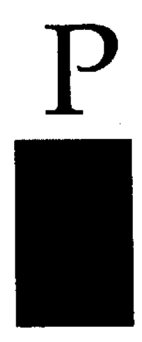
وصلى الله وسلم على نبينا محمد وعلى آله وصحبه .

وزير الشؤون الإسلامية والأوقاف
والدعوة والإرشاد

صالح بن عبد العزيز بن محمد آل الشيخ

Foreword

by Shaikh Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh



Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin 'Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

Allah, may He be glorified and exalted, chose from among His slaves the best of the scholars and gave them the special mission of conveying the Prophet's *Sunnah.* He made them a means of preserving it, in confirmation of the *hadeeth* of the Prophet ﷺ:

"This knowledge will be carried and conveyed by the most upright, who will protect it against the distortions of those who go to extremes, the efforts of those who seek to fabricate lies and the misinterpretation of the ignorant."

It is by His grace to this *Ummah* (Muslim nation) that He has preserved its religion; to Him be praise for the greatness of His blessings. First and foremost among these upright scholars are the noble Companions (*Sahabah*), who learned the Revelation from the lips of the Messenger of Allah ﷺ and they learned his *Sunnah* directly from him without any

intermediary; then they conveyed it in a precise and accurate manner to those who came after them of the Followers (*Tabi'een*). Then the *Tabi'een* transmitted it to those who came after them, until there came the time of writing down and documenting, when the Imams of *hadeeth* compiled the books known as Jami's, Musnads and Sunans, out of keenness to preserve the narrations of the Messenger of Allah ﷺ. They did not omit anything that had been transmitted from the Prophet ﷺ but they recorded it, paying a great deal of attention to finding out about the narrators of the *hadeeth*, so as to distinguish and highlight those *hadeeths* that had been narrated with *Saheeh isnads* (sound chains of narrators).

One of the greatest compilations of the *sunnah* and books of *hadeeth* is the Musnad by Imam Ahmad bin Hanbal, which is organised into compilations of the *hadeeths* narrated by each Companion (*Sahabi*), starting with the 'asharah mubashsharah ("the ten who were promised Paradise"). This highlights their status and the efforts they made to preserve the *hadeeths* of the Messenger of Allah ﷺ.

The scholars and *muhaddiths* praised the Musnad of Imam Ahmad. Al-Hafiz Abu Moosa al-Madeeni wrote a book in which he highlighted the great features of the Musnad. In his book he said: "This book is an important source and trustworthy reference for the scholars of *hadeeth*, as he (Imam Ahmad) selected from the large number of *hadeeths* he came across and the plentiful reports he heard, and he put a great deal of effort into making it a prominent, leading and reliable source. When disputing an issue, it is a refuge and a source of help."

Then he (al-Madeeni) narrated a report with his chain of narrators going back to `Abdullah bin Ahmad bin Hanbal, according to which he said: "I said to my father (رحمه الله): 'Why were you reluctant to write any books, but you compiled the Musnad?' He said: 'I compiled this book to be a reference; if people differ concerning the *Sunnah* of the Messenger of Allah ﷺ, they may refer to it.'"

Al-Hafiz Ibn Katheer said in Ikhtisar 'Uloomil-*Hadeeth*: "... In the Musnad of Imam Ahmad there are a great many *isnads* and texts that are

very much at the level of the *hadeeths* of Muslim and even those of al-Bukhari too, but they are not to be found in their books or one of them, and in fact were not narrated by any of the authors of the four books, namely Abu Dawood, at-Tirmidhi, an-Nasa'i and Ibn Majah."

Shaikh Ahmad Shakir said, commenting on the words of Ibn Katheer in al-Ba'ithul-Hatheeth: "The Musnad by Imam Ahmad bin Hanbal is, in our view, the greatest compilation of *Sunnah*; it contains many Saheeh *hadeeths* that are not narrated in any of the six books, as al-Hafiz Ibn Katheer said."

As the Musnad of Imam Ahmad is held in such high esteem by the scholars of *hadeeth*, our brothers at Darussalam Publishers have undertaken to translate it into English. This is a very beneficial project that will contribute to conveying the *Sunnah* of the Prophet ﷺ to speakers of that language and highlight the great efforts made by the Imams of Islam to preserve and protect the *Sunnah*.

I ask Allah, may He be glorified and exalted, to bless these efforts and raise the banner of the *Sunnah* and of Islam, and to help us to obey and fear Him.

May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.

Minister of Islamic Affairs,
Endowments, Call and Guidance
Saudi Arabia
Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh

Brief *Biography* of Imam Ahmad bin Hanbal (رحمه الله)

Author of al-Musnad (164-241 AH)

Name and lineage

He is the Shaikhul-Islam, one of the prominent scholars, Ahmad bin Muhammad bin Hanbal ash-Shaibani. He was originally from Baghdad. His grandfather Hanbal was one of the supporters of the Abbasid cause, and was the governor of Sarkhas during the Umayyad period. His father Muhammad was a soldier. His tribe was Shaiban, which was known for courage and chivalry. Imam Ahmad was descended from a pure Arabic lineage that coincided with the lineage of the Prophet ﷺ in Nizar bin Ma'dd bin 'Adnan, from (the clan of) Bakr bin Wa'il. His mother was Safiyyah bint Maimoonah, who was also from the tribe of Shaiban, from the clan of Banu 'Amir.

Imam Ahmad was born and raised in Baghdad. He was born in Rabee'ul-Awwal 164 AH. His father Muhammad died young at the age of thirty, and Imam Ahmad was raised as an orphan, which is the reason why he learned to be self-reliant from childhood.

His study of *hadeeth* and his shaikhs

When he finished his primary education (the *kuttab*) and reached the age of fourteen, he began to attend study circles at a higher level of education (in the *deewan*). Then he began to focus on studying *hadeeth* in

179 AH. First of all he studied with Imam Abu Yoosuf al-Qadi. He missed out on studying with Ibnul-Mubarak when he came to Baghdad (he did not meet him because Ibnul-Mubarak had already departed on a campaign against the Byzantines). And he remained close to Hushaim bin Basheer until the latter died (183 AH). In this study circle he also heard of the death of Imam Malik. Then he went to Koofah where he became famous as an authority on reports narrated from Hushaim. He memorised all the books of Wakee', and was held in high esteem by Imam Wakee'. He left for Basrah in 186 AH, where he wrote down three hundred thousand *hadeeths* from Bahz bin Asad (d.197 AH) and 'Affan (d.220 AH).The narrator said: I think he said: and Rawh bin 'Ubadah (d.205 AH). He travelled to the Hijaz in 191 AH and returned to Basrah in 194 AH, where he attended the circle of Sa'eed al-Qattan. Then he went to Wasit, where he learned from Imam Yazeed bin Haroon. He returned to Makkah in 197 AH, where he led a study circle in Masjid al-Khaif and issued many fatwas there when Ibn 'Uyainah was still alive.

His narration of *hadeeth* and *fatwas*

By the time he reached his forties, in 204 AH, he was a prominent figure in the fields of *hadeeth* and *fatwas*, and people began to travel to learn from him. His last journey was in 209 AH, after which he did not leave Baghdad until the time of the *mihnah* (testing) came.

His testing (*mihnah*) concerning the issue of whether the Qur'an was created

Imam Ahmad continued to narrate *hadeeth* and issue *fatwas* until 218 AH, when the caliph al-Ma'moon declared his view that the Qur'an was created and issued orders that the scholars be tested concerning their opinions on this issue. But Imam Ahmad remained steadfast in his view that the Qur'an is the words of Allah and was not created. He was taken to al-Ma'moon in chains, but when he reached ar-Raqqah, news came of the death of al-Ma'moon (218 AH). He was succeeded by the caliph al-Mu'tasim, and Imam Ahmad remained in prison in Baghdad until the death

of al-Mu'tasim in 227 AH. al-Mu'tasim was succeeded by al-Wathiq, who revived the practice of testing scholars with regard to the issue of whether the Qur'an was created. Imam Ahmad isolated himself from people and stayed in his house, not going out to pray or for any other purpose, until al-Wathiq died (232 AH). Two years after al-Mutawakkil became caliph, he issued orders that the testing of scholars be stopped, and he began asking the scholars of *hadeeth* to come to Samarra' to hold study circles in which they would teach *hadeeth*. Imam Ahmad came to Samarra' in 235 AH, but al-Mutawakkil ordered him to go back to Baghdad.

Imam Ahmad had stopped teaching *hadeeth* since al-Wathiq became caliph (225 AH approx.); he did not narrate any *hadeeth* except to his two sons. During this period he was free to narrate this great book, al-Musnad, to his two sons, Salih and 'Abdullah, and his paternal cousin Hanbal bin Ishaq, between the years 225-227 AH. It is known that no one heard the Musnad in its entirety except these three.

In 227 AH, al-Mutawakkil summoned Imam Ahmad to Samarra' again, but the Imam realised that he would be detained there (i.e., he would be forced to remain in the city). He was distressed by that, but as he had no choice but to go to him, he refused to buy a house or to teach *hadeeth*; he had made a promise to Allah that he would not narrate any *hadeeth* in complete form until he met Him, and he did not make an exception from this promise even for his two sons. He began to wish for death; he would say, clenching his fist: "If my soul were in my hands, I would have released it," then he would open his fist. This does not mean that he gave up completely on discussing issues of knowledge; rather he spent the rest of his life discussing *fiqh*, reports and the biographies of narrators, until his death. (Quoted from Tahqeeq al-Musnad, Introduction, P38-45).

Among the things he said when he was being tested during the *mihnah* was: "If the scholar remains silent on the grounds of dissimulation (*taqiyyah*), and the ignorant do not know, when will the truth be manifested?"

Imam ash-Shafi'i said: Ahmad bin Hanbal was a leading scholar in many fields: in *hadeeth*, in *fiqh*, in Qur'an, in asceticism, in piety and in knowledge of the *Sunnah*."

`Abdul-Malik al-Maimooni used to say: "My eyes never saw anyone better than Ahmad bin Hanbal, and I have never seen anyone among the scholars of *hadeeth* who shows more respect for the sacred limits of Allah and the *Sunnah* of His Prophet, if (a report) is proven to be saheeh. And I have never seen anyone more keen to follow (the *Sunnah*) than him."

Al-Marwadhi said: "I said to Ahmad: 'How are you this morning?' He said: 'How would anyone be whose Lord is demanding that he carry out the obligatory duties, and his Prophet is demanding that he follow the *Sunnah*, and the two angels are demanding that he mend his ways, and his nafs is demanding that he follow its whims and desires, and Iblees is demanding that he commit immoral actions, and the angel of death is watching and waiting to take his soul, and his dependents are demanding that he spend on their maintenance?'"

His methodology in issuing *fatwas*

As he (ﷺ) said: "There is no choice but the *Sunnah* and following it. And analogy should only be based on comparing something to an established principle (a precedent from the time of the Prophet ﷺ). But to come to the principle and demolish it and then say this is by analogy - on what basis are you making your analogy?" In other words, he (ﷺ) would reject the idea of analogy and object to it if it was not based on a sound proven precedent.

His respect for the scholars of *hadeeth* is reflected in the following quotation from him: "Whoever holds the scholars of *hadeeth* in high esteem, the Messenger of Allah (ﷺ) will hold him in high esteem; whoever looks down on them will have no value in the eyes of the Messenger of Allah (ﷺ), because the scholars of *hadeeth* are the most knowledgeable about the way of the Messenger of Allah (ﷺ)." From the comments of His Excellency Dr. 'Abdullah bin 'Abdul-Muhsin at-Turki in Tahqeeq al-Musnad, p. 17-18.

Ibnul-Qayyim described the main foundation on which Imam Ahmad based his *fatwas*: The texts (Qur'an and *Sunnah*), then the *fatwas* of the *Sahabah*, then selecting one of the views of the *Sahabah* if they differed, then following a *mursal* or *da'eef hadeeth* (which in his view were valid and were categories of *hasan hadeeths*). Then if he did not find any text concerning the issue, or any opinion of the *Sahabah* or one of them, or any *mursal* or *da'eef* report, he would resort to the fifth option, which is analogy, and he would use it when necessary.

His shaikhs and those who learned from him

His shaikhs numbered two hundred and eighty-odd, as was stated by adh-Dhahabi. He listed sixty-six people who learned from him, and he referred to others when he said: And a great many others besides them Siyar, 11/181). Then he mentioned his senior students who wrote down from him numerous *fatwas* on various issues in many volumes, of whom there were approximately fifty, including al-Marwadhi, al-Athram, Ibn Hani', al-Kawsaj, Abu Talib, his son Salih bin Ahmad and his brother, their cousin Hanbal, Abu Dawood as-Sijistani and Isma'eel bin 'Umar as-Sijzi al-Hafiz. Abu Bakr al-Khallal narrated what these scholars had recorded of the opinions and *fatwas* of Ahmad, and wrote about one hundred of Ahmad's companions. (as-Siyar by adh-Dhahabi).

His death

He was ill for nine days, as al-Marwadhi said, and he died in the morning on 12 Rabee'ul-Awwal 241 AH in Baghdad, where he was buried. He was seventy-seven years old. His funeral was attended by many, as 'Abdul-Wahhab al-Warraq said: "We have never heard of a gathering like it, in the Jahiliyyah or in Islam. The best estimate is one million mourners, and we estimate that the number of women around the graves was sixty thousand." It is through gatherings like this that truth is established, as Imam ad-Daraqutni narrated from Sahl bin Ziyad, who said: I heard 'Abdullah bin Ahmad say: "I heard my father say: 'Say to the followers of innovation: the judge between us and you is the day of funerals.'"

Eulogies and testimony of the scholars concerning him

An-Nawawi narrated in Tahdheebul-Asma' wal-Lughat, as did adh-Dhahabi in Siyar A'lamun-Nubala', from Qutaibah bin Sa'eed that he said: "When Ath-Thawri died, piety died; when ash-Shafi'i died, proper adherence to the *Sunnah* died; when Ahmad died, innovation (*bid'ah*) emerged."

Ibn Ma'een said: "The people wanted us to be like Ahmad bin Hanbal. No, by Allah! We are not as strong as Ahmad and we are not strong enough to follow the way of Ahmad." Ahmad bin Hanbal baina mihnatid-Deen wa mihnatid-Dunya, Ahmad ar-Roomi, p. 15.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

رَبِّ يَسِّرْ وَأَعِنْ يَا كَرِيمُ، وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمْ

مُسْنَدُ أَبِي بَكْرٍ الصدِّيقِ ﷺ [١/٢]

Musnad Abu Bakr Siddeeq ﷺ [1/2]

1. It was narrated that Qais said: Abu Bakr ﷺ stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. We heard the Messenger of Allah say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all."

Comments: [Its *isnad* is *saheeh*]

١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنِي أَبِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلِ بْنِ هِلَالِ بْنِ أَسَدٍ، مِنْ كِتَابِهِ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ أَبِي خَالِدٍ - عَنْ قَيْسٍ، قَالَ: قَامَ أَبُو بَكْرٍ ﷺ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ (المائدة: ١٠٥)، وَإِنَّا سَمِعْنَا رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابِهِ». [انظر: ١٦، ٢٩، ٣٠، ٥٣]

تخريج: إسناده صحيح.

2. It was narrated that 'Ali said: If I heard a *hadeeth* from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu

٢- حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ، عَنْ عَلِيٍّ ﷺ قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَنِي اللهُ

Bakr told me - and Abu Bakr told the truth - that he heard the Prophet) say: "There is no man who commits a sin, then does *wudoo'* and does it well - Mis'ar said: and prays; Sufyan said: then prays - two *rak'ahs* and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him."

Comments: [Its *isnad* is *saheeh*]

بِمَا شَاءَ مِنْهُ، وَإِذَا حَدَّثَنِي عَنْهُ غَيْرِي اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ، وَإِنَّ أَبَا بَكْرٍ ﷺ حَدَّثَنِي ـ وَصَدَقَ أَبُو بَكْرٍ ـ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ـ قَالَ مِسْعَرٌ: وَيُصَلِّي، وَقَالَ سُفْيَانُ ـ: ثُمَّ يُصَلِّي رَكْعَتَيْنِ، فَيَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ إِلَّا غُفِرَ لَهُ». [انظر: ٤٧، ٤٨، ٥٦]

تخريج: إسناده صحيح.

3. It was narrated that al-Bara' bin 'Azib said: Abu Bakr ﷺ bought a saddle from 'Azib for thirteen dirhams, then Abu Bakr said to 'Azib: Tell al-Bara' to carry it to my house. He said: No, not until you tell us what happened when the Messenger of Allah ﷺ went out and you were with him. Abu Bakr said: We started our journey at the beginning of the night and we hastened for one day and one night, until it was midday. I looked into the distance to see whether there was anywhere to seek shade, and I saw a rock, so I went to it and it had a little shade. I smoothed the ground for the Messenger of Allah ﷺ and spread a garment of camel hair for him, and said: Lie down and rest, O Messenger of Allah. So he lay down, and I went out to see if I could spot anyone looking for us. Then I saw a shepherd and I said: Who do you belong to, O boy? He said: To a man of Quraish. He

٣- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ ـ يَعْنِي الْعَنْقَزِيَّ ـ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: اشْتَرَى أَبُو بَكْرٍ مِنْ عَازِبٍ سَرْجًا بِثَلَاثَةَ عَشَرَ دِرْهَمًا. قَالَ: فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مُرِ الْبَرَاءَ فَلْيَحْمِلْهُ إِلَى مَنْزِلِي. فَقَالَ: لَا، حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ حِينَ خَرَجَ رَسُولُ اللهِ ﷺ، وَأَنْتَ مَعَهُ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: خَرَجْنَا فَأَدْلَجْنَا، فَأَحْثَثْنَا يَوْمَنَا وَلَيْلَتَنَا، حَتَّى أَظْهَرْنَا، وَقَامَ قَائِمُ الظَّهِيرَةِ، فَضَرَبْتُ بِبَصَرِي: هَلْ أَرَى ظِلًّا نَأْوِي إِلَيْهِ؟ فَإِذَا أَنَا بِصَخْرَةٍ، فَأَهْوَيْتُ إِلَيْهَا، فَإِذَا بَقِيَّةُ ظِلِّهَا، فَسَوَّيْتُهُ لِرَسُولِ اللهِ ﷺ، وَفَرَشْتُ لَهُ فَرْوَةً، وَقُلْتُ: اضْطَجِعْ يَا رَسُولَ اللهِ، فَاضْطَجَعَ، ثُمَّ خَرَجْتُ أَنْظُرُ: هَلْ أَرَى أَحَدًا مِنَ الطَّلَبِ؟ فَإِذَا أَنَا (١/٣) بِرَاعِي غَنَمٍ، فَقُلْتُ: لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ... فَسَمَّاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي

mentioned his name and I recognised it. I said: Is there any milk in your sheep? He said: Yes. I said: Will you milk some for me? He said: Yes. I told him to do that, so he caught a sheep, then I told him to brush the dust from its teat, then to brush the dust off his hands. I had a small vessel with me on the neck of which was a cloth. He milked a little bit of milk for me and I poured it into the vessel until it cooled down. Then I came to the Messenger of Allah ﷺ. When I reached him, he had already woken up. I said: Drink, O Messenger of Allah. He drank until I was pleased, then I said: Is it time to move on? So we moved on and the people were coming after us but none of them caught up with us except Suraqah bin Malik bin Ju'shum, who was riding a horse of his. I said: O Messenger of Allah, someone has caught up with us. He said: "Do not be afraid, for Allah is with us." When he got close to us, and there was no more between us and him then the length of a spear or two or three spears, I said: O Messenger of Allah, this pursuer has caught up with us; and I wept. He said: "Why are you weeping?" I said: I am not weeping for myself; rather I am weeping for you. The Messenger of Allah ﷺ prayed against him [the pursuer] and said: "O Allah, protect us from him by whatever means You will." Then his horse's legs sank into the solid ground up to its

غَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ. قَالَ: فَأَمَرْتُهُ فَاعْتَقَلَ شَاةً مِنْهَا، ثُمَّ أَمَرْتُهُ فَنَفَضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ فَنَفَضَ كَفَّيْهِ مِنَ الْغُبَارِ، وَمَعِي إِدَاوَةٌ عَلَى فَمِهَا خِرْقَةٌ، فَحَلَبَ لِي كُثْبَةً مِنَ اللَّبَنِ، فَصَبَبْتُ عَلَى الْقَدَحِ حَتَّى بَرَدَ أَسْفَلُهُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَافَيْتُهُ وَقَدِ اسْتَيْقَظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: هَلْ أَنَى الرَّحِيلُ. قَالَ: فَارْتَحَلْنَا، وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ إِلَّا سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الطَّلَبُ قَدْ لَحِقَنَا. فَقَالَ: «لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا» حَتَّى إِذَا دَنَا مِنَّا فَكَانَ بَيْنَنَا وَبَيْنَهُ قَدْرُ رُمْحٍ أَوْ رُمْحَيْنِ أَوْ ثَلَاثَةٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الطَّلَبُ قَدْ لَحِقَنَا. وَبَكَيْتُ، قَالَ: «لِمَ تَبْكِي؟» قَالَ: قُلْتُ: أَمَا وَاللَّهِ مَا عَلَى نَفْسِي أَبْكِي، وَلَكِنْ أَبْكِي عَلَيْكَ. قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اللَّهُمَّ اكْفِنَاهُ بِمَا شِئْتَ». فَسَاخَتْ قَوَائِمُ فَرَسِهِ إِلَى بَطْنِهَا فِي أَرْضٍ صَلْدٍ، وَوَثَبَ عَنْهَا، وَقَالَ: يَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ، فَادْعُ اللَّهَ أَنْ يُنَجِّيَنِي مِمَّا أَنَا فِيهِ، فَوَاللَّهِ لَأُعَمِّيَنَّ عَلَى مَنْ وَرَائِي مِنَ الطَّلَبِ، وَهَذِهِ كِنَانَتِي فَخُذْ مِنْهَا سَهْمًا، فَإِنَّكَ سَتَمُرُّ بِإِبِلِي وَغَنَمِي فِي مَوْضِعِ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ

belly, and he fell off it. He said: O Muhammad, I know that this is because of you; pray to Allah to save me from my predicament, and by Allah I shall divert away from you any one who is behind me of those who are seeking you. Here is my quiver, take one arrow. You are going to pass by some camels and sheep of mine in such and such a place, take whatever you need from them. The Messenger of Allah ﷺ said: "I have no need of it." The Messenger of Allah ﷺ prayed for him and he was released, and he went back to his companions. The Messenger of Allah ﷺ and I continued on our way until we came to Madinah, where the people met him. They came out on the road and on the roofs, and a lot of servants and children crowded the road saying: *Allahu Akbar*, the Messenger of Allah ﷺ has come, Muhammad has come. The people disputed as to who he would stay with. The Messenger of Allah ﷺ said: "Tonight I will stay with Banun-Najjar, the maternal uncles of 'Abdul-Muttalib, to honour them thereby." The next morning, he went where he was instructed. Al-Bara' bin 'Azib said: The first of the Muhajireen to come to us was Mus'ab bin 'Umair, the brother of Banu 'Abdud-Dar. Then Ibn Umm Maktoom, the blind man and brother of Banu Fihr, came to us. Then 'Umar bin al-Khattab ﷺ came to us with twenty riders and we said: What happened to the

ﷺ: «لَا حَاجَةَ لِي فِيهَا» قَالَ: وَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، فَأُطْلِقَ، فَرَجَعَ إِلَى أَصْحَابِهِ. وَمَضَى رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ حَتَّى قَدِمْنَا الْمَدِينَةَ، فَتَلَقَّاهُ النَّاسُ، فَخَرَجُوا فِي الطَّرِيقِ، وَعَلَى الْأَجَاجِيرِ، فَاشْتَدَّ الْخَدَمُ وَالصِّبْيَانُ فِي الطَّرِيقِ يَقُولُونَ: اللَّهُ أَكْبَرُ، جَاءَ رَسُولُ اللَّهِ ﷺ، جَاءَ مُحَمَّدٌ. قَالَ: وَتَنَازَعَ الْقَوْمُ أَيُّهُمْ يَنْزِلُ عَلَيْهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزِلُ اللَّيْلَةَ عَلَى بَنِي النَّجَّارِ، أَخْوَالِ عَبْدِ الْمُطَّلِبِ، لِأُكْرِمَهُمْ بِذَلِكَ» فَلَمَّا أَصْبَحَ غَدَا حَيْثُ أُمِرَ. قَالَ الْبَرَاءُ بْنُ عَازِبٍ: أَوَّلُ مَنْ كَانَ قَدِمَ عَلَيْنَا مِنَ الْمُهَاجِرِينَ مُصْعَبُ بْنُ عُمَيْرٍ أَخُو بَنِي عَبْدِ الدَّارِ، ثُمَّ قَدِمَ عَلَيْنَا ابْنُ أُمِّ مَكْتُومٍ الْأَعْمَى أَخُو بَنِي فِهْرٍ، ثُمَّ قَدِمَ عَلَيْنَا عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ رَاكِبًا، فَقُلْنَا: مَا فَعَلَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: هُوَ عَلَى أَثَرِي، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ. قَالَ الْبَرَاءُ: وَلَمْ يَقْدَمْ رَسُولُ اللَّهِ ﷺ حَتَّى قَرَأْتُ سُوَرًا مِنَ الْمُفَصَّلِ. قَالَ إِسْرَائِيلُ: وَكَانَ الْبَرَاءُ مِنَ الْأَنْصَارِ مِنْ بَنِي حَارِثَةَ. [انظر: ٥٠]

تخريج: إسناده صحيح. خ: (٣٦١٥) م: (٢٠٠٩).

Messenger of Allah ﷺ? He said: He is behind me. Then the Messenger of Allah ﷺ came and Abu Bakr was with him. Al-Bara' said: the Messenger of Allah ﷺ did not come until I had read some soorahs from *al-Mufassal* [*Al-Mufassal* is that portion of the Qur'an which goes from Qaf to an-Nas]. Isra'eel said: al-Bara' was one of the Ansar from Banu Harithah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3615) and Muslim (2009)].

4. It was narrated from Abu Bakr ﷺ that the Prophet ﷺ sent him with Soorat Bara'ah (*at-Tawbah*) to the people of Makkah, to say that no *mushrik* should perform *Hajj* after this year and no one should circumambulate the Ka'bah naked, and no one would enter Paradise except a Muslim; whoever had a covenant with the Messenger of Allah ﷺ for a specific time, it would last until the stated time, and Allah is free from (all) obligations to the *Mushrikoon* and so is His Messenger (cf. 9:3). He went around doing that for three days, then [the Prophet ﷺ] said to 'Ali: "Go and catch up with him; send Abu Bakr back to me and you convey it." So he did that. And when Abu Bakr came to the Prophet ﷺ, he wept and said: O Messenger of Allah, is there something the matter with me? He said: "There is nothing but good, but I was instructed that no one should convey it except me or a man from my family."

Comments: [Its *isnad* is *da'eef*]

٤- حَدَّثَنَا وَكِيعٌ قَالَ : قَالَ إِسْرَائِيلُ: قَالَ أَبُو إِسْحَاقَ: عَنْ زَيْدِ بْنِ يُثَيْعٍ، عَنْ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ بِبَرَاءَةَ لِأَهْلِ مَكَّةَ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، مَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ ﷺ مُدَّةٌ، فَأَجَلُهُ إِلَى مُدَّتِهِ، وَاللَّهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ. قَالَ : فَسَارَ بِهَا ثَلَاثًا، ثُمَّ قَالَ لِعَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: «الْحَقْهُ فَرُدَّ عَلَيَّ أَبَا بَكْرٍ، وَبَلِّغْهَا أَنْتَ» قَالَ : فَفَعَلَ، قَالَ: فَلَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ أَبُو بَكْرٍ بَكَى، قَالَ : يَا رَسُولَ اللَّهِ، حَدَثَ فِيَّ شَيْءٌ؟ قَالَ: «مَا حَدَثَ فِيكَ إِلَّا خَيْرٌ، وَلَكِنْ أُمِرْتُ أَنْ لَا يُبَلِّغَهُ إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي».

تخريج: إسناده ضعيف لعلل، وسيأتي في مسند علي مختصراً برقم: (٥٩٤) وهو المحفوظ.

5. It was narrated that Awsat said: Abu Bakr addressed us and said: The Messenger of Allah ﷺ stood last year where I am standing. Abu Bakr wept, then he said: Ask Allah to keep you safe and sound, for no one is given anything better, after certainty of faith, than well-being. And you should be truthful, for that goes with righteousness and they lead to Paradise. And beware of lying, for that goes with immorality and they lead to Hell. Do not envy one another, do not bear grudges against one another, do not sever ties with one another, do not turn away from one another; be brothers as Allah has commanded you."

Comments: [A *saheeh isnad*]

٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ أَوْسَطَ قَالَ: خَطَبَنَا أَبُو بَكْرٍ، فَقَالَ: قَامَ رَسُولُ اللَّهِ ﷺ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُو بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهَ الْمُعَافَاةَ _ أَوْ قَالَ: الْعَافِيَةَ _ فَلَمْ يُؤْتَ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ _ أَوِ الْمُعَافَاةِ _ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ.

[انظر: ١٧، ٣٤، ٤٤]

تخريج: إسناده صحيح.

6. Rifa'ah bin Rafi' said: I heard Abu Bakr as-Siddeeq say on the *minbar* of the Messenger of Allah ﷺ: I heard the Messenger of Allah ﷺ say, and Abu Bakr wept when he remembered the Messenger of Allah ﷺ, then he recovered and said: I heard the Messenger of Allah ﷺ say, in this hot weather last year: "Ask Allah for forgiveness, well-being and certainty of faith in the Hereafter and in this world."

Comments: [Its *isnad* is *hasan*]

٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا زُهَيْرٌ _ يَعْنِي ابْنَ مُحَمَّدٍ _ عَنْ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ مُحَمَّدِ بْنِ عَقِيلٍ _ عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الْأَنْصَارِيِّ، عَنْ أَبِيهِ رِفَاعَةَ بْنِ رَافِعٍ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيقَ ﷺ يَقُولُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَبَكَى أَبُو بَكْرٍ حِينَ ذَكَرَ رَسُولَ اللَّهِ ﷺ، ثُمَّ سُرِّيَ عَنْهُ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي هَذَا الْقَيْظِ عَامَ الْأَوَّلِ: «سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، وَالْيَقِينَ فِي الْآخِرَةِ وَالْأُولَى».

تخريج: إسناده حسن.

7. It was narrated from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "The *siwak* is cleansing to the mouth and pleasing to the Lord."

Comments: [*Saheeh lighairihi* (because of corroborating reports)]

٧- حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ عَنِ ابْنِ أَبِي عَتِيقٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ» [انظر: ٦٢]

تخريج: صحيح لغيره، وهذا سند رجاله ثقات، إلاأن فيه انقطاعاً، والد ابن أبي عتيق لم يسمع من أبي بكر.

8. It was narrated from Abu Bakr as-Siddeeq ﷺ that he said to the Messenger of Allah ﷺ: Teach me a *du'a'* that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins but You; grant me forgiveness from You and have mercy on me for You are the Oft Forgiving, Most Merciful."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (834) and Muslim (2705)]

٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ (١/ ٤) أَبِي بَكْرٍ الصِّدِّيقِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». [انظر: ٢٨] وَ قَالَ يُونُسُ: كَبِيرًا. حَدَّثَنَاهُ حَسَنٌ الْأَشْيَبُ عَنِ ابْنِ لَهِيعَةَ قَالَ: كَبِيرًا.

تخريج: إسناده صحيح، خ: (٨٣٤) م: (٢٧٠٥)

9. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr ﷺ seeking their inheritance from the Messenger of Allah ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah ﷺ say: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from these

٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ ﷺ، يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمْ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ» وَإِنِّي

وَاللَّهِ، لَا أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ. [انظر: ٢٥، ٥٥، ٥٨]

تخريج: إسناده صحيح، خ: (٤٠٣٥) م: (١٧٥٩)

properties." By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4035) and Muslim (1759)]

١٠- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: سَمِعْتُ عَبْدَالْمَلِكِ بْنَ الْحَارِثِ يَقُولُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيقَ ﷺ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ مِنْ عَامِ الْأَوَّلِ، ثُمَّ اسْتَعْبَرَ أَبُو بَكْرٍ وَبَكَى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ تُؤْتَوْا شَيْئًا بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلَ الْعَافِيَةِ، فَاسْأَلُوا اللَّهَ الْعَافِيَةَ».

10. Abu Hurairah said: I heard Abu Bakr as-Siddeeq on this *minbar* saying: I heard the Messenger of Allah ﷺ on this day last year - then Abu Bakr wept, then he said: I heard the Messenger of Allah ﷺ say: "You will not be given anything, after the word of sincerity (i.e., the *Shahadah*), like well-being, so ask Allah for well-being."

Comments: *Saheeh lighairihi* (*saheeh* because of corroborating evidence)]

تخريج: حديث صحيح لغيره، عبدالملك بن الحارث مترجم في التاريخ الكبير للبخاري: ٥/ ٤٠٩، والجرح والتعديل: ٥/ ٣٤٦، وذكره ابن حبان في الثقات: ٥/ ١١٧ وقد توبع.

١١- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ أَبَا بَكْرٍ حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ وَهُوَ فِي الْغَارِ - وَقَالَ مَرَّةً: وَنَحْنُ فِي الْغَارِ - لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ. قَالَ: فَقَالَ: «يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا».

تخريج: إسناده صحيح، خ: (٣٦٥٣) م: (٢٣٨١)

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet ﷺ when he was in the cave - on one occasion he said: when we were in the cave -: If one of them looks at his feet, he will see us beneath his feet.

He said: "O Abu Bakr, what do you think of two, of whom Allah is the third?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3653) and Muslim (2381)]

١٢- حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ

12. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "The Dajjal will

عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ، يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ» [انظر: ٣٣]

تخريج: إسناده صحيح.

emerge from a land in the east called Khurasan and he will be followed by peoples whose faces are like hammered shields."

Comments: [Its *isnad* is *saheeh*]

١٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى صَاحِبُ الدَّقِيقِ عَنْ فَرْقَدٍ، عَنْ مُرَّةَ بْنِ شَرَاحِيلَ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ، وَلَا خَبٌّ، وَلَا خَائِنٌ، وَلَا سَيِّئُ الْمَلَكَةِ، وَأَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ الْمَمْلُوكُونَ، إِذَا أَحْسَنُوا فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ، وَفِيمَا بَيْنَهُمْ وَبَيْنَ مَوَالِيهِمْ». [انظر: ٣١، ٣٢]

تخريج: إسناده ضعيف لضعف صدقة بن موسى وفرقد السبخي.

13. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "No miser, cheater, traitor or person who mistreats his slaves will enter Paradise. The first to knock at the gates of Paradise will be the slaves, if they fulfil their duties towards Allah and towards their masters properly."

Comments: [Its *isnad* is *da'eef* because of the weakness of Sadaqah bin Moosa and Farqad As-Sabakhi]

١٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ ـ وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ ـ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ أَرْسَلَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ: أَنْتَ وَرِثْتَ رَسُولَ اللَّهِ ﷺ، أَمْ أَهْلُهُ؟ قَالَ: فَقَالَ: لَا، بَلْ أَهْلُهُ. قَالَتْ: فَأَيْنَ سَهْمُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَطْعَمَ نَبِيًّا طُعْمَةً، ثُمَّ قَبَضَهُ جَعَلَهُ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ»

14. It was narrated that Abut-Tufail said: When the Messenger of Allah ﷺ died, Fatimah sent word to Abu Bakr saying: Are you the heir of the Messenger of Allah ﷺ or are his family? He said: No; rather his family (are his heirs). She said: Where is the share of the Messenger of Allah ﷺ? Abu Bakr said: I heard the Messenger of Allah ﷺ say: "If Allah grants some wealth to a Prophet, then takes his soul, He grants it to the one who took charge after him." So I have decided to give the benefit of it to

the Muslims. She said: That is fine, and you know best what you heard from the Messenger of Allah ﷺ. Muhaqalah

Comments: [Its *isnad* is *hasan*]

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah ﷺ got up and prayed *Fajr*, then he sat until the forenoon, then the Messenger of Allah ﷺ smiled. Then he sat where he was until he had prayed *Zuhr*, *'Asr* and *Maghrib*, and he did not speak until he had prayed *'Isha'*. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah ﷺ what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam ﷺ when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Imran above the *'Alameen* (mankind and jinn) (of their times)" [Al 'Imran 3:33].

فَرَأَيْتُ أَنْ أَرُدَّهُ عَلَى الْمُسْلِمِينَ. قَالَتْ: فَأَنْتَ، وَمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ أَعْلَمُ.

تخريج: إسناده حسن.

١٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ شُمَيْلٍ الْمَازِنِيُّ قَالَ: حَدَّثَنِي أَبُو نَعَامَةَ، قَالَ: حَدَّثَنِي أَبُو هُنَيْدَةَ الْبَرَاءُ بْنُ نَوْفَلٍ عَنْ وَالَانَ الْعَدَوِيِّ، عَنْ حُذَيْفَةَ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ، قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَصَلَّى الْغَدَاةَ، ثُمَّ جَلَسَ حَتَّى إِذَا كَانَ مِنَ الضُّحَى ضَحِكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ جَلَسَ مَكَانَهُ حَتَّى صَلَّى الْأُولَى وَالْعَصْرَ وَالْمَغْرِبَ، كُلَّ ذَلِكَ لَا يَتَكَلَّمُ، حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ قَامَ إِلَى أَهْلِهِ، فَقَالَ النَّاسُ لِأَبِي بَكْرٍ: أَلَا تَسْأَلُ رَسُولَ اللَّهِ ﷺ مَا شَأْنُهُ؟ صَنَعَ الْيَوْمَ شَيْئًا لَمْ يَصْنَعْهُ قَطُّ، قَالَ: فَسَأَلَهُ، فَقَالَ: «نَعَمْ، عُرِضَ عَلَيَّ مَا هُوَ كَائِنٌ مِنْ أَمْرِ الدُّنْيَا، وَأَمْرِ الْآخِرَةِ، فَجُمِعَ الْأَوَّلُونَ وَالْآخِرُونَ بِصَعِيدٍ وَاحِدٍ، فَفَظِعَ النَّاسُ بِذَلِكَ، حَتَّى انْطَلَقُوا إِلَى آدَمَ عَلَيْهِ السَّلَامُ، وَالْعَرَقُ يَكَادُ يُلْجِمُهُمْ، فَقَالُوا: يَا آدَمُ، أَنْتَ أَبُو الْبَشَرِ، وَأَنْتَ اصْطَفَاكَ اللَّهُ عَزَّ وَجَلَّ، اشْفَعْ لَنَا إِلَى رَبِّكَ، قَالَ: قَدْ لَقِيتُ مِثْلَ الَّذِي لَقِيتُمْ، انْطَلِقُوا إِلَى أَبِيكُمْ بَعْدَ أَبِيكُمْ، إِلَى نُوحٍ ﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ﴾ (آل

Then they will go to Nooh ﷺ and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem ﷺ for Allah, may He be glorified and exalted, took him as a close friend (*khaleel*). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa ﷺ, for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa ﷺ will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibreel ﷺ will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibreel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. So he will raise

عمران: ٣٣) قَالَ: فَيَنْطَلِقُونَ إِلَى نُوحٍ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَأَنْتَ اصْطَفَاكَ اللَّهُ وَاسْتَجَابَ لَكَ فِي دُعَائِكَ، وَلَمْ يَدَعْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا، فَيَقُولُ: لَيْسَ ذَاكُمْ عِنْدِي، انْطَلِقُوا إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَهُ خَلِيلًا، فَيَنْطَلِقُونَ إِلَى إِبْرَاهِيمَ، فَيَقُولُ: لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِنِ انْطَلِقُوا إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّمَهُ تَكْلِيمًا، فَيَقُولُ مُوسَى عَلَيْهِ السَّلَامُ: (١/ ٥) لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِنِ انْطَلِقُوا إِلَى عِيسَى ابْنِ مَرْيَمَ، فَإِنَّهُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى، فَيَقُولُ عِيسَى: لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِنِ انْطَلِقُوا إِلَى سَيِّدِ وَلَدِ آدَمَ، فَإِنَّهُ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، انْطَلِقُوا إِلَى مُحَمَّدٍ ﷺ، فَيَشْفَعَ لَكُمْ إِلَى رَبِّكُمْ عَزَّوَجَلَّ. قَالَ: فَيَنْطَلِقُ، فَيَأْتِي جِبْرِيلُ عَلَيْهِ السَّلَامُ رَبَّهُ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ائْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ. قَالَ: فَيَنْطَلِقُ بِهِ جِبْرِيلُ فَيَخِرُّ سَاجِدًا قَدْرَ جُمُعَةٍ، وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، قَالَ: فَيَرْفَعُ رَأْسَهُ، فَإِذَا نَظَرَ إِلَى رَبِّهِ عَزَّ وَجَلَّ، خَرَّ سَاجِدًا قَدْرَ جُمُعَةٍ أُخْرَى، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، قَالَ: فَيَذْهَبُ لِيَقَعَ سَاجِدًا، فَيَأْخُذُ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِضَبْعَيْهِ فَيَفْتَحُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ مِنَ الدُّعَاءِ

his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. He will start to fall down in prostration again, but Jibreel (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: "O Lord, You created me as the leader of the sons of Adam, and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San'a' and Ailah (Eilat)." Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.

شَيْئًا لَمْ يَفْتَحْهُ عَلَى بَشَرٍ قَطُّ، فَيَقُولُ: أَيْ رَبِّ، خَلَقْتَنِي سَيِّدَ وَلَدِ آدَمَ، وَلَا فَخْرَ، وَأَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، وَلَافَخْرَ، حَتَّى إِنَّهُ لَيَرِدُ عَلَيَّ الْحَوْضَ أَكْثَرُ مِمَّا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، ثُمَّ يُقَالُ: ادْعُوا الصِّدِّيقِينَ فَيَشْفَعُونَ، ثُمَّ يُقَالُ: ادْعُوا الْأَنْبِيَاءَ، قَالَ: فَيَجِيءُ النَّبِيُّ وَمَعَهُ الْعِصَابَةُ، وَالنَّبِيُّ وَمَعَهُ الْخَمْسَةُ وَالسِّتَّةُ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ، ثُمَّ يُقَالُ: ادْعُوا الشُّهَدَاءَ فَيَشْفَعُونَ لِمَنْ أَرَادُوا، قَالَ: فَإِذَا فَعَلَتِ الشُّهَدَاءُ ذَلِكَ، قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَرْحَمُ الرَّاحِمِينَ، أَدْخِلُوا جَنَّتِي مَنْ كَانَ لَا يُشْرِكُ بِي شَيْئًا، قَالَ: فَيَدْخُلُونَ الْجَنَّةَ. قَالَ: ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا فِي النَّارِ: هَلْ تَلْقَوْنَ مِنْ أَحَدٍ عَمِلَ خَيْرًا قَطُّ؟ قَالَ: فَيَجِدُونَ فِي النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي كُنْتُ أُسَامِحُ النَّاسَ فِي الْبَيْعِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَسْمِحُوا لِعَبْدِي كَإِسْمَاحِهِ إِلَى عَبِيدِي. ثُمَّ يُخْرِجُونَ مِنَ النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي قَدْ أَمَرْتُ وَلَدِي: إِذَا مِتُّ فَأَحْرِقُونِي بِالنَّارِ، ثُمَّ اطْحَنُونِي حَتَّى إِذَا كُنْتُ مِثْلَ الْكُحْلِ، فَاذْهَبُوا بِي إِلَى الْبَحْرِ، فَاذْرُونِي فِي الرِّيحِ، فَوَاللَّهِ لَا يَقْدِرُ عَلَيَّ رَبُّ الْعَالَمِينَ أَبَدًا، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ مَخَافَتِكَ، قَالَ: فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرْ

إِلَى مُلْكِ أَعْظَمِ مَلِكٍ، فَإِنَّ لَكَ مِثْلَهُ وَعَشَرَةَ أَمْثَالِهِ، قَالَ: فَيَقُولُ: لِمَ تَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟ قَالَ: وَذَاكَ الَّذِي ضَحِكْتُ مِنْهُ مِنَ الضُّحَى».

تخريج : إسناده حسن.

So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easy-going with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet ﷺ) said: "That is what I was smiling at, at the time of the forenoon."

Comments: [Its *isnad* is *hasan*].

١٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا زُهَيْرٌ ـ يَعْنِي ابْنَ مُعَاوِيَةَ ـ قَالَ: حَدَّثَنَا

16. Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite

this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance..." [al-Ma'idah 5:105], but you do not interpret it properly. I heard the Messenger of Allah ﷺ say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all." He [Qais] said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith.

Comments: [Its *isnad* is *saheeh*]

إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: حَدَّثَنَا قَيْسٌ، قَالَ: قَامَ أَبُو بَكْرٍ ﷺ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ، وَأَثْنَى عَلَيْهِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ إِلَى آخِرِ الْآيَةِ. (المائدة: ١٠٥) وَإِنَّكُمْ تَضَعُونَهَا عَلَى غَيْرِ مَوْضِعِهَا، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ، لَا يُغَيِّرُوهُ، أَوْشَكَ اللَّهُ أَنْ يَعُمَّهُمْ بِعِقَابِهِ». [راجع: ١]

قَالَ: وَسَمِعْتُ أَبَا بَكْرٍ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ.

تخريج: إسناده صحيح.

17. It was narrated from Awsat bin Isma'eel al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: The Messenger of Allah ﷺ stood last year in this place where I am standing. Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it comes immorality and they both lead to Hell. Ask Allah to keep you safe and sound, for no one is given anything, after certain faith (*yaqeen*) that is better than being kept safe and sound." Then he said: "Do not sever ties with one another, do not turn your backs on one another, do not bear

١٧- حَدَّثَنَا هَاشِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ خُمَيْرٍ، قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ - رَجُلًا مِنْ حِمْيَرَ - يُحَدِّثُ عَنْ أَوْسَطَ بْنِ إِسْمَاعِيلَ بْنِ أَوْسَطَ الْبَجَلِيِّ، يُحَدِّثُ عَنْ أَبِي بَكْرٍ: أَنَّهُ سَمِعَهُ حِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ عَامَ الْأَوَّلِ مَقَامِي هَذَا - ثُمَّ بَكَى - ثُمَّ قَالَ: «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَسَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يُؤْتَ رَجُلٌ بَعْدَ الْيَقِينِ شَيْئًا خَيْرًا مِنَ الْمُعَافَاةِ» ثُمَّ قَالَ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [راجع: ٥]

grudges against one another, do not envy one another, and be, O slaves of Allah, brothers."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

18. It was narrated that Humaid bin 'Abdur-Rahman said: When the Messenger of Allah ﷺ died, Abu Bakr was in some other area of Madinah. He came and uncovered his face and kissed him, and said: May my father and mother be sacrificed for you; how good you look in life and in death. Muhammad ﷺ has died, by the Lord of the Ka'bah... Then Abu Bakr and 'Umar came together to the people. Abu Bakr spoke and did not omit anything that was revealed concerning the Ansar or that the Messenger of Allah ﷺ had said concerning them but he mentioned it. And he said: You know that the Messenger of Allah ﷺ said: "If the people were to walk in one direction and the Ansar were to walk in another, I would walk in the direction of the Ansar." I know, O Sa'd, that the Messenger of Allah ﷺ said, when you were sitting here: "Quraish are to be in charge of this affair (Islam), so the righteous people are but followers of the righteous of (Quraish), and the wrongdoers among the people are but followers of the wrongdoers of (Quraish)." Sa'd said to him: You have spoken the truth: we are advisers and you are leaders.

١٨- حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ فِي طَائِفَةٍ مِنَ الْمَدِينَةِ. قَالَ: فَجَاءَ فَكَشَفَ عَنْ وَجْهِهِ فَقَبَّلَهُ، وَقَالَ: فِدًى لَكَ أَبِي وَأُمِّي، مَا أَطْيَبَكَ حَيًّا وَمَيِّتًا، مَاتَ مُحَمَّدٌ ﷺ وَرَبِّ الْكَعْبَةِ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَانْطَلَقَ أَبُو بَكْرٍ وَعُمَرُ يَتَقَاوَدَانِ حَتَّى أَتَوْهُمْ، فَتَكَلَّمَ أَبُو بَكْرٍ، وَلَمْ يَتْرُكْ شَيْئًا أُنْزِلَ فِي الْأَنْصَارِ وَلَا ذَكَرَهُ رَسُولُ اللَّهِ ﷺ مِنْ شَأْنِهِمْ، إِلَّا وَذَكَرَهُ، وَقَالَ: وَلَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ وَادِيًا، سَلَكْتُ وَادِيَ الْأَنْصَارِ». وَلَقَدْ عَلِمْتَ يَا سَعْدُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَأَنْتَ قَاعِدٌ: «قُرَيْشٌ وُلَاةُ هَذَا الْأَمْرِ، فَبَرُّ النَّاسِ تَبَعٌ لِبَرِّهِمْ، وَفَاجِرُهُمْ تَبَعٌ لِفَاجِرِهِمْ». قَالَ: فَقَالَ لَهُ سَعْدٌ: صَدَقْتَ نَحْنُ الْوُزَرَاءُ، وَأَنْتُمُ الْأُمَرَاءُ.

تخريج: صحيح لغيره، لشواهد وهو مرسل، فإن حميد بن عبدالرحمن الحميري تابعي ولم يدرك أبا بكر ولا عمر، ولم يصرح هنا بذكر من حدّثه.

Comments: [*Saheeh lighayrihi* (*saheeh* because of corroborating evidence)]

19. It was narrated that Talhah bin 'Abdullah bin 'Abdur-Rahman bin Abi Bakr as-Siddeeq said: I heard my father say that his father heard Abu Bakr saying: I said to the Messenger of Allah ﷺ: O Messenger of Allah, are we striving for something that has already been decided or is it something to be decided as events unfold? He said: "Rather it is for something that has already been decided." I said: So why should we strive, O Messenger of Allah? He said: "Each person will be enabled to do that for which he has been created."

Comments: [*Hasan lighairihi (hasan* because of corroborating evidence)]

١٩- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ: أَنَّ أَبَاهُ سَمِعَ (٦/١) أَبَا بَكْرٍ وَهُوَ يَقُولُ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَنَعْمَلُ عَلَى مَا فُرِغَ مِنْهُ، أَوْ عَلَى أَمْرٍ مُؤْتَنَفٍ؟ قَالَ: «بَلْ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ» قَالَ: قُلْتُ: فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الراوي عن طلحة بن عبيدالله.

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard 'Uthman bin 'Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet ﷺ, when the Prophet ﷺ died, grieved so much that some of them were almost unaware of what was going on around them. 'Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, 'Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. 'Umar went to Abu Bakr and said to him: Do you think it is right that I passed by 'Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph

٢٠- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنَ الْأَنْصَارِ مِنْ أَهْلِ الْفِقْهِ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ ـ رَحِمَهُ اللهُ ـ يُحَدِّثُ: أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ النَّبِيُّ ﷺ حَزِنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ يُوَسْوِسُ ـ قَالَ عُثْمَانُ: وَكُنْتُ مِنْهُمْ ـ فَبَيْنَا أَنَا جَالِسٌ فِي ظِلِّ أُطُمٍ مِنَ الْأَطَامِ مَرَّ عَلَيَّ عُمَرُ ﷺ، فَسَلَّمَ عَلَيَّ، فَلَمْ أَشْعُرْ أَنَّهُ مَرَّ وَلَا سَلَّمَ، فَانْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَى أَبِي بَكْرٍ ﷺ، فَقَالَ لَهُ: مَا يُعْجِبُكَ أَنِّي مَرَرْتُ عَلَى عُثْمَانَ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلَامَ؟ وَأَقْبَلَ هُوَ وَأَبُو بَكْرٍ فِي وِلَايَةِ أَبِي بَكْرٍ ﷺ، حَتَّى سَلَّمَا عَلَيَّ جَمِيعًا، ثُمَّ قَالَ أَبُو بَكْرٍ: جَاءَنِي أَخُوكَ عُمَرُ، فَذَكَرَ أَنَّهُ مَرَّ عَلَيْكَ، فَسَلَّمَ فَلَمْ تَرُدَّ

and they both greeted me. Then Abu Bakr said: Your brother 'Umar came to me and told me that he passed by you and greeted you but you did not return his greeting; what made you do that? I said: I did not do that. 'Umar said: Yes, by Allah, you did that, but you have too much pride, O Banu Umayyah. I said: By Allah, I did not realise that you had passed me or greeted me. Abu Bakr said: 'Uthman is telling the truth; is something bothering you? I said: Yes. He said: What is it? 'Uthman said: Allah, may He be glorified and exalted, has caused His Prophet ﷺ to die before we could ask him how we can save ourselves. Abu Bakr said: I asked him about that. ['Uthman] said: I went to him and said: May my father and mother be sacrificed for you, you were more deserving to ask it. Abu Bakr said: I said: O Messenger of Allah, what is salvation? The Messenger of Allah ﷺ said: "Whoever accepts this word from me that I asked my uncle to say but he rejected it, it is salvation for him."

عَلَيْهِ السَّلَامَ، فَمَا الَّذِي حَمَلَكَ عَلَى ذَلِكَ؟ قَالَ : قُلْتُ: مَا فَعَلْتُ، فَقَالَ عُمَرُ: بَلَى وَاللَّهِ لَقَدْ فَعَلْتَ، وَلَكِنَّهَا عُبِّيَّتُكُمْ يَا بَنِي أُمَيَّةَ، قَالَ : قُلْتُ : وَاللَّهِ مَا شَعَرْتُ أَنَّكَ مَرَرْتَ بِي وَلَا سَلَّمْتَ، قَالَ أَبُو بَكْرٍ: صَدَقَ عُثْمَانُ، وَقَدْ شَغَلَكَ عَنْ ذَلِكَ أَمْرٌ؟ فَقُلْتُ : أَجَلْ، قَالَ: مَا هُوَ؟ فَقَالَ عُثْمَانُ ﵁: تَوَفَّى اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ قَبْلَ أَنْ نَسْأَلَهُ عَنْ نَجَاةِ هَذَا الْأَمْرِ، قَالَ أَبُو بَكْرٍ: قَدْ سَأَلْتُهُ عَنْ ذَلِكَ، قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ لَهُ: بِأَبِي أَنْتَ وَأُمِّي، أَنْتَ أَحَقُّ بِهَا، قَالَ أَبُو بَكْرٍ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا نَجَاةُ هَذَا الْأَمْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِّي فَرَدَّهَا عَلَيَّ فَهِيَ لَهُ نَجَاةٌ». [انظر: ٢٤]

تخريج: المرفوع منه صحيح بشواهده، رجاله ثقات رجال الشيخين غير الرجال الذي روى عنه الزهري.

Comments: [A *marfoo' hadeeth* which is *saheeh* because of other similar reports]

21. It was narrated that Yazeed bin Abi Sufyan said: Abu Bakr said, when he sent me to Syria: O Yazeed, you have relatives and you may give them precedence in allocating positions of authority; that is the most serious thing I fear for you, because the Messenger of Allah ﷺ said: "Whoever is

٢١- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ قُرَيْشٍ عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ يَزِيدَ بْنِ أَبِي سُفْيَانَ، قَالَ : قَالَ أَبُو بَكْرٍ ﵁ حِينَ بَعَثَنِي إِلَى الشَّامِ: يَا يَزِيدُ، إِنَّ لَكَ قَرَابَةً عَسَيْتَ أَنْ تُؤْثِرَهُمْ بِالْإِمَارَةِ، وَذَلِكَ أَكْبَرُ

مَا أَخَافُ عَلَيْكَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمَّرَ عَلَيْهِمْ أَحَدًا مُحَابَاةً فَعَلَيْهِ لَعْنَةُ اللَّهِ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا حَتَّى يُدْخِلَهُ جَهَنَّمَ، وَمَنْ أَعْطَى أَحَدًا حِمَى اللَّهِ فَقَدِ انْتَهَكَ فِي حِمَى اللَّهِ شَيْئًا بِغَيْرِ حَقِّهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، أَوْ قَالَ: تَبَرَّأَتْ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ».

تخريج: إسناده ضعيف لجهالة الشيخ من قريش.

appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or *nafl* prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him."

Comments: [Its *isnad* is *da'eef* because an old man of Quraish (in the *isnad*) is unknown]

٢٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ الْأَخْنَسِ عَنْ رَجُلٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، وَقُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، فَاسْتَزَدْتُ رَبِّي عَزَّ وَجَلَّ، فَزَادَنِي مَعَ كُلِّ وَاحِدٍ سَبْعِينَ أَلْفًا» قَالَ أَبُو بَكْرٍ ﷺ: فَرَأَيْتُ أَنَّ ذَلِكَ آتٍ عَلَى أَهْلِ الْقُرَى، وَمُصِيبٌ مِنْ حَافَّاتِ الْبَوَادِي.

تخريج: إسناده ضعيف لجهالة الرجل الراوي عن أبي بكر، والمسعودي اختلط.

22. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "I have been granted seventy thousand who will enter Paradise without being brought to account; their faces will be like the moon on the night when it is full and their hearts will be as the heart of one man. I asked my Lord, may He be glorified and exalted, for more and He gave me more, with each one another seventy thousand." Abu Bakr as-Siddeeq said: I thought that that referred to the people living in towns and included some of those living on the edge of the wilderness.

Comments: [Its *isnad* is *da'eef* because a narrator is unknown]

٢٣- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ زِيَادٍ الْجَصَّاصِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ فِي الدُّنْيَا». [انظر: ٦٨، ٦٩، ٧٠، ٧١]

23. It was narrated that Ibn 'Umar said: I heard Abu Bakr say: The Messenger of Allah ﷺ said: "Whoever does an evil deed will be requited for it in this world."

Comments: [A *saheeh hadeeth* because of its *isnads* and other similar reports]

تخريج: صحيح بطرقه وشواهده، وهذا إسناد ضعيف لضعف زياد الجصاص وعلي بن زيد.

24. 'Uthman bin 'Affan narrated that when the Messenger of Allah ﷺ died, some of the Companions of the Prophet ﷺ grieved for him so much that they were almost unaware of what was going on around them. 'Uthman said: I was one of them... and he narrated a *hadeeth* similar to that of Abul-Yaman from Shu'aib.

Comments:[*Saheeh* because of other similar reports]

٢٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي رَجُلٌ مِنَ الْأَنْصَارِ غَيْرُ مُتَّهَمٍ: أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يُحَدِّثُ: أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ حَزِنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ أَنْ يُوَسْوِسَ. قَالَ عُثْمَانُ: فَكُنْتُ مِنْهُمْ... فَذَكَرَ مَعْنَى حَدِيثِ أَبِي الْيَمَانِ عَنْ شُعَيْبٍ. [راجع: ٢٠]

تخريج: المرفوع منه صحيح بشواهده، رجاله ثقات غير الرجل الذي روى عنه الزهري.

25. 'Urwah bin az-Zubair narrated that 'A'ishah, the wife of the Prophet ﷺ, told him that Fatimah, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr, after the death of the Messenger of Allah ﷺ, to give her her share of inheritance from that which the Messenger of Allah ﷺ had left behind, of the *fai'* that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah ﷺ said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." Fatimah (ﷺ) got angry and kept away from Abu Bakr ﷺ, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah ﷺ, and she used to ask Abu Bakr for her share of that which the Messenger of Allah ﷺ had left behind of Khaibar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not

٢٥- حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لَهَا أَبُوبَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» فَغَضِبَتْ فَاطِمَةُ، عَلَيْهَا السَّلَامُ، فَهَجَرَتْ أَبَا بَكْرٍ ﷺ، فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوُفِّيَتْ، قَالَ: وَعَاشَتْ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ. قَالَ: وَكَانَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدَكَ، وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ

stop doing something that the Messenger of Allah ﷺ used to do; rather I will continue to do it. I am afraid that if I give up something that he did, I will go astray. As for his charitable endowment in Madinah, 'Umar gave it to 'Ali and 'Abbas, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the charitable endowment of the Messenger of Allah ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَغَلَبَهُ عَلَيْهَا عَلِيٌّ وَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ ؓ، وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ (٧/١) كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ، وَنَوَائِبِهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهُمَا عَلَى ذَلِكَ الْيَوْمَ. [راجع: ٩]

تخريج: إسناده صحيح، خ: (٣٠٩٢)، م: (١٧٥٩).

Comments:[Its *isnad* is *saheeh*, al-Bukhari (3092) and Muslim (1759)]

26. It was narrated from 'A'ishah that she recited this line of poetry when Abu Bakr was dying:

A white man by whose face rain may be sought, a refuge for orphans and protection for widows.

Abu Bakr said: By Allah, that refers to the Messenger of Allah ﷺ.

Comments:[Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

٢٦- حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا تَمَثَّلَتْ بِهَذَا الْبَيْتِ وَأَبُو بَكْرٍ ؓ يَقْضِي:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ
رَبِيعُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

فَقَالَ أَبُو بَكْرٍ ؓ: ذَاكَ وَاللَّهِ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف علي بن زيد وهو ابن جدعان.

27. Ibn Juraij said: My father told me that the Companions of the Prophet ﷺ did not know where to bury the Prophet ﷺ until Abu Bakr said: I heard the Messenger of Allah ﷺ say: "A Prophet is not to be buried except where he died." So they removed his bed and dug a grave for him beneath his bed.

٢٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ لَمْ يَدْرُوا أَيْنَ يَقْبُرُونَ النَّبِيَّ ﷺ، حَتَّى قَالَ أَبُو بَكْرٍ ؓ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يُقْبَرَ نَبِيٌّ إِلَّا حَيْثُ يَمُوتُ». فَأَخَّرُوا فِرَاشَهُ، وَحَفَرُوا لَهُ تَحْتَ فِرَاشِهِ.

تخريج: حديث قوي بطرقه، وهذا إسناد ضعيف لانقطاعه، وابن جريج: هو عبدالملك ابن عبدالعزيز بن جريج، ووالده لم يدرك أبابكر، على لين فيه.

Comments:[A *qawi* (strong) *hadeeth* because of other *isnads*; this *isnad* is *da'eef* because it is *munqati'* (interrupted)]

٢٨- حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». [راجع: ٨]

تخريج: إسناده صحيح، خ: (٨٣٤) م: (٢٧٠٥)

28. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah ﷺ: Teach me a *du'a'* that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful."

Comments:[Its *isnad* is *saheeh*, al-Bukhari (834) and Muslim (2705)]

٢٩- حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ قَالَ: قَامَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: حَتَّى أَتَى عَلَى آخِرِ الْآيَةِ (المائدة: ١٠٥) أَلَا وَإِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ لَمْ يَأْخُذُوا عَلَى يَدَيْهِ، أَوْشَكَ اللَّهُ أَنْ يَعُمَّهُمْ بِعِقَابِهِ، أَلَا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ ...» وَقَالَ مَرَّةً أُخْرَى: وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ .... [راجع: ١]

تخريج: إسناده صحيح.

29. It was narrated that Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your ownselves..." [al-Ma'idah 5:105] until he reached the end of the verse. But if the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all. But I heard the Messenger of Allah ﷺ say: "If the people..." And on another occasion he said: We heard the Messenger of Allah...

Comments: [Its *isnad* is *saheeh*]

٣٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: (المائدة:

30. It was narrated that Abu Bakr as-Siddeeq said: O people, you recite this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and

all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah ﷺ say: "If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all."

Comments:[Its *isnad* is *saheeh*]

١٠٥) وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ، فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابِهِ». [راجع: ١]

تخريج: إسناده صحيح.

31. It was narrated from Farqad as-Sabakhi and 'Affan said: Hammam told us: Farqad told us from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "No one who mistreats his slaves will enter Paradise."

Comments:[Its *isnad* is *da'eef* (weak) because of the weakness of Farqad as-Sabakhi]

٣١- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ فَرْقَدٍ السَّبَخِيِّ. وَعَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا فَرْقَدٌ عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ». [راجع: ١٣]

تخريج: إسناده ضعيف لضعف فرقد السبخي.

32. It was narrated from Farqad as-Sabakhi from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "No one will enter Paradise who is treacherous, miserly, reminds people of his favours or mistreats his slaves. The first to enter Paradise will be the slave, if he obeys Allah and obeys his master."

Comments:[Its *isnad* is *da'eef* like the previous *hadeeth*]

٣٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ خَبٌّ، وَلَا بَخِيلٌ، وَلَا مَنَّانٌ، وَلَا سَيِّئُ الْمَلَكَةِ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ الْمَمْلُوكُ إِذَا أَطَاعَ اللهَ وَأَطَاعَ سَيِّدَهُ».

تخريج: إسناده ضعيف كسابقه.

33. It was narrated from 'Amr bin Huraith that Abu Bakr as-Siddeeq recovered from a sickness and went out to the people. He apologised for something and said: We did not intend anything but good. Then he said: The Messenger of Allah ﷺ told us: "The Dajjal will emerge

٣٣- حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ ﷺ أَفَاقَ مِنْ مَرْضَةٍ لَهُ، فَخَرَجَ إِلَى النَّاسِ فَاعْتَذَرَ بِشَيْءٍ، وَقَالَ: مَا أَرَدْنَا إِلَّا الْخَيْرَ، ثُمَّ قَالَ:

from a land in the East called Khurasan and he will be followed by people with faces like hammered shields."

Comments: [Its *isnad* is *saheeh*]

حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ، يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ». [راجع: ١٢]

تخريج: إسناده صحيح.

34. It was narrated that Yazeed bin Khumair said: I heard Sulaim bin 'Amir, a man from Homs who met the Companions of the Messenger of Allah ﷺ, say - on one occasion he said: I heard Awsat al-Bajali narrate from Abu Bakr as-Siddeeq ﷺ, he said: I heard him addressing the people - and on another occasion he said: when he was appointed as caliph - he said: The Messenger of Allah ﷺ stood last year where I am standing. Abu Bakr wept and said: "I ask Allah for pardon and well-being, for people are never given anything, after certainty of faith, that is better than well being. You should be truthful, for it leads to Paradise, and beware of lying, for it goes with immorality, and they lead to Hell. Do not sever ties with one another, do not hate one another, do not envy one another, do not turn your backs on one another; be brothers, as Allah, may He be glorified and exalted, has enjoined you."

Comments: [Its *isnad* is *saheeh*]

٣٤- حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ ـ رَجُلًا مِنْ أَهْلِ حِمْصَ وَكَانَ قَدْ أَدْرَكَ أَصْحَابَ النَّبِيِّ ﷺ وَقَالَ مَرَّةً: قَالَ: ـ سَمِعْتُ أَوْسَطَ الْبَجَلِيَّ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ قَالَ: سَمِعْتُهُ يَخْطُبُ النَّاسَ ـ وَقَالَ مَرَّةً: حِينَ اسْتُخْلِفَ ـ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَامَ الْأَوَّلِ مَقَامِي هَذَا ـ وَبَكَى أَبُو بَكْرٍ ﷺ ـ فَقَالَ: «أَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ النَّاسَ لَمْ يُعْطَوْا بَعْدَ الْيَقِينِ شَيْئًا خَيْرًا مِنَ الْعَافِيَةِ، وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّهُ مَعَ الْفُجُورِ، وَهُمَا فِي النَّارِ، وَلَا تَقَاطَعُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ٥]

تخريج: إسناده صحيح.

35. It was narrated from 'Asim from Zirr from 'Abdullah that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allah said: "Whoever would like to recite the Qur'an fresh as it was revealed,

٣٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ ـ يَعْنِي ابْنَ عَيَّاشٍ ـ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَّرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ

let him recite it according to the recitation of Ibn Umm 'Abd."

Comments:[Its *isnad* is *hasan*]

الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ». [انظر: ٤٢٥٥]

تخريج: إسناده حسن.

36. 'Umar bin al-Khattab narrated that the Prophet ﷺ said... a similar report, in which he said: crisp or fresh.

Comments: [Its *isnad* is *saheeh*]

٣٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ وَيَزِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. قَالَ: غَضًّا أَوْ رَطْبًا. [انظر: ١٧٥]

تخريج: إسناده صحيح.

37. It was narrated from Muhammad bin Jubair bin Mut'im that 'Uthman said: I wish that I had asked the Messenger of Allah ﷺ what would save us from what the *Shaitan* whispers into our hearts. Abu Bakr said: I asked him about that and he said: "What can save you from that is to say what I told my uncle to say but he did not say it."

Comments: [*Saheeh lighairihi* and its *isnad* is *da'eef* because it is interrupted]

٣٧- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَسَعِيدُ بْنُ سَلَمَةَ (١/٨) ابْنِ أَبِي الْحُسَامِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَبِي الْحُوَيْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ عُثْمَانَ ﷺ قَالَ: تَمَنَّيْتُ أَنْ أَكُونَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ: مَاذَا يُنْجِينَا مِمَّا يُلْقِي الشَّيْطَانُ فِي أَنْفُسِنَا؟ فَقَالَ أَبُو بَكْرٍ: قَدْ سَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: «يُنْجِيكُمْ مِنْ ذَلِكَ أَنْ تَقُولُوا مَا أَمَرْتُ بِهِ عَمِّي أَنْ يَقُولَهُ فَلَمْ يَقُلْهُ». [راجع: ٢٠]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، محمد بن جبير بن مطعم لم يسمع من عثمان، وأبو الحويرث مختلف فيه.

38. It was narrated from al-Hasan that Abu Bakr ﷺ addressed the people and said: The Messenger of Allah ﷺ said: "O people, the people are not given anything better in this world than certainty of faith and well-being, so ask Allah, may He be glorified and exalted, for them."

Comments: [*Saheeh lighairihi* and its *isnad* is *da'eef* because it is interrupted]

٣٨- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنِ الْحَسَنِ: أَنَّ أَبَا بَكْرٍ ﷺ خَطَبَ النَّاسَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ إِنَّ النَّاسَ، لَمْ يُعْطَوْا فِي الدُّنْيَا خَيْرًا مِنَ الْيَقِينِ وَالْمُعَافَاةِ، فَسَلُوهُمَا اللَّهَ عَزَّ وَجَلَّ. [راجع: ٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، الحسن البصري لم يدرك أبا بكر.

39. It was narrated that Ibn 'Abbas said: When they wanted to dig a grave for the Messenger of Allah ﷺ, Abu 'Ubaidah bin al-Jarrah used to dig graves in the manner of the people of Makkah and Abu Talhah Zaid bin Sahl used to dig graves for the people of Madinah, and he would make a niche in the side of the grave. Al-'Abbas called two men and said to one of them, Go to Abu 'Ubaidah; and to the other he said, Go to Abu Talhah. O Allah, choose for Your Messenger. The one who had been sent to Abu Talhah found him, so he came and dug a grave with a niche in its side for the Messenger of Allah ﷺ.

٣٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا أَرَادُوا أَنْ يَحْفِرُوا لِرَسُولِ اللَّهِ ﷺ، وَكَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ يَضْرَحُ كَحَفْرِ أَهْلِ مَكَّةَ، وَكَانَ أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلٍ يَحْفِرُ لِأَهْلِ الْمَدِينَةِ فَكَانَ يَلْحَدُ، فَدَعَا الْعَبَّاسُ رَجُلَيْنِ، فَقَالَ لِأَحَدِهِمَا: اذْهَبْ إِلَى أَبِي عُبَيْدَةَ، وَلِلْآخَرِ: اذْهَبْ إِلَى أَبِي طَلْحَةَ، اللَّهُمَّ خِرْ لِرَسُولِكَ. قَالَ: فَوَجَدَ صَاحِبُ أَبِي طَلْحَةَ أَبَا طَلْحَةَ فَجَاءَ بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ. [انظر: ٢٣٥٧]

Comments: [*Saheeh bishawahidihi*]

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف لضعف حسين بن عبد الله.

40. 'Uqbah bin al-Harith said: I went out with Abu Bakr ﷺ following *'Asr* prayer a few days after the death of the Prophet ﷺ, and 'Ali ﷺ was walking beside him. He passed by al-Hasan bin 'Ali who was playing with some boys. Abu Bakr ﷺ carried him on his shoulder, saying: May my father be sacrificed for him, the one who looks like the Prophet ﷺ and does not look like 'Ali. He said: And 'Ali smiled.

٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَخْبَرَنِي عُقْبَةُ بْنُ الْحَارِثِ، قَالَ: خَرَجْتُ مَعَ أَبِي بَكْرٍ ﷺ مِنْ صَلَاةِ الْعَصْرِ بَعْدَ وَفَاةِ النَّبِيِّ ﷺ بِلَيَالٍ، وَعَلِيٌّ عَلَيْهِ السَّلَامُ يَمْشِي إِلَى جَنْبِهِ، فَمَرَّ بِحَسَنِ بْنِ عَلِيٍّ يَلْعَبُ مَعَ غِلْمَانٍ، فَاحْتَمَلَهُ عَلَى رَقَبَتِهِ وَهُوَ يَقُولُ: وَا بِأَبِي شِبْهُ النَّبِيِّ لَيْسَ شَبِيهًا بِعَلِيٍّ. قَالَ: وَعَلِيٌّ يَضْحَكُ.

تخريج: إسناده صحيح، خ: (٣٥٤٢)

Comments:[Its *isnad* is *saheeh*, al-Bukhari (3542)]

41. It was narrated from Jabir from 'Abdur-Rahman bin Abza that Abu Bakr ﷺ said: I was sitting with the Prophet ﷺ when Ma'iz bin Malik came and confessed (to

٤١ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِي بَكْرٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ

ﷺ جَالِسًا، فَجَاءَ مَاعِزُ بْنُ مَالِكٍ فَاعْتَرَفَ عِنْدَهُ مَرَّةً فَرَدَّهُ، ثُمَّ جَاءَ فَاعْتَرَفَ عِنْدَهُ الثَّانِيَةَ فَرَدَّهُ، ثُمَّ جَاءَ فَاعْتَرَفَ الثَّالِثَةَ فَرَدَّهُ، فَقُلْتُ لَهُ: إِنَّكَ إِنِ اعْتَرَفْتَ الرَّابِعَةَ رَجَمَكَ، قَالَ: فَاعْتَرَفَ الرَّابِعَةَ، فَحَبَسَهُ، ثُمَّ سَأَلَ عَنْهُ، فَقَالُوا: مَا نَعْلَمُ إِلَّا خَيْرًا قَالَ: فَأَمَرَ بِرَجْمِهِ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

adultery) in his presence once, and he sent him away. Then he came and admitted it in his presence a second time and he sent him away. Then he came and admitted it in his presence a third time and he sent him away. I said to him: If you confess a fourth time, he will stone you. Then he admitted it the fourth time, so he detained him and asked about him, and they said: We do not know anything but good about him. Then he ordered that he be stoned.

Comments:[*Saheeh lighairihi*, but this *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi].

٤٢- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ سَعِيدِ بْنِ ذِي عَضْوَانَ الْعَنْسِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ اللَّخْمِيِّ، عَنْ رَافِعٍ الطَّائِيِّ رَفِيقِ أَبِي بَكْرٍ فِي غَزْوَةِ السَّلَاسِلِ، قَالَ: وَسَأَلْتُهُ عَمَّا قِيلَ مِنْ بَيْعَتِهِمْ، فَقَالَ _ وَهُوَ يُحَدِّثُهُ عَمَّا تَكَلَّمَتْ بِهِ الْأَنْصَارُ وَمَا كَلَّمَهُمْ بِهِ، وَمَا كَلَّمَ بِهِ عُمَرُ بْنُ الْخَطَّابِ الْأَنْصَارَ، وَمَا ذَكَّرَهُمْ بِهِ مِنْ إِمَامَتِي إِيَّاهُمْ بِأَمْرِ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ_: فَبَايَعُونِي لِذَلِكَ، وَقَبِلْتُهَا مِنْهُمْ وَتَخَوَّفْتُ أَنْ تَكُونَ فِتْنَةٌ، وَتَكُونَ بَعْدَهَا رِدَّةٌ.

تخريج: إسناده جيد.

42. It was narrated that Rafi' at-Ta'i, Abu Bakr's companion during the campaign of as-Salasil, said: I asked him about how they came to swear allegiance to Abu Bakr ﷺ and he said - when telling him about what the Ansar said and what Abu Bakr ﷺ said to them and what 'Umar bin al-Khattab ﷺ said to the Ansar when he reminded them that he had led them in prayer on the instructions of the Messenger of Allah ﷺ when he was sick: They swore allegiance to me because of that and I accepted it from them, but I was concerned that there would be turmoil that would lead to apostasy.

Comments: [Its *isnad* is *jayyid*]

٤٣ - حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي وَحْشِيُّ بْنُ حَرْبِ بْنِ وَحْشِيِّ بْنِ حَرْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ وَحْشِيِّ بْنِ حَرْبٍ: أَنَّ أَبَا بَكْرٍ ﷺ عَقَدَ لِخَالِدِ بْنِ الْوَلِيدِ عَلَى قِتَالِ أَهْلِ

43. It was narrated from Wahshi bin Harb that Abu Bakr ﷺ appointed Khalid bin al-Waleed as commander to fight the apostates and he said: I heard the Messenger of Allah ﷺ say: "What a good

slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites."

الرِّدَّةِ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ: «نِعْمَ عَبْدُ اللَّهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ، وَسَيْفٌ مِنْ سُيُوفِ اللَّهِ سَلَّهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ».

Comments: [A *hadeeth saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف، حرب بن وحشي لم يرو عنه غير ابنه وحشي، فهو مجهول في الرواية وإن كان معروفاً في النسب.

44. Mu'awiyah bin Salih narrated from Sulaim bin 'Amir al-Kala'i, that Awsat bin 'Amr said: I came to Madinah one year after the death of the Messenger of Allah ﷺ and I found Abu Bakr addressing the people. He said: The Messenger of Allah ﷺ stood before us last year... and he wept and struggled to speak three times, then he said: O people, ask Allah for well-being, for no one is given, after certainty of faith, anything like well being and nothing worse than doubt after disbelief. You should be truthful, for it guides to righteousness and they lead to Paradise. Beware of lying, for it guides to immorality and they both lead to Hell.

٤٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ صَالِحٍ ـ عَنْ سُلَيْمِ بْنِ عَامِرٍ الْكَلَاعِيِّ، عَنْ أَوْسَطَ بْنِ عَمْرٍو قَالَ: قَدِمْتُ الْمَدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِسَنَةٍ، فَأَلْفَيْتُ أَبَا بَكْرٍ يَخْطُبُ النَّاسَ، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ عَامَ الْأَوَّلِ، فَخَنَقَتْهُ الْعَبْرَةُ ثَلَاثَ مِرَارٍ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، سَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ مِثْلَ يَقِينٍ بَعْدَ مُعَافَاةٍ، وَلَا أَشَدَّ مِنْ رِيبَةٍ بَعْدَ كُفْرٍ، وَعَلَيْكُمْ بِالصِّدْقِ، فَإِنَّهُ يَهْدِي إِلَى الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّهُ يَهْدِي إِلَى الْفُجُورِ، وَهُمَا فِي النَّارِ».

[راجع: ٥]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

45. Muhammad bin Muyassar Abu Sa'd as-Saghani al-Makfoof narrated: Hisham bin 'Urwah narrated to us from his father that 'A'ishah said: When Abu Bakr was dying, he said: What day is it? They said: Monday. He said: If I die tonight, do not wait until

٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدٍ الصَّاغَانِيُّ الْمَكْفُوفُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أَبَا بَكْرٍ ﷺ لَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ: أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمُ الِاثْنَيْنِ. قَالَ: فَإِنْ مِتُّ مِنْ لَيْلَتِي،

tomorrow to bury me, for the dearest of days and nights to me is that which is closest to the Messenger of Allah ﷺ.

فَلَا تَنْتَظِرُوا بِيَ الْغَدَ، فَإِنَّ أَحَبَّ الْأَيَّامِ وَاللَّيَالِي إِلَيَّ أَقْرَبُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف محمد بن ميسّر.

Comments:[Its *isnad* is weak because of the weakness of Muhammad bin Muyassar].

46. It was narrated that Abu 'Ubaidah said: Abu Bakr ﷺ stood up, one year after the death of the Messenger of Allah ﷺ and said: The Messenger of Allah ﷺ stood where I am standing last year and said: "Ask Allah for well being, for no one is given anything better than well-being. And you should be truthful and righteous, for they lead to Paradise. Beware of lying and immorality, for they lead to Hell."

٤٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: حَدَّثَنَا عَمْرُو ابْنُ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِعَامٍ، فَقَالَ: قَامَ رَسُولُ اللَّهِ ﷺ مَقَامِي عَامَ الْأَوَّلِ، فَقَالَ: «سَلُوا اللَّهَ الْعَافِيَةَ، فَإِنَّهُ لَمْ يُعْطَ عَبْدٌ شَيْئًا أَفْضَلَ مِنَ الْعَافِيَةِ، وَعَلَيْكُمْ بِالصِّدْقِ وَالْبِرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْفُجُورَ، فَإِنَّهُمَا فِي النَّارِ». [راجع: ٥]

Comments:[*Saheeh lighairihi*. This *isnad* is weak because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يدرك أبا بكر.

47. 'Ali ﷺ said: If I heard something from the Messenger of Allah ﷺ, Allah would benefit me thereby as He willed. Abu Bakr told me - and Abu Bakr spoke the truth - he said: The Messenger of Allah ﷺ said: "There is no Muslim who commits a sin then does *wudoo'* and prays two *rak'ahs* then asks Allah for forgiveness for that sin, but He will forgive him." And he recited these two verses: "And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful" [an-Nisa' 4:110]

"And those who, when they have committed *Fahishah* (illegal sexual

٤٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ (١/ ٩) عَلِيَّ بْنَ رَبِيعَةَ مِنْ بَنِي أَسَدٍ، يُحَدِّثُ عَنْ أَسْمَاءَ أَوِ ابْنِ أَسْمَاءَ مِنْ بَنِي فَزَارَةَ، قَالَ: قَالَ عَلِيٌّ ﷺ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا نَفَعَنِي اللَّهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي مِنْهُ، وَحَدَّثَنِي أَبُوبَكْرٍ، وَصَدَقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ» وَقَرَأَ هَاتَيْنِ الْآيَتَيْنِ: ﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا

intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know" [Al 'Imran 3:135]

Comments: [Its *isnad* is *saheeh*]

رَحِيمًا﴾ (النساء : ١١٠)، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾ (آل عمران : ١٣٥) [راجع : ٢]

تخريج: إسناده صحيح.

48. Shu'bah said: I heard 'Uthman from the family of Abu 'Aqeel ath-Thaqafi say - -but he said: Shu'bah said: And he recited one of these two verses: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:110] or "And those who, when they have committed *Fahishah* (illegal sexual intercourse)..." [Al 'Imran 3:135].

Comments: [Its *isnad* is *saheeh*]

٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُثْمَانَ مِنْ آلِ أَبِي عَقِيلٍ الثَّقَفِيِّ ... إِلَّا أَنَّهُ قَالَ: قَالَ شُعْبَةُ: وَقَرَأَ إِحْدَى هَاتَيْنِ الْآيَتَيْنِ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء : ١٢٣)، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً﴾ (آل عمران: ١٣٥). [راجع : ٢]

تخريج: إسناده صحيح.

49. 'Umar said: Abu Bakr ﷺ addressed us and said: The Messenger of Allah ﷺ stood among us last year and said: "Nothing is shared out among the people that is better than well-being after certainty of faith. Verily, truthfulness and righteousness lead to Paradise and verily lying and immorality lead to Hell."

Comments:[*Saheeh lighairihi*. Its *isnad* is *da'eef* because it is interrupted]

٤٩- حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ عُمَرَ قَالَ: إِنَّ أَبَا بَكْرٍ ﷺ خَطَبَنَا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا عَامَ أَوَّلَ، فَقَالَ: «أَلَا إِنَّهُ لَمْ يُقْسَمْ بَيْنَ النَّاسِ شَيْءٌ أَفْضَلُ مِنَ الْمُعَافَاةِ بَعْدَ الْيَقِينِ، أَلَا إِنَّ الصِّدْقَ وَالْبِرَّ فِي الْجَنَّةِ، أَلَا إِنَّ الْكَذِبَ وَالْفُجُورَ فِي النَّارِ». [راجع : ٥]

تخريج: صحيح لغيره، وإسناده ضعيف لانقطاعه، حميد بن عبدالرحمن لم يدرك عمر بن الخطاب.

50. Al-Bara' said: When the Messenger of Allah ﷺ came from Makkah to Madinah, the Messenger of Allah ﷺ got thirsty. They passed by a herd of sheep. Abu Bakr as-Siddeeq said: I took a cup and

٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَطِشَ رَسُولُ اللَّهِ ﷺ، فَمَرُّوا بِرَاعِي

milked a cupful of milk for the Messenger of Allah ﷺ. I brought it to him and he drank until I was pleased.

Comments:[Its *isnad* is *saheeh*, al-Bukhari (3908) and Muslim (2009)]

غَنَمٍ، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهِ، فَشَرِبَ حَتَّى رَضِيتُ. [راجع: ٣]

تخريج: إسناده صحيح، خ: (٣٩٠٨) م: (٢٠٠٩)

51. Abu Hurairah said: Abu Bakr said: O Messenger of Allah, teach me something that I may say in the morning and in the evening and when I go to bed. He said: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen - or he said: O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth - Lord and Sovereign of all things, I bear witness that there is no god but You; I seek refuge in You from the evil of my own self and the evil of the *Shaitan* and the *shirk* to which he calls people."

Comments: [Its *isnad* is *saheeh*]

٥١- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَخَذْتُ مَضْجَعِي. قَالَ: «قُلِ: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ - أَوْ قَالَ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ - رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ». [انظر: ٥٢، ٦٣]

تخريج: إسناده صحيح.

52. It was narrated that Ya'la bin 'Ata' said: I heard 'Amr bin 'Asim bin 'Abdullah... a similar report.

Comments: [Its *isnad* is *saheeh*]

٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمِ بْنِ عَبْدِ اللَّهِ... فَذَكَرَ مَعْنَاهُ. [راجع: ٥١]

تخريج: إسناده صحيح، وهو مكرر ماقبله.

53. It was narrated from Abu Bakr as-Siddeeq that he delivered a *khutbah* and said: O people, you recite this verse but you quote it inappropriately: "O you who believe! Take care of your own-selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that

٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، أَنَّهُ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ، وَتَضَعُونَهَا عَلَى غَيْرِ مَا وَضَعَهَا اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا

يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ (المائدة: ١٠٥) سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ بَيْنَهُمْ، فَلَمْ يُنْكِرُوهُ، يُوشِكُ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابٍ». [راجع: ١]

تخريج: إسناده صحيح.

Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah ﷺ say: "If the people see evil and do not denounce it, soon Allah will send His punishment upon them all."

Comments: [Its *isnad* is *saheeh*]

٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ قَالَ: سَمِعْتُ أَبَا سَوَّارٍ الْقَاضِيَ يَقُولُ: عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: أَغْلَظَ رَجُلٌ لِأَبِي بَكْرٍ الصِّدِّيقِ، قَالَ: فَقَالَ أَبُو بَرْزَةَ: أَلَا أَضْرِبُ عُنُقَهُ؟ فَانْتَهَرَهُ وَقَالَ: مَا هِيَ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده صحيح.

54. It was narrated that Abu Barzah al-Aslami said: A man spoke harshly to Abu Bakr as-Siddeeq ﷺ. Abu Barzah said: Shall I strike his neck? He [Abu Bakr] rebuked him and said: That is not for any one after the Messenger of Allah ﷺ.

Comments: [Its *isnad* is *saheeh*]

٥٥- حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ ﷺ، تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ» وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو

55. It was narrated from 'Urwah bin az-Zubair that 'A'ishah the wife of the Prophet ﷺ told him: Fatimah the daughter of the Messenger of Allah ﷺ sent word to Abu Bakr as-Siddeeq ﷺ, asking for her inheritance from the Messenger of Allah ﷺ, of the *fai'* that Allah had granted to him in Madinah and Fadak, and what was left of the *khumus* of Khaibar. Abu Bakr said: The Messenger of Allah ﷺ said: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth." By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the

time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did. So Abu Bakr refused to give anything of it to Fatimah, and Fatimah was upset with Abu Bakr because of that. Abu Bakr said: By the One in Whose hand is my soul, the relatives of the Messenger of Allah ﷺ are dearer to me than my own relatives. As for the dispute between me and you concerning this wealth, I did not deviate from the truth concerning them and I will not leave anything that I saw the Messenger of Allah ﷺ do but I will do it the way he did it.

بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا، فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، وَقَالَ أَبُو بَكْرٍ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ (١/ ١٠) أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَإِنِّي لَمْ آلُ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. [راجع: ٩]

تخريج: إسناده صحيح، خ: (٤٢٤٠) م: (١٧٥٩)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4240) and Muslim (1759)]

56. It was narrated that Asma' bin [sic] al-Hakam al-Fazari said: I heard 'Ali say: If I heard a *hadeeth* from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu Bakr told me - and Abu Bakr told the truth - that he heard the Prophet ﷺ say: "There is no believer who commits a sin, then does *wudoo'* and does it well and prays two *rak'ahs* and asks Allah, may He be glorified and exalted, for forgiveness but Allah will forgive him." Then he recited the verse: "And those who, when they have committed *Fahishah* (illegal sexual intercourse) or wronged themselves..."' [Al 'Imran 3:135].

٥٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي زُرْعَةَ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي مِنْهُ، وَإِذَا حَدَّثَنِي غَيْرِي اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَحَدَّثَنِي أَبُو بَكْرٍ، وَصَدَقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ فَيُحْسِنُ الطُّهُورَ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ فَيَسْتَغْفِرُ اللَّهَ، إِلَّا غَفَرَ اللَّهُ لَهُ» ثُمَّ تَلَا: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾ (آل عمران: ١٣٥). [راجع: ٢]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

57. It was narrated that Zaid bin Thabit said: Abu Bakr ﷺ sent for me when many of the people of al-Yamamah were killed. Abu Bakr said: O Zaid bin Thabit, you are a wise young man and we trust you; you used to write down the Revelation for the Messenger of Allah ﷺ. Seek out the Qur'an and collect it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4986)]

٥٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ ﷺ مَقْتَلَ أَهْلِ الْيَمَامَةِ، فَقَالَ أَبُو بَكْرٍ: يَا زَيْدَ بْنَ ثَابِتٍ، إِنَّكَ غُلَامٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ. [انظر: ٧٦]

تخريج: إسناده صحيح، خ: (٤٩٨٦).

58. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr, seeking their inheritance from the Messenger of Allah ﷺ. At that time they were seeking his land in Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah ﷺ say: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad ﷺ may take their provision from this wealth." By Allah, I will not leave anything that I saw the Messenger of Allah ﷺ do with it but I will do it too.

٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، وَإِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ» وَإِنِّي وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ. [راجع: ٩]

تخريج: إسناده صحيح، خ: (٤٠٣٥)، م: (١٧٥٩)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4035) and Muslim (1759)]

59. It was narrated that Ibn Abi Mulaikah said: It was said to Abu Bakr: O *khaleefah* (caliph) of Allah. He said: I am the *khaleefah* (lit. successor) of the Messenger of Allah ﷺ and I am pleased with that.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٥٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا نَافِعٌ - يَعْنِي ابْنَ عُمَرَ - عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. فَقَالَ: أَنَا خَلِيفَةُ رَسُولِ اللَّهِ ﷺ، وَأَنَا رَاضٍ بِهِ. [انظر: ٦٤]

تخريج: إسناده ضعيف لانقطاعه، فإن ابن أبي مليكة لم يدرك أبابكر.

60. It was narrated from Abu Salamah that Fatimah said to Abu Bakr: Who will inherit from you if you die? He said: My children and my wife. She said: Then why can't we inherit from the Prophet ﷺ? He said: I heard the Prophet ﷺ say: "The Prophet is not to be inherited from." But I will sponsor those whom the Messenger of Allah ﷺ used to sponsor and I will spend on those on whom the Messenger of Allah ﷺ used to spend.

Comments: [*Saheeh lighairihi*; Abu Salamah did not meet Abu Bakr]

٦٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ: أَنَّ فَاطِمَةَ قَالَتْ لِأَبِي بَكْرٍ: مَنْ يَرِثُكَ إِذَا مِتَّ؟ قَالَ: وَلَدِي وَأَهْلِي، قَالَتْ: فَمَا لَنَا لَا نَرِثُ النَّبِيَّ ﷺ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ النَّبِيَّ لَا يُورَثُ» وَلَكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللَّهِ ﷺ يَعُولُ، وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ. [انظر: ٧٩]

تخريج: حديث صحيح لغيره، وأبو سلمة لم يدرك أبابكر، لكن سيأتي الحديث موصولاً برقم: (٧٩).

61. It was narrated from Abu Barzah al-Aslami that he said: We were with Abu Bakr as-Siddeeq when he was conducting some business of caliphate and he got very angry with one of the Muslims. When I saw that I said: O *khaleefah* of the Messenger of Allah, shall I strike his neck? When I mentioned killing him, he changed the subject completely. When we parted, Abu Bakr as-Siddeeq sent word to me after that and said: O Abu Barzah, what did you say? I said: I have forgotten what I said; remind me. He said: Don't you remember what you said? I said: No, by Allah. He said: Do you remember, when you saw me get angry with that man, you said: Shall I strike his neck, O *khaleefah* of the Messenger of Allah? Don't you remember that? Would you really have done that? I said: Yes, by

٦١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفِ بْنِ الشِّخِّيرِ، أَنَّهُ حَدَّثَهُمْ: عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ أَبِي بَكْرٍ الصِّدِّيقِ فِي عَمَلِهِ، فَغَضِبَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، فَاشْتَدَّ غَضَبُهُ عَلَيْهِ جِدًّا، فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَضْرِبُ عُنُقَهُ؟ فَلَمَّا ذَكَرْتُ الْقَتْلَ صَرَفَ عَنْ ذَلِكَ الْحَدِيثِ أَجْمَعَ إِلَى غَيْرِ ذَلِكَ مِنَ النَّحْوِ، فَلَمَّا تَفَرَّقْنَا أَرْسَلَ إِلَيَّ بَعْدَ ذَلِكَ أَبُو بَكْرٍ الصِّدِّيقُ، فَقَالَ: يَا أَبَا بَرْزَةَ، مَا قُلْتَ؟ قَالَ: وَنَسِيتُ الَّذِي قُلْتُ، قُلْتُ: ذَكِّرْنِيهِ. قَالَ: أَمَا تَذْكُرُ مَا قُلْتَ؟ قَالَ: قُلْتُ: لَا وَاللَّهِ. قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى الرَّجُلِ فَقُلْتَ: أَضْرِبُ عُنُقَهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ أَمَا تَذْكُرُ ذَاكَ؟ أَوَكُنْتَ فَاعِلًا ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ

وَاللَّهِ، وَالآنَ إِنْ أَمَرْتَنِي فَعَلْتُ. قَالَ: وَيْحَكَ- أَوْ: وَيْلَكَ- إِنَّ تِلْكَ وَاللَّهِ مَا هِيَ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ. [راجع: ٥٤]

تخريج: إسناده قوي.

Allah. If you order me to do it now, I will do it. He said: Woe to you! By Allah, that is not for anyone after Muhammad ﷺ.

Comments: [Its *isnad* is *qawi*]

٦٢- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَتِيقٍ عَنْ أَبِيهِ قَالَ: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ». [راجع: ٧]

تخريج: صحيح لغيره، وهذا إسناد فيه انقطاع، والد ابن أبي عتيق لم يسمع من أبي بكر.

62. Abu Bakr as-Siddeeq ﷺ said: The Messenger of Allah ﷺ said: "The *siwak* is purifying for the mouth and pleasing to the Lord."

Comments: [*Saheeh lighairihi*]

٦٣- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمِ ابْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قُلْ لِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «قُلِ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ (١/ ١١) شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ» وَأَمَرَهُ أَنْ يَقُولَهُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى، وَإِذَا أَخَذَ مَضْجَعَهُ. [راجع: ٥١]

تخريج: إسناده صحيح.

63. Abu Hurairah ﷺ said: Abu Bakr said: O Messenger of Allah, tell me something I may say in the morning and in the evening. He said: "Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge in You from the evil of my own self and the evil of the *Shaitan* and the *shirk* to which he calls.'" And he told him to say it in the morning and in the evening and when going to bed.

Comments: [Its *isnad* is *saheeh*]

٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. قَالَ: فَقَالَ: بَلْ خَلِيفَةُ مُحَمَّدٍ ﷺ، وَأَنَا أَرْضَى بِهِ. [راجع: ٥٩]

64. It was narrated that 'Abdullah bin Abi Mulaikah said: It was said to Abu Bakr: O *khaleefah* of Allah. He said: Rather [I am] the *khaleefah* (lit. successor) of Muhammad ﷺ, and I am pleased with that.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، فإن ابن أبي مليكة لم يدرك أبابكر.

65. It was narrated that Ibn Abi Mulaikah said: The halter fell from the hand of Abu Bakr as-Siddeeq ﷺ. He struck the foreleg of his she-camel to make her kneel down, and they said to him: Why did you not tell us to pass it to you? He said: My beloved the Messenger of Allah ﷺ instructed me not to ask the people for anything.

Comments:[*Hasan lighairihi;* this *isnad* is *da'eef*]

٦٥- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُؤَمَّلِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَانَ رُبَّمَا سَقَطَ الْخِطَامُ مِنْ يَدِ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ، قَالَ: فَيَضْرِبُ بِذِرَاعِ نَاقَتِهِ فَيُنِيخُهَا فَيَأْخُذُهُ، قَالَ: فَقَالُوا لَهُ: أَفَلَا أَمَرْتَنَا نُنَاوِلَكَهُ؟ فَقَالَ: إِنَّ حِبِّي رَسُولَ اللَّهِ ﷺ أَمَرَنِي أَنْ لَا أَسْأَلَ النَّاسَ شَيْئًا.

تخريج: حسن لغيره، وهذا إسناد ضعيف، عبد الله بن المؤمل ضعيف، وابن أبي مليكة لم يدرك أبابكر.

66. It was narrated from Abu 'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah ﷺ and said: The Messenger of Allah ﷺ stood among us last year and said: "The son of Adam has not been given anything better than well-being, so ask Allah for well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

Comments:[*Saheeh lighairihi;* this *isnad* is *da'eef* because it is interrupted]

٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ ـ عَنْ أَبِي بَكْرٍ ـ قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِعَامٍ، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ عَامَ أَوَّلَ، فَقَالَ: «إِنَّ ابْنَ آدَمَ لَمْ يُعْطَ شَيْئًا أَفْضَلَ مِنَ الْعَافِيَةِ، فَاسْأَلُوا اللَّهَ الْعَافِيَةَ، وَعَلَيْكُمْ بِالصِّدْقِ وَالْبِرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْفُجُورَ فَإِنَّهُمَا فِي النَّارِ». [راجع: ٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يدرك أبا بكر.

67. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I have been commanded to fight the people until they say *La ilaha illallah,* and if they say it then their blood and wealth are safe from me, except in cases dictated

٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ

by *sharee'ah*, and their reckoning is with Allah." When some people apostatized, 'Umar said to Abu Bakr: Will you fight them when you heard the Messenger of Allah ﷺ say such and such? Abu Bakr ﷺ said: By Allah, I will not separate prayer and *zakah*, and I shall certainly fight anyone who separates them. So we fought them alongside him and we realised that that was the right thing to do.

Comments: [A *saheeh hadeeth*, al-Bukhari (6924) and Muslim (20)]

النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ». قَالَ: فَلَمَّا كَانَتِ الرِّدَّةُ قَالَ عُمَرُ لِأَبِي بَكْرٍ: تُقَاتِلُهُمْ، وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قَالَ: فَقَالَ أَبُو بَكْرٍ ﷺ: وَاللَّهِ لَا أُفَرِّقُ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، وَلَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَهُمَا. قَالَ: فَقَاتَلْنَا مَعَهُ، فَرَأَيْنَا ذَلِكَ رَشَدًا. [انظر: ١١٧، ٢٣٩، ٣٣٥]

تخريج: حديث صحيح، خ: (٦٩٢٤) م: (٢٠)، سفيان حسين وثقوه إلا في رواية عن الزهري، وقد توبع.

68. It was narrated that Abu Bakr bin Abi Zuhair said: I was told that Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]? Will we be punished for every bad deed we do? There Messenger of Allah ﷺ said: "May Allah forgive you, O Abu Bakr, do you not fall sick? Do you not get exhausted? Do you not feel sad? Don't calamities befall you?" He said: Of course. He said: "That is the recompense you are given."

Comments:[*Saheeh bituruqihi wa shawahidihi*]

٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ، قَالَ: أُخْبِرْتُ أَنَّ أَبَا بَكْرٍ قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ: ﴿لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء: ١٢٣) فَكُلُّ سُوءٍ عَمِلْنَا جُزِينَا بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكْرٍ، أَلَسْتَ تَمْرَضُ؟ أَلَسْتَ تَنْصَبُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّأْوَاءُ؟» قَالَ: بَلَى، قَالَ: «فَهُوَ مَا تُجْزَوْنَ بِهِ». [انظر: ٦٩، ٧٠، ٧١]

تخريج: حديث صحيح بطرقه وشواهده، وهذا إسناد ضعيف لانقطاعه بين أبي بكر بن أبي زهير وبين أبي بكر الصديق، ثم إن أبابكر بن أبي زهير مستور.

69. Ibn Abi Khalid told us, from Abu Bakr bin Abi Zuhair - I think he said: Abu Bakr said: O

٦٩- حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ، أَظُنُّهُ قَالَ

Messenger of Allah, how could we be in a good state after this verse? He said: "May Allah have mercy on you, O Abu Bakr. Do you not fall sick? Do you not feel sad? Don't calamities befall you? Do you not...?" He said: Of course. He said: "That is for that."

أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ؟ قَالَ: «يَرْحَمُكَ اللَّهُ يَا أَبَا بَكْرٍ، أَلَسْتَ تَمْرَضُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّأْوَاءُ؟ أَلَسْتَ ...؟» قَالَ: بَلَى، قَالَ: «فَإِنَّ ذَاكَ بِذَاكَ». [راجع: ٦٨]

Comments: [*Saheeh* although this *isnad* is *da'eef* like the previous one]

تخريج: صحيح، وإسناده ضعيف كسابقه.

70. It was narrated that Abu Bakr ath-Thaqafi said: Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]?... and he narrated the same *hadeeth*.

٧٠- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي بَكْرٍ الثَّقَفِيِّ قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾(النساء: ١٢٣) .. فَذَكَرَ الْحَدِيثَ. [راجع: ٦٨]

Comments: [*Saheeh* although this *isnad* is *da'eef* like the previous one]

تخريج: صحيح، وإسناده ضعيف كسابقه.

71. It was narrated that Abu Bakr bin Abi Zuhair ath-Thaqafi said: When the verse "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123] was revealed, Abu Bakr ﷺ said: O Messenger of Allah, will we receive recompense for every bad deed we do? The Messenger of Allah ﷺ said: "May Allah have mercy on you, O Abu Bakr. Do you not become exhausted? Do you not feel sad? Don't calamities befall you? This is the recompense that you receive."

٧١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ، قَالَ: لَمَّا نَزَلَتْ: ﴿لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (النساء: ١٢٣) قَالَ: قَالَ أَبُو بَكْرٍ: يَارَسُولَ اللَّهِ، إِنَّا لَنُجَازَى بِكُلِّ سُوءٍ نَعْمَلُهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُكَ اللَّهُ يَا أَبَا بَكْرٍ، أَلَسْتَ تَنْصَبُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّأْوَاءُ؟ فَهَذَا مَا تُجْزَوْنَ بِهِ». [راجع: ٦٨]

تخريج: صحيح، وإسناده ضعيف كسابقه.

Comments: [*Saheeh* although this *isnad* is *da'eef* like the previous one]

72. It was narrated from Anas bin Malik that Abu Bakr wrote to them saying: These are the types of charity (*zakah*) that the Messenger of Allah ﷺ made obligatory upon the Muslims and which Allah, may He be glorified and exalted, enjoined upon the Messenger of Allah ﷺ. Whoever among the Muslims is asked to pay it in the proper manner, let him give it; whoever is asked for more than that, let him not give it. For less than twenty-five camels, for each five, one sheep (should be given). If the number reaches twenty-five, then one she-camel in its second year (should be given), up to thirty-five. If there is no she-camel in its second year, then a he-camel in its third year (may be given). If the number reaches thirty-six, then a she-camel in its third year (should be given), up to forty-five. If the number reaches forty-six, then a she-camel in its fourth year that has been bred to a stallion camel should be given, up to sixty. If the number reaches sixty-one, then a she-camel in its fifth year (should be given), up to seventy-five. If the number reaches seventy-six, then two she-camels in their second year (should be given), up to ninety. If the number reaches ninety-one, then two she-camels in their fourth year that have been bred to a stallion camel should be given, up to one hundred and twenty. If the number is more than one hundred and twenty, then for every forty

٧٢- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخَذْتُ هَذَا الْكِتَابَ مِنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُمْ: إِنَّ هَذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ، الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا رَسُولَ اللَّهِ ﷺ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَ ذَلِكَ فَلَا يُعْطِهِ، فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَفِي كُلِّ خَمْسِ ذَوْدٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَفِيهَا ابْنَةُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ (١/ ١٢) وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا بِنْتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ

camels, a she-camel in its third year should be given and for every fifty a she-camel in its fourth year. If the ages of the camels for *zakah* differ, if what is due is a she-camel in its fifth year but he does not own such a camel, but he has a she-camel in its fourth year, then that will be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its fourth year and he only has a she-camel in its fifth year, it should be accepted from him and the *zakah*-collector should give him back twenty dirhams or two sheep. If what is due from him is a she-camel in its fourth year, but he does not have such a camel and he has a she-camel in its third year, then it should be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its second year, but he only has a he-camel in its third year, then it should be accepted from him and nothing should be added to it. If he has only four camels, no *zakah* is due unless the owner wants to give it. With regard to *zakah* on sheep in the pasture, if there are forty sheep, then one sheep is due as *zakah*, up to one hundred and twenty sheep. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every

الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ وَعِنْدَهُ ابْنَةُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ، فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِ مِائَةٍ، فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاةٌ، وَلَا تُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ إِلَّا أَنْ يَشَاءَ الْمُتَصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ، فَإِذَا لَمْ يَكُنِ الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً

hundred sheep, one sheep is due. No toothless or defective sheep should be taken as *zakah* and neither should a ram, unless the one who is giving allows that. Separate flocks should not be put together and flocks should not be divided so as to avoid or reduce *zakah*. If there are two partners [and the *zakah*-collector comes and takes *zakah*], they should settle the matter between them on a fair basis. If a man's flock is grazing, if it is one less than forty, then no *zakah* is due on it unless the owner wants to give it. On silver the *zakah* is one quarter of one tenth; if the wealth is only one hundred and ninety dirhams, then no *zakah* is due on it unless the owner wants to give it.

دِرْهَمٍ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.
[انظر: ١٤٤٨، ١٤٥٠، ١٤٥١، ١٤٥٣، ١٤٥٥، ٢٣٨٧، ٣١٠٦، ٦٩٥٥]

تخريج: إسناده صحيح، خ: (١٤٤٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1448)]

73. 'Abdur-Razzaq said: The people of Makkah say: Ibn Juraij learned the prayer from 'Ata' and 'Ata' learned it from Ibn az-Zubair and Ibn az-Zubair learned it from Abu Bakr and Abu Bakr learned it from the Prophet ﷺ. I have never seen anyone who prays better than Ibn Juraij.

Comments: [This is a report praising Ibn Juraij and is not a *hadeeth*; this was stated by Ahmad Shakir]

٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَهْلُ مَكَّةَ يَقُولُونَ: أَخَذَ ابْنُ جُرَيْجٍ الصَّلَاةَ مِنْ عَطَاءٍ، وَأَخَذَهَا عَطَاءٌ مِنِ ابْنِ الزُّبَيْرِ، وَأَخَذَهَا ابْنُ الزُّبَيْرِ مِنْ أَبِي بَكْرٍ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِيِّ ﷺ، مَا رَأَيْتُ أَحَدًا أَحْسَنَ صَلَاةً مِنِ ابْنِ جُرَيْجٍ.

تخريج: هذا أثر وليس حديثاً. وهو في الثناء على صلاة ابن جريج وأنه يحسن أداءها على ما أخذ عملاً عن عطاء. قاله أحمد شاكر.

74. It was narrated from Salim from Ibn 'Umar that 'Umar said: Hafsah bint 'Umar became the widow of Khunais or Hudhaifah bin Hudhafah - 'Abdur-Razzaq was not certain. He was one of the

٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ أَوْ حُذَيْفَةَ _ شَكَّ عَبْدُ الرَّزَّاقِ _

وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْرًا، فَتُوُفِّيَ بِالْمَدِينَةِ، قَالَ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ، قَالَ: سَأَنْظُرُ فِي ذَلِكَ، فَلَبِثْتُ لَيَالِيَ، فَلَقِيَنِي، فَقَالَ: مَا أُرِيدُ أَنْ أَتَزَوَّجَ يَوْمِي هَذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ ابْنَةَ عُمَرَ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ أَوْجَدَ عَلَيْهِ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، فَخَطَبَهَا إِلَيَّ رَسُولُ اللَّهِ ﷺ، فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ شَيْئًا حِينَ عَرَضْتَهَا عَلَيَّ إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا، وَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا نَكَحْتُهَا. [انظر: ٤٠٠٥، ٥١٢٢، ٥١٤٥]

تخريج: إسناده صحيح، خ: (٥١٢٩)

Companions of the Prophet ﷺ who were present at Badr, and he died in Madinah. I met 'Uthman bin 'Affan and offered Hafsah to him in marriage. I said: If you wish, I will marry Hafsah to you. He said: I will think about it. A few days passed, then he met me and said: I do not want to get married at present. 'Umar said: Then I met Abu Bakr and I said: If you wish, I will marry Hafsah the daughter of 'Umar to you. He did not give any response to me, and I was more upset with him than with 'Uthman. A few days passed, then the Messenger of Allah ﷺ proposed marriage to her and he gave her in marriage to him. Abu Bakr met me and said: Perhaps you felt upset with me when you offered Hafsah to me in marriage and I did not give you any response? I said: Yes. He said: Nothing prevented me from giving you an answer when you offered her to me in marriage except that I heard the Messenger of Allah ﷺ mention her and I did not want to disclose the private matters of the Messenger of Allah ﷺ. If he had not married her, I would have married her.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5129)]

٧٥- حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ مُسْلِمٍ أَبَا سَلَمَةَ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ» فَقَالَ رَجُلٌ: يَا

75. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "No one who mistreats his slaves will enter Paradise." A man said: O Messenger of Allah, didn't you tell us that this *ummah* is the greatest in numbers of

slaves and orphans? He said: "Yes, so treat them kindly as you treat your children and feed them from what you eat." They said: What could benefit us in this world, O Messenger of Allah? He said: "A good horse which you keep ready for fighting for the sake of Allah and a slave to take care of you. If he prays (becomes Muslim), then he is your brother, if he prays, then he is your brother."

رَسُولَ اللَّهِ، أَلَيْسَ أَخْبَرْتَنَا أَنَّ هَذِهِ الْأُمَّةَ أَكْثَرُ الْأُمَمِ مَمْلُوكِينَ وَأَيْتَامًا؟ قَالَ: «بَلَى، فَأَكْرِمُوهُمْ كَرَامَةَ أَوْلَادِكُمْ، وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ» قَالُوا: فَمَا يَنْفَعُنَا فِي الدُّنْيَا يَا رَسُولَ اللَّهِ؟ قَالَ: «فَرَسٌ صَالِحٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِي سَبِيلِ (١/ ١٣) اللَّهِ، وَمَمْلُوكُكَ يَكْفِيكَ، فَإِذَا صَلَّى فَهُوَ أَخُوكَ، فَإِذَا صَلَّى فَهُوَ أَخُوكَ.

تخريج: إسناده ضعيف لضعف فرقد السبخي.

Comments: [Its *isnad* is *da'eef* because of the weakness of Farqad as-Sabakhi]

76. Ibn as-Sabbaq said that Zaid bin Thabit told him that Abu Bakr sent for him to tell him that a large number of people at al-Yamamah had been killed. He found 'Umar with him and Abu Bakr said: 'Umar has come to me and told me that casualties were heavy at al-Yamamah among the Muslims who knew the Qur'an by heart, and I am afraid that more heavy casualties may take place among the Muslims who know the Qur'an by heart on other battlefields and a large part of the Qur'an may be lost. I ['Umar] think that you [Abu Bakr] should issue instructions that the Qur'an be collected. I said to 'Umar: How can I do anything that the Messenger of Allah ﷺ did not do? He said: By Allah, it is a good thing. And he kept urging me to do that until Allah opened my heart to it and I came around to 'Umar's point of view. Zaid said: And 'Umar was sitting with him,

٧٦- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ أَبَا بَكْرٍ أَرْسَلَ إِلَيْهِ مَقْتَلَ أَهْلِ الْيَمَامَةِ، فَإِذَا عُمَرُ عِنْدَهُ، فَقَالَ أَبُوبَكْرٍ: إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ بِأَهْلِ الْيَمَامَةِ مِنْ قُرَّاءِ الْقُرْآنِ مِنَ الْمُسْلِمِينَ، وَأَنَا أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ قُرْآنٌ كَثِيرٌ لَا يُوعَى، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، فَقُلْتُ لِعُمَرَ: وَكَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ بِذَلِكَ صَدْرِي، وَرَأَيْتُ فِيهِ الَّذِي رَأَى عُمَرُ، قَالَ زَيْدٌ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ. فَقَالَ أَبُو بَكْرٍ: إِنَّكَ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَاجْمَعْهُ. قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ

مَا كَانَ بِأَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ، فَقُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟. [راجع: ٥٧]

تخريج: إسناده صحيح، خ: (٤٩٨٦)

not speaking. Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah ﷺ, so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an. I said: How can you do anything that the Messenger of Allah ﷺ did not do?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4986)]

٧٧- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ عُمَيْرٍ مَوْلَى الْعَبَّاسِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ، خَاصَمَ الْعَبَّاسُ عَلِيًّا فِي أَشْيَاءَ تَرَكَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: شَيْءٌ تَرَكَهُ رَسُولُ اللَّهِ ﷺ، فَلَمْ يُحَرِّكْهُ فَلَا أُحَرِّكُهُ. فَلَمَّا اسْتُخْلِفَ عُمَرُ اخْتَصَمَا إِلَيْهِ، فَقَالَ: شَيْءٌ لَمْ يُحَرِّكْهُ أَبُو بَكْرٍ فَلَسْتُ أُحَرِّكُهُ، قَالَ: فَلَمَّا اسْتُخْلِفَ عُثْمَانُ اخْتَصَمَا إِلَيْهِ، قَالَ: فَأَسْكَتَ عُثْمَانُ وَنَكَّسَ رَأْسَهُ، قَالَ ابْنُ عَبَّاسٍ: فَخَشِيتُ أَنْ يَأْخُذَهُ، فَضَرَبْتُ بِيَدِي بَيْنَ كَتِفَي الْعَبَّاسِ، فَقُلْتُ: يَا أَبَتِ، أَقْسَمْتُ عَلَيْكَ إِلَّا سَلَّمْتَهُ لِعَلِيٍّ، قَالَ: فَسَلَّمَهُ لَهُ.

تخريج: إسناده صحيح.

77. It was narrated that Ibn 'Abbas said: When the Messenger of Allah ﷺ died and Abu Bakr was appointed as caliph, al-'Abbas disputed with 'Ali concerning some things that the Messenger of Allah ﷺ had left behind. Abu Bakr said: It is something that the Messenger of Allah ﷺ left the way it is and I am not going to introduce any changes to it. When 'Umar was appointed as caliph, they referred the dispute to him and he said: It is something that Abu Bakr did not change and I am not going to change it. When 'Uthman was appointed as caliph, they referred the dispute to him and 'Uthman remained quiet and lowered his head. Ibn 'Abbas said: I was afraid that he ('Uthman) would take it back so I struck al-'Abbas between his shoulders and said: O my father, I insist that you give it to 'Ali. So he gave it to him.

Comments: [Its *isnad* is *saheeh*]

78. It was narrated that 'Asim bin Kulaib said: An old man of Quraish, from Banu Taim, told me: So and so, and So and so told me - and he listed six or seven, all of whom were from Quraish, one of whom was 'Abdullah bin az-Zubair, - and said: Whilst we were sitting with 'Umar, 'Ali and al-'Abbas came in, and they had been raising their voices. 'Umar said: Stop, O 'Abbas! I know what you are going to say. You are going to say: He (the Prophet ﷺ) is the son of my brother and I should have half of the wealth. And I know what you are going to say, O 'Ali. You are going to say: His daughter is married to me and she should have half of the wealth. This is what the Messenger of Allah ﷺ had, and we saw how he managed it. Then Abu Bakr took charge of it after him, and he dealt with it in the same way as the Messenger of Allah ﷺ had dealt with it. Then I took charge after Abu Bakr ﷺ and I swear by Allah that I will strive my best to deal with it as the Messenger of Allah ﷺ and Abu Bakr ﷺ dealt with it. Then he said: Abu Bakr ﷺ told me and he swore by Allah that he was telling the truth, that he heard the Prophet ﷺ say: "The Prophet is not to be inherited from; rather his estate is to go to the poor and needy Muslims." And Abu Bakr ﷺ told me and swore by Allah that he was telling the truth, that the Prophet ﷺ said: 'No Prophet dies until he has been led in prayer by one of his *ummah*.' This is what was in the possession of the

٧٨- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ قُرَيْشٍ مِنْ بَنِي تَيْمٍ قَالَ: حَدَّثَنِي فُلَانٌ وَفُلَانٌ، فَعَدَّ سِتَّةً أَوْ سَبْعَةً كُلُّهُمْ مِنْ قُرَيْشٍ، فِيهِمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إِذْ دَخَلَ عَلِيٌّ وَالْعَبَّاسُ، قَدِ ارْتَفَعَتْ أَصْوَاتُهُمَا، فَقَالَ عُمَرُ: مَهْ يَا عَبَّاسُ، قَدْ عَلِمْتُ مَا تَقُولُ، تَقُولُ: ابْنُ أَخِي، وَلِي شَطْرُ الْمَالِ، وَقَدْ عَلِمْتُ مَا تَقُولُ يَا عَلِيُّ، تَقُولُ: ابْنَتُهُ تَحْتِي، وَلَهَا شَطْرُ الْمَالِ، وَهَذَا مَا كَانَ فِي يَدَيْ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَوَلِيَهُ أَبُو بَكْرٍ مِنْ بَعْدِهِ، فَعَمِلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، ثُمَّ وَلِيتُهُ مِنْ بَعْدِ أَبِي بَكْرٍ، فَأَحْلِفُ بِاللَّهِ لَأَجْهَدَنَّ أَنْ أَعْمَلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ وَعَمَلِ أَبِي بَكْرٍ. ثُمَّ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ ـ وَحَلَفَ بِاللهِ إِنَّهُ لَصَادِقٌ ـ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ النَّبِيَّ لَا يُورَثُ، وَإِنَّمَا مِيرَاثُهُ فِي فُقَرَاءِ الْمُسْلِمِينَ وَالْمَسَاكِينِ» وحَدَّثَنِي أَبُو بَكْرٍ ـ وَحَلَفَ بِاللَّهِ إِنَّهُ صَادِقٌ ـ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّبِيَّ لَا يَمُوتُ حَتَّى يَؤُمَّهُ بَعْضُ أُمَّتِهِ». وَهَذَا مَا كَانَ فِي يَدَيْ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَإِنْ شِئْتُمَا أَعْطَيْتُكُمَا لِتَعْمَلَا فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، وَعَمَلِ أَبِي بَكْرٍ حَتَّى أَدْفَعَهُ إِلَيْكُمَا، قَالَ: فَخَلَوَا ثُمَّ جَاءَا، فَقَالَ الْعَبَّاسُ: ادْفَعْهُ إِلَى عَلِيٍّ، فَإِنِّي قَدْ طِبْتُ نَفْسًا بِهِ لَهُ.

Messenger of Allah ﷺ and we saw how he dealt with it. If you wish, I will give it to you to manage it in the same way as the Messenger of Allah ﷺ and Abu Bakr did, so that I can put it under your control. They discussed it privately, then they came and al-'Abbas said: Give it to 'Ali, for I am happy for him to take control of it.

Comments: [*Saheeh lighairihi*]

تخريج: صحيح لغيره دون قوله: «إن النبي لا يموت حتى يؤمه بعض أمته» وهذا إسناد ضعيف لجهالة الشيخ من قريش.

79. It was narrated from Abu Hurairah that Fatimah (ﷺ) came to Abu Bakr and 'Umar to ask for her inheritance from the Messenger of Allah ﷺ. They said: We heard the Messenger of Allah ﷺ say: "I am not to be inherited from."

Comments: [Its *isnad* is *hasan*]

٧٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ فَاطِمَةَ ﷺ جَاءَتْ أَبَا بَكْرٍ وَعُمَرَ، تَطْلُبُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَا: إِنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنِّي لَا أُورَثُ». [راجع: ٦٠]

تخريج: إسناده حسن.

80. It was narrated that Qais bin Abi Hazim said: I was sitting with Abu Bakr as-Siddeeq, the successor of the Messenger of Allah ﷺ, one month after the death of the Prophet ﷺ and he was telling a story, then the call went out among the people, "*As-salatu jami'ah* (prayer is about to begin)," and it was the first time that this call of "*as-salatu jami'ah*" went out to the people. The people gathered and he ascended the *minbar*, which was something that was made for him to deliver speeches, and it was the first speech he gave in Islam. He praised and glorified Allah, then he said: O people, I wish that someone else could have taken care of this for me, for if you compare my way to the way of your Prophet ﷺ, I

٨٠- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عِيسَى ـ يَعْنِي ابْنَ الْمُسَيَّبِ ـ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: إِنِّي لَجَالِسٌ عِنْدَ أَبِي بَكْرٍ الصِّدِّيقِ خَلِيفَةِ رَسُولِ اللَّهِ ﷺ، بَعْدَ وَفَاةِ النَّبِيِّ ﷺ (١/ ١٤) بِشَهْرٍ، فَذَكَرَ قِصَّةً، فَنُودِيَ فِي النَّاسِ: أَنِ الصَّلَاةُ جَامِعَةٌ، وَهِيَ أَوَّلُ صَلَاةٍ فِي الْمُسْلِمِينَ نُودِيَ بِهَا: أَنِ الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ النَّاسُ، فَصَعِدَ الْمِنْبَرَ، شَيْئًا صُنِعَ لَهُ كَانَ يَخْطُبُ عَلَيْهِ، وَهِيَ أَوَّلُ خُطْبَةٍ خَطَبَهَا فِي الْإِسْلَامِ، قَالَ: فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، وَلَوَدِدْتُ أَنَّ هَذَا كَفَانِيهِ غَيْرِي، وَلَئِنْ أَخَذْتُمُونِي بِسُنَّةِ نَبِيِّكُمْ مَا أُطِيقُهَا، إِنْ كَانَ لَمَعْصُومًا مِنَ الشَّيْطَانِ وَإِنْ كَانَ لَيَنْزِلُ عَلَيْهِ الْوَحْيُ مِنَ السَّمَاءِ.

cannot be like him, for he was protected from the *shaitan* and the revelation used to come to him from heaven.

تخريج: إسناده ضعيف لضعف عيسى بن المسيب.

Comments: [Its *isnad* is *da'eef* because of the weakness of Eesa bin al-Musayyab]

81. It was narrated that Mujahid said: Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ commanded me to say, in the morning, in the evening and when I went to bed at night: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord and Sovereign of all things. I bear witness that there is no god but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger. I seek refuge in You from the evil of my own self and the evil of the *shaitan* and the *shirk* to which he calls, and lest I wrong myself or wrong another Muslim."

Comments: [*Hasan lighairihi*, and its *isnad* is weak]

٨١ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُولَ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ، وَإِذَا أَخَذْتُ مَضْجَعِي مِنَ اللَّيْلِ: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، ليث ضعيف، ومجاهد لم يدرك أبابكر.

آخِرُ مُسْنَدِ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ

End of Musnad Abu Bakr as-Siddeeq ﷺ



مُسْنَدُ عُمَرَ بْنِ الْخَطَّابِ ﷺ

Musnad 'Umar bin Al-Khattab ﷺ

82. It was narrated that Harithah said: Some people from Syria came to 'Umar and said: We have acquired wealth and horses and slaves, and we want to pay *zakah* on them as a purification. He said: I shall do what my two predecessors did. He consulted the Companions of Muhammad ﷺ, among whom was 'Ali, and 'Ali said: It is good, provided it does not become a regular tax that is taken from them after you are gone.

Comments: [Its *isnad* is *saheeh*]

٨٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَهْلِ الشَّامِ إِلَى عُمَرَ، فَقَالُوا: إِنَّا قَدْ أَصَبْنَا أَمْوَالًا وَخَيْلًا وَرَقِيقًا نُحِبُّ أَنْ يَكُونَ لَنَا فِيهَا زَكَاةٌ وَطَهُورٌ. قَالَ: مَا فَعَلَهُ صَاحِبَايَ قَبْلِي فَأَفْعَلَهُ. وَاسْتَشَارَ أَصْحَابَ مُحَمَّدٍ ﷺ، وَفِيهِمْ عَلِيٌّ، فَقَالَ عَلِيٌّ: هُوَ حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِبَةً يُؤْخَذُونَ بِهَا مِنْ بَعْدِكَ. [انظر: ٢١٨]

تخريج: إسناده صحيح.

83. It was narrated from Abu Wa'il that as-Subayy bin Ma'bad was a Bedouin Taghlibi Christian who became Muslim. He asked: Which deed is best? He was told: *Jihad* for the sake of Allah, may He be glorified and exalted. He wanted to go for *jihad*, but it was said to him: Have you done *Hajj*? He said no. So it was said to him: Go for *Hajj* and *'Umrah*, then go for *jihad*. So he set out and when he was in al-Hawa'it, he entered *ihram* for both *Hajj* and *'Umrah* together. Zaid bin Soohan and Salman bin Rabee'ah saw him and said: He is more astray than his camel, or he is no more guided than his camel. He went

٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ: أَنَّ الصُّبَيَّ بْنَ مَعْبَدٍ كَانَ نَصْرَانِيًّا تَغْلِبِيًّا أَعْرَابِيًّا فَأَسْلَمَ، فَسَأَلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقِيلَ لَهُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: حَجَجْتَ؟ فَقَالَ: لَا. فَقِيلَ: حُجَّ وَاعْتَمِرْ، ثُمَّ جَاهِدْ. فَانْطَلَقَ حَتَّى إِذَا كَانَ بِالْحَوَائِطِ أَهَلَّ بِهِمَا جَمِيعًا، فَرَآهُ زَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِيعَةَ، فَقَالَا: لَهُوَ أَضَلُّ مِنْ جَمَلِهِ، أَوْ: مَا هُوَ بِأَهْدَى مِنْ نَاقَتِهِ. فَانْطَلَقَ إِلَى عُمَرَ ﷺ، فَأَخْبَرَهُ بِقَوْلِهِمَا، فَقَالَ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ. قَالَ الْحَكَمُ: فَقُلْتُ لِأَبِي وَائِلٍ: حَدَّثَكَ الصُّبَيُّ؟

to 'Umar and told him what they had said. He said: You have been guided to the *Sunnah* of your Prophet ﷺ. Al-Hakam said: I said to Abu Wa'il: Did as-Subayy tell you that? He said: Yes.

فَقَالَ: نَعَمْ. [انظر: ١٦٩، ٢٢٧، ٢٥٤، ٢٥٦، ٣٧٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

84. 'Amr bin Maimoon said: 'Umar led us in praying *Fajr* in Jam', then he stood up and said: The *mushrikoon* used not to depart until the sun rose, but the Messenger of Allah ﷺ differed from them and moved on before the sun rose.

٨٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ قَالَ: صَلَّى بِنَا عُمَرُ بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ وَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَالَفَهُمْ. ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ٢٠٠، ٢٧٥، ٢٩٥، ٣٥٨، ٣٨٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

تخريج: إسناده صحيح، خ: (١٦٨٤)

85. 'Asim bin Kulaib said: My father said: I told Ibn 'Abbas and he said: What is so amazing about that? When 'Umar called the prominent shaikhs among the Companions of Muhammad ﷺ, he would call me with them and say: Do not speak until they have spoken. He called us one day or one night and said: The Messenger of Allah ﷺ said about *Lailatal-Qadr* what you know, so seek it in the odd numbered nights of the last ten nights; on which odd-numbered night do you think it is?

٨٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: قَالَ أَبِي: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَعْجَبَكَ مِنْ ذَلِكَ؟ كَانَ عُمَرُ ﷺ إِذَا دَعَا الْأَشْيَاخَ مِنْ أَصْحَابِ مُحَمَّدٍ دَعَانِي مَعَهُمْ، فَقَالَ: لَا تَكَلَّمْ حَتَّى يَتَكَلَّمُوا، قَالَ: فَدَعَانَا ذَاتَ يَوْمٍ _ أَوْ ذَاتَ لَيْلَةٍ _ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي لَيْلَةِ الْقَدْرِ مَا قَدْ عَلِمْتُمْ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وِتْرًا، فَفِي أَيِّ الْوِتْرِ تَرَوْنَهَا؟. [انظر: ٢٩٨]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

86. Shu'bah said: I heard 'Asim bin 'Amr al-Bajali narrate from one of those who asked 'Umar bin

٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَاصِمَ بْنَ عَمْرٍو الْبَجَلِيَّ

al-Khattab: We have come to you to ask you about three things: A man's *nafl* prayer in his house, *ghusl* in the case of *janabah*, and what it is appropriate for a man to do with his wife when she is menstruating. He said: Are you magicians? You have asked me about something that no one has asked me about since I asked the Messenger of Allah ﷺ about it, and he said: "A man's *nafl* prayer in his house is light, so whoever wishes, let him illuminate his house." And he said with regard to *ghusl* in the case of *janabah*: "Let him wash his private parts, then do *wudoo'*, then pour water over his head three times." And he said concerning the menstruating woman: "The [husband may enjoy] whatever is above the *izar* (waist wrapper)."

يُحَدِّثُ عَنْ رَجُلٍ مِنَ الْقَوْمِ الَّذِينَ سَأَلُوا عُمَرَ ابْنَ الْخَطَّابِ، فَقَالُوا لَهُ: إِنَّمَا أَتَيْنَاكَ نَسْأَلُكَ عَنْ ثَلَاثٍ: عَنْ صَلَاةِ الرَّجُلِ فِي بَيْتِهِ تَطَوُّعًا، وَعَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، وَعَنِ الرَّجُلِ مَا يَصْلُحُ لَهُ مِنِ امْرَأَتِهِ إِذَا كَانَتْ حَائِضًا. فَقَالَ: أَسُحَّارٌ أَنْتُمْ؟ لَقَدْ سَأَلْتُمُونِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ مُنْذُ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «صَلَاةُ الرَّجُلِ فِي بَيْتِهِ تَطَوُّعًا نُورٌ، فَمَنْ شَاءَ نَوَّرَ بَيْتَهُ» وَقَالَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ: «يَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا» وَقَالَ فِي الْحَائِضِ: «لَهُ مَا فَوْقَ الْإِزَارِ».

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عنه عاصم. وقوله: «يغسل فرجه ثم يتوضأ... له ما فوق الإزار» صحيح بالشواهد.

Comments: [Its *isnad* is *da'eef* because the man from whom 'Asim bin 'Amr narrated it is unknown]

87. It was narrated from Ibn 'Umar that he said: I saw Sa'd bin Abi Waqqas wiping over his *khuffain* in Iraq when he did *wudoo'* and I objected to that. When we met with 'Umar bin al-Khattab, he said to me: Ask your father about what you objected to me doing of wiping over my *khuffain*. I mentioned that to him and he said: If Sa'd tells you something, do not object to it, for the Messenger of Allah ﷺ used to wipe over his *khuffain*.

Comments: [Its *isnad* is *hasan*]

٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَمْسَحُ عَلَى خُفَّيْهِ بِالْعِرَاقِ حِينَ يَتَوَضَّأُ، فَأَنْكَرْتُ ذَلِكَ عَلَيْهِ، قَالَ: فَلَمَّا اجْتَمَعْنَا عِنْدَ عُمَرَ بْنِ (١/ ١٥) الْخَطَّابِ، قَالَ لِي: سَلْ أَبَاكَ عَمَّا أَنْكَرْتَ عَلَيَّ مِنْ مَسْحِ الْخُفَّيْنِ. قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِذَا حَدَّثَكَ سَعْدٌ بِشَيْءٍ فَلَا تَرُدَّ عَلَيْهِ، فَإِنَّ رَسُولَ اللَّهِ كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ. [انظر: ٢٣٧]

تخريج: إسناده حسن.

88. It was narrated from 'Abdullah bin 'Umar, from Sa'd bin Abi Waqqas that the Messenger of Allah ﷺ used to wipe over his *khuffain*. 'Abdullah bin 'Umar asked 'Umar about that and he said: Yes, if Sa'd narrates some- thing to you from the Messenger of Allah ﷺ, do not ask anyone else about it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (202)]

٨٨- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ، فَقَالَ: نَعَمْ إِذَا حَدَّثَكَ سَعْدٌ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئًا فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ.

تخريج: إسناده صحيح، خ: (٢٠٢)

89. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab delivered a *khutbah* on Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr. He said: I saw a dream that I can only interpret as meaning that my death is near; I saw as if a rooster pecked me twice, and I was told that it was a red rooster. I told this dream to Asma' bint 'Umais, the wife of Abu Bakr ﷺ, and she said: You will be killed by a Persian man. The people are asking me to appoint a successor, but Allah will not cause His religion and His caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam.

٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، ثُمَّ قَالَ: رَأَيْتُ رُؤْيَا لَا أُرَاهَا إِلَّا لِحُضُورِ أَجَلِي؛ رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي نَقْرَتَيْنِ، قَالَ: وَذُكِرَ لِي أَنَّهُ دِيكٌ أَحْمَرُ، فَقَصَصْتُهَا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ امْرَأَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَتْ: يَقْتُلُكَ رَجُلٌ مِنَ الْعَجَمِ. قَالَ: وَإِنَّ النَّاسَ يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضِيعَ دِينَهُ وَخِلَافَتَهُ الَّتِي بَعَثَ بِهَا نَبِيَّهُ ﷺ، وَإِنْ يَعْجَلْ بِي أَمْرٌ فَإِنَّ الشُّورَى فِي هَؤُلَاءِ السِّتَّةِ الَّذِينَ مَاتَ نَبِيُّ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، فَمَنْ بَايَعْتُمْ مِنْهُمْ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، وَإِنِّي أَعْلَمُ أَنَّ أُنَاسًا سَيَطْعُنُونَ فِي هَذَا الْأَمْرِ، أَنَا قَاتَلْتُهُمْ بِيَدِي

هَذِهِ عَلَى الْإِسْلَامِ، أُولَئِكَ أَعْدَاءُ اللَّهِ الْكُفَّارُ الضُّلَّالُ. وَايْمُ اللَّهِ، مَا أَتْرُكُ فِيمَا عَهِدَ إِلَيَّ رَبِّي فَاسْتَخْلَفَنِي شَيْئًا أَهَمَّ إِلَيَّ مِنَ الْكَلَالَةِ، وَايْمُ اللَّهِ، مَا أَغْلَظَ لِي نَبِيُّ اللَّهِ ﷺ فِي شَيْءٍ مُنْذُ صَحِبْتُهُ أَشَدَّ مَا أَغْلَظَ لِي فِي شَأْنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «تَكْفِيكَ آيَةُ الصَّيْفِ، الَّتِي نَزَلَتْ فِي آخِرِ سُورَةِ النِّسَاءِ» وَإِنِّي إِنْ أَعِشْ فَسَأَقْضِي فِيهَا بِقَضَاءٍ يَعْلَمُهُ مَنْ يَقْرَأُ وَمَنْ لَا يَقْرَأُ. وَإِنِّي أُشْهِدُ اللَّهَ عَلَى أُمَرَاءِ الْأَمْصَارِ أَنِّي إِنَّمَا بَعَثْتُهُمْ لِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَيُبَيِّنُوا لَهُمْ سُنَّةَ نَبِيِّهِمْ ﷺ، وَيَرْفَعُوا إِلَيَّ مَا عُمِّيَ عَلَيْهِمْ. ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ لَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هَذَا الثُّومُ وَالْبَصَلُ، وَايْمُ اللَّهِ، لَقَدْ كُنْتُ أَرَى نَبِيَّ اللَّهِ ﷺ يَجِدُ رِيحَهُمَا مِنَ الرَّجُلِ فَيَأْمُرُ بِهِ، فَيُؤْخَذُ بِيَدِهِ فَيُخْرَجُ بِهِ مِنَ الْمَسْجِدِ حَتَّى يُؤْتَى بِهِ الْبَقِيعَ، فَمَنْ أَكَلَهُمَا لَا بُدَّ فَلْيُمِتْهُمَا طَبْخًا. قَالَ: فَخَطَبَ النَّاسَ يَوْمَ الْجُمُعَةِ، وَأُصِيبَ يَوْمَ الْأَرْبِعَاءِ. [انظر: ١٧٩، ١٨٦، ٣٤١]

تخريج: إسناده صحيح، م: (٥٦٧)

They are the enemies of Allah and misguided *kafirs*. By Allah, I am not leaving behind anything that my Lord instructed me to do and I came to the position of caliphate on that basis that is more important to me than *kalalah*. By Allah, the Prophet of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of *kalalah*, until he poked me in the chest with his finger and said: "Is not *ayatas-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of Sooratan-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read it will be able to make decisions concerning it. I call upon Allah to bear witness over the governors of the regions, for I only sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out from the mosque to al-Baqee'. Whoever must eat them, let him cook them to death."

He said: He addressed the people on Friday and was attacked on Wednesday.

Comments: [Its *isnad* is *saheeh*, Muslim (567)]

90. It was narrated that 'Abdullah bin 'Umar said: az-Zubair, al-Miqdad bin al-Aswad and I went out to our property in Khaibar to take care of it. When we got there, we dispersed, each man going to his property. I was attacked under cover of night when I was sleeping on my bed and my arms were dislocated at the elbows. In the morning, my two companions were called and they came and asked me: Who did this to you? I said: I do not know. They treated my arms then they brought me to 'Umar who said: This is the work of some Jews. Then he stood and addressed the people, and said: O people, the Messenger of Allah ﷺ made a deal with the Jews of Khaibar on the basis that we could expel them whenever we want. They have attacked 'Abdullah bin 'Umar and dislocated his arms, as you heard about their attack on the Ansari before him. We do not doubt that they are the ones who did it, as we have no other enemy but them. Whoever has property in Khaibar, let him go there, for I am going to expel the Jews. Then he expelled them.

٩٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: خَرَجْتُ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ إِلَى أَمْوَالِنَا بِخَيْبَرَ نَتَعَاهَدُهَا، فَلَمَّا قَدِمْنَاهَا تَفَرَّقْنَا فِي أَمْوَالِنَا، قَالَ: فَعُدِيَ عَلَيَّ تَحْتَ اللَّيْلِ، وَأَنَا نَائِمٌ عَلَى فِرَاشِي، فَفُدِعَتْ يَدَايَ مِنْ مِرْفَقَيَّ، فَلَمَّا أَصْبَحْتُ اسْتُصْرِخَ عَلَيَّ صَاحِبَايَ، فَأَتَيَانِي، فَسَأَلَانِي عَمَّنْ صَنَعَ هَذَا بِكَ؟ قُلْتُ: لَا أَدْرِي، قَالَ: فَأَصْلَحَا مِنْ يَدَيَّ، ثُمَّ قَدِمُوا بِي عَلَى عُمَرَ، فَقَالَ: هَذَا عَمَلُ يَهُودَ. ثُمَّ قَامَ فِي النَّاسِ خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَنَّا نُخْرِجُهُمْ إِذَا شِئْنَا، وَقَدْ عَدَوْا عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَفَدَعُوا يَدَيْهِ كَمَا بَلَغَكُمْ، مَعَ عَدْوَتِهِمْ عَلَى الْأَنْصَارِيِّ قَبْلَهُ، لَا نَشُكُّ أَنَّهُمْ أَصْحَابُهُمْ، لَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، فَمَنْ كَانَ لَهُ مَالٌ بِخَيْبَرَ فَلْيَلْحَقْ بِهِ، فَإِنِّي مُخْرِجٌ يَهُودَ. فَأَخْرَجَهُمْ.

تخريج: إسناده حسن، خ: (٢٧٣٠)

Comments: [Its *isnad* is *hasan*, al-Bukhari (2730)]

91. It was narrated from Abu Hurairah that whilst 'Umar bin al-Khattab was delivering the *khutbah* on Friday, a man came and 'Umar said: Why are you coming late to the prayer? The man said: As soon as I heard the call, I did *wudoo'*. He said: Did you not also hear that the

٩١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ، فَقَالَ عُمَرُ: لِمَ تَحْتَبِسُونَ عَنِ الصَّلَاةِ؟

Messenger of Allah ﷺ said: "Before one of you goes to *Jumu'ah*, let him do *ghusl*"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (882) and Muslim (845)]

فَقَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ. فَقَالَ: أَيْضًا أَوَلَمْ تَسْمَعُوا أَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ؟». [انظر: ٣١٩، ٣٢٠]

تخريج: إسناده صحيح، خ: (٨٨٢) م: (٨٤٥)

92. It was narrated that Abu 'Uthman said: A letter came to us from 'Umar when we were in Azerbaijan (in which it said): O 'Utbah bin Farqad, beware of luxury, the clothing of the *mushrikeen* and wearing silk, for the Messenger of Allah ﷺ forbade us to wear silk and said, "Except this much," and the Messenger of Allah ﷺ held up two fingers to us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5829) and Muslim (2069)]

٩٢- (١٦/١) حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ قَالَ: جَاءَنَا كِتَابُ عُمَرَ ﷺ وَنَحْنُ بِأَذْرَبِيجَانَ: يَا عُتْبَةُ بْنَ فَرْقَدٍ، وَإِيَّاكُمْ وَالتَّنَعُّمَ، وَزِيَّ أَهْلِ الشِّرْكِ، وَلَبُوسَ الْحَرِيرِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا عَنْ لَبُوسِ الْحَرِيرِ، وَقَالَ: «إِلَّا هَكَذَا» وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إِصْبَعَيْهِ. [انظر: ٢٤٢، ٢٤٣، ٣٠١، ٣٥٦، ٣٥٧]

تخريج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩)

93. It was narrated from Abu Sinan al-Du'ali that he entered upon 'Umar bin al-Khattab with whom there was a group of the earliest Muhajireen. 'Umar sent for a basket that had been brought to him from Iraq, in which there was a ring. One of his sons took it and put it in his mouth. 'Umar took it from him, then 'Umar wept and those who were with him said: Why are you weeping when Allah has granted victory to you and caused you to prevail over your enemies and granted you joy? 'Umar said: I heard the Messenger of Allah ﷺ say: "Accumulation of worldly luxuries does not become available

٩٣- حَدَّثَنَا حَسَنٌ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا أَبُو الْأَسْوَدِ: أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ يُحَدِّثُ عَنْ أَبِي سِنَانٍ الدُّؤَلِيِّ: أَنَّهُ دَخَلَ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَعِنْدَهُ نَفَرٌ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ، فَأَرْسَلَ عُمَرُ إِلَى سَفَطٍ أُتِيَ بِهِ مِنَ قَلْعَةٍ مِنَ الْعِرَاقِ، فَكَانَ فِيهِ خَاتَمٌ، فَأَخَذَهُ بَعْضُ بَنِيهِ فَأَدْخَلَهُ فِي فِيهِ، فَانْتَزَعَهُ عُمَرُ مِنْهُ، ثُمَّ بَكَى عُمَرُ ﷺ، فَقَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ لَكَ، وَأَظْهَرَكَ عَلَى عَدُوِّكَ، وَأَقَرَّ عَيْنَكَ؟ فَقَالَ عُمَرُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُفْتَحُ الدُّنْيَا عَلَى أَحَدٍ إِلَّا أَلْقَى

to any people but Allah, may He be glorified and exalted, stirs up among them enmity and hatred until the Day of Resurrection, and that concerns me."

اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ»، وَأَنَا أُشْفِقُ مِنْ ذَلِكَ.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah and Muhammad bin 'Abdur-Rahman bin Labeebah]

تخريج: إسناده ضعيف لضعف ابن لهيعة و محمد بن عبدالرحمن بن لبيبة.

94. It was narrated from 'Abdullah bin 'Umar, that his father said: I asked the Messenger of Allah ﷺ what one of us should do if he becomes *junub* then wants to sleep before doing *ghusl*. The Messenger of Allah ﷺ said: "Let him do *wudoo'* as for prayer, then he may go to sleep."

Comments: [Its *isnad* is *hasan*]

٩٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: كَيْفَ يَصْنَعُ أَحَدُنَا إِذَا هُوَ أَجْنَبَ، ثُمَّ أَرَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ لِيَنَمْ». [انظر: ١٠٥، ١٦٥، ٢٣٠، ٢٣٥، ٢٦٣، ٣٠٦، ٣٥٩]

تخريج: إسناده حسن.

95. It was narrated that 'Abdullah bin 'Abbas said: I heard 'Umar bin al-Khattab say: When 'Abdullah bin Ubayy died, the Messenger of Allah ﷺ was called to offer the funeral prayer for him, and when he stood by the deceased and was about to offer the prayer for him, I went and stood before him and said: O Messenger of Allah, (will you offer the funeral prayer) for the enemy of Allah who said such and such? and I listed what he had done. And the Messenger of Allah ﷺ was smiling, until when I had said too much, he said: "Move away from me, O 'Umar, for I was given the choice and I have chosen. It was said: 'Whether you (O

٩٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، دُعِيَ رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعَلَى عَدُوِّ اللَّهِ عَبْدِ اللَّهِ بْنِ أُبَيٍّ الْقَائِلِ يَوْمَ كَذَا وَكَذَا _ يُعَدِّدُ أَيَّامَهُ_ قَالَ: وَرَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ، قَالَ: «أَخِّرْ عَنِّي يَا عُمَرُ، إِنِّي خُيِّرْتُ فَاخْتَرْتُ، وَقَدْ قِيلَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ

Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them' [at-Tawbah 9:80]. If I knew that by asking for forgiveness more than seventy times they would be forgiven, I would have done that." He said: Then he offered the funeral prayer for him, and walked with him (his bier), and stood by his grave until the burial was completed. He said: I was astounded that I had spoken so audaciously to the Messenger of Allah ﷺ; Allah and His Messenger know best. By Allah, it was not long before these two verses were revealed: "And never (O Muhammad pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were *Fasiqoon* (rebellious, - disobedient to Allah and His Messenger)." [at-Tawbah 9:84].

So after that the Messenger of Allah ﷺ did not offer the funeral prayer for any hypocrite or stand by his grave until he passed away.

تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ (التوبة: ٨٠) لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ». قَالَ: ثُمَّ صَلَّى عَلَيْهِ، وَمَشَى مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ. قَالَ: فَعَجَبٌ لِي وَجَرَاءَتِي عَلَى رَسُولِ اللَّهِ ﷺ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَوَاللَّهِ مَا كَانَ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَتَانِ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ (التوبة: ٨٤)، فَمَا صَلَّى رَسُولُ اللَّهِ ﷺ بَعْدَهُ عَلَى مُنَافِقٍ، وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ.

تخريج: إسناده حسن، خ: (١٣٦٦)

Comments: [Its *isnad* is *hasan*, al-Bukhari (1366)]

96. 'Abdullah bin 'Umar used to say: If a man has only one garment, let him wrap it around his waist and then pray, for I heard 'Umar bin al-Khattab say that, and he said: Do not wrap it around the whole body if it is only one garment, as the Jews do.

٩٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ كَمَا حَدَّثَنِي عَنْهُ نَافِعٌ مَوْلَاهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ: إِذَا لَمْ يَكُنْ لِلرَّجُلِ إِلَّا ثَوْبٌ وَاحِدٌ، فَلْيَأْتَزِرْ بِهِ ثُمَّ لِيُصَلِّ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ ذَلِكَ،

وَيَقُولُ: لَا تَلْتَحِفُوا بِالثَّوْبِ إِذَا كَانَ وَحْدَهُ كَمَا تَفْعَلُ الْيَهُودُ. قَالَ نَافِعٌ: وَلَوْ قُلْتُ لَكَ: إِنَّهُ أَسْنَدَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، لَرَجَوْتُ أَنْ لَا أَكُونَ كَذَبْتُ. [انظر: ٦٣٥٦]

تخريج: إسناده حسن.

Nafi' said: If I tell you that he attributed that to the Messenger of Allah ﷺ, I hope that I would not be lying.

Comments: [Its *isnad* is *hasan*]

٩٧- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا زِيَادُ بْنُ مِخْرَاقٍ عَنْ شَهْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: حَدَّثَنِي عُمَرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، قِيلَ لَهُ: ادْخُلِ الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شِئْتَ». [انظر: ٤٦٤]

97. It was narrated that 'Uqbah bin 'Amir said: 'Umar told me that he heard the Messenger of Allah ﷺ say: "Whoever dies believing in Allah and the Last Day, it will said to him: 'Enter Paradise from whichever of the eight gates of Paradise you wish.'"

Comments: [*Hasan lighairihi;* this *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، مؤمّل سيء الحفظ تابعه الطيالسي، وشهر وثقه جماعة والأكثر على تضعيفه.

٩٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا جَعْفَرٌ ـ يَعْنِي الْأَحْمَرَ ـ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ قَالَ: حَذَفَ رَجُلٌ ابْنًا لَهُ بِسَيْفٍ فَقَتَلَهُ، فَرُفِعَ إِلَى عُمَرَ، فَقَالَ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقَادُ الْوَالِدُ مِنْ وَلَدِهِ» لَقَتَلْتُكَ قَبْلَ أَنْ تَبْرَحَ.

تخريج: حسن لغيره، وهذا الإسناد فيه انقطاع، مجاهد لم يدرك عمر بن الخطاب.

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to 'Umar and he said: Were it not that I heard the Messenger of Allah ﷺ say, "No father should be executed in retaliation for killing his son," I would have executed you before you left.

Comments: [*Hasan lighairihi,* and in its *isnad* is interrupt]

٩٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ سُلَيْمَانَ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ نَظَرَ إِلَى الْحَجَرِ، فَقَالَ: أَمَا وَاللَّهِ لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ (١/ ١٧) يُقَبِّلُكَ مَا قَبَّلْتُكَ. ثُمَّ قَبَّلَهُ. [انظر: ١٧٦، ٣٢٥]

99. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar look at the Black Stone and say: By Allah, were it not that I saw the Messenger of Allah ﷺ kiss you, I would not have kissed you. Then he kissed it.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1597) and Muslim (1270)].

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠)

100. It was narrated from 'Abdullah bin as-Sa'di that he came to 'Umar bin al-Khattab during his caliphate and 'Umar said to him: Was I not told that you do work for people, then when you are given your wages you do not accept it? I said: Yes. 'Umar said: Why do you do that? I said: I have horses and slaves, and I am well off. I want my work to be an act of charity towards the Muslims. 'Umar said: Do not do that, for I wanted to do the same as you want to do. The Prophet ﷺ would give me some payment and I would say: Give it to one who is more in need of it than me. One day he gave me something and I said: Give it to one who is more in need of it than me. The Prophet ﷺ said: "Take it, keep it, and give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, accept it, but if it does not come to you, do not hope for it."

١٠٠- حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أُخْتِ نَمِرٍ: أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ. أَنَّهُ قَدِمَ عَلَى عُمَرَ ابْنِ الْخَطَّابِ فِي خِلَافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعُمَالَةَ كَرِهْتَهَا؟ قَالَ: فَقُلْتُ: بَلَى، فَقَالَ عُمَرُ: فَمَا تُرِيدُ إِلَى ذَلِكَ؟ قَالَ: قُلْتُ: إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا، وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ تَكُونَ عُمَالَتِي صَدَقَةً عَلَى الْمُسْلِمِينَ. فَقَالَ عُمَرُ: فَلَا تَفْعَلْ، فَإِنِّي قَدْ كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ، فَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، قَالَ: فَقَالَ لَهُ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ، وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ، فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ». [انظر: ٢٧٩، ٢٨٠]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7163) and Muslim (1045)]

تخريج: إسناده صحيح، خ: (٧١٦٣) م: (١٠٤٥)

101. Rabee'ah bin Darraj narrated that 'Ali bin Abi Talib prayed two *nafl rak'ahs* after *'Asr* on the road to Makkah, and 'Umar saw him and got angry with him, then he said: By Allah, I am certain that the Messenger of Allah ﷺ forbade that.

١٠١- حَدَّثَنَا سَكَنُ بْنُ نَافِعٍ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا صَالِحٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي رَبِيعَةُ ابْنُ دَرَّاجٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَبَّحَ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ فِي طَرِيقِ مَكَّةَ، فَرَآهُ عُمَرُ فَتَغَيَّظَ عَلَيْهِ، ثُمَّ قَالَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. [انظر: ١٠٦]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لعلل.

102. It was narrated from a man of Quraish from Banu Sahm, that a man among them who was called Majidah said: I had a fight with a slave and he bit my ear and took a piece out of it, or I bit his ear and took a piece out of it. When Abu Bakr came to us for *Hajj*, our case was referred to him, and he said: Take them to 'Umar bin al-Khattab, and if the one who caused the injury has reached puberty, let retaliation be taken. When we were brought to 'Umar, he examined us and said: Yes, this one has reached the age where retaliation may be sought. Call a cupper for me. When he mentioned the cupper, he said: I heard the Messenger of Allah ﷺ say: "I gave a slave to my maternal aunt and I hope that Allah will bless him for her, and I told her not to let him be a cupper, a butcher or a goldsmith."

Comments: [Its *isnad* is *da'eef* because the man of Banu Sahm is unknown]

١٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ بَنِي سَهْمٍ، عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ: مَاجِدَةُ، قَالَ: عَارَمْتُ غُلَامًا بِمَكَّةَ فَعَضَّ أُذُنِي فَقَطَعَ مِنْهَا _ أَوْ عَضِضْتُ أُذُنَهُ فَقَطَعْتُ مِنْهَا _ فَلَمَّا قَدِمَ عَلَيْنَا أَبُو بَكْرٍ ﷺ حَاجًّا رُفِعْنَا إِلَيْهِ، فَقَالَ: انْطَلِقُوا بِهِمَا إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَإِنْ كَانَ الْجَارِحُ بَلَغَ أَنْ يُقْتَصَّ مِنْهُ، فَلْيَقْتَصَّ. قَالَ: فَلَمَّا انْتُهِيَ بِنَا إِلَى عُمَرَ، نَظَرَ إِلَيْنَا فَقَالَ: نَعَمْ، قَدْ بَلَغَ هَذَا أَنْ يُقْتَصَّ مِنْهُ، ادْعُوا لِي حَجَّامًا. فَلَمَّا ذُكِرَ الْحَجَّامُ، قَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَدْ أَعْطَيْتُ خَالَتِي غُلَامًا وَأَنَا أَرْجُو أَنْ يُبَارِكَ اللَّهُ لَهَا فِيهِ، وَقَدْ نَهَيْتُهَا أَنْ تَجْعَلَهُ حَجَّامًا أَوْ قَصَّابًا أَوْ صَائِغًا». [انظر: ١٠٣]

تخريج: إسناده ضعيف لجهالة الرجل من بني سهم، وجهالة ماجدة.

103. It was narrated from a man from Banu Sahm, from Ibn Majidah as-Sahmi, that he said: Abu Bakr led us on *Hajj*, during his caliphate, and he mentioned the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the *hadeeth* above].

١٠٣- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، قَالَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ مِنْ بَنِي سَهْمٍ، عَنِ ابْنِ مَاجِدَةَ السَّهْمِيِّ، أَنَّهُ قَالَ: حَجَّ عَلَيْنَا أَبُو بَكْرٍ فِي خِلَافَتِهِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢]

تخريج: إسناده ضعيف كسابقه.

104. It was narrated that Abu Sa'eed said: 'Umar addressed the

١٠٤- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ

people and said: Allah, may He be glorified and exalted, granted whatever concessions He willed to His Prophet ﷺ, and the Prophet of Allah ﷺ has passed away, so complete *Hajj* and 'Umrah as Allah has commanded you, and guard the chastity of these women.

قَالَ: خَطَبَ عُمَرُ النَّاسَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ رَخَّصَ لِنَبِيِّهِ ﷺ مَا شَاءَ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ قَدْ مَضَى لِسَبِيلِهِ، فَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ، وَحَصِّنُوا فُرُوجَ هَذِهِ النِّسَاءِ. [انظر: ٣٦٩]

Comments: [Its *isnad* is *saheeh*, Muslim (1217)].

تخريج: إسناده صحيح، م: (١٢١٧)

105. It was narrated from Ibn 'Umar, that 'Umar bin al-Khattab ﷺ said: The Messenger of Allah ﷺ was asked: Can a man go to sleep when he is *junub*? He said: "Yes, if he does *wudoo'*."

١٠٥- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيَرْقُدُ الرَّجُلُ إِذَا أَجْنَبَ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ». [راجع: ٩٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

106. It was narrated from Rabee'ah bin Darraj, that 'Ali ﷺ prayed two *rak'ahs* after *'Asr*, and 'Umar got angry with him and said: Don't you know that the Messenger of Allah ﷺ used to forbid this?

١٠٦- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ رَبِيعَةَ بْنِ دَرَّاجٍ: أَنَّ عَلِيًّا ﷺ صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ، فَتَغَيَّظَ عَلَيْهِ عُمَرُ، وَقَالَ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْهَا. [راجع: ١٠١]

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه.

107. Shuraih bin 'Ubaid narrated that 'Umar bin al-Khattab ﷺ said: I went out looking for the Messenger of Allah ﷺ before I became Muslim, and I found that he had reached the mosque before me. I stood behind him and he started to recite Sooratal-Haqqah, and I was amazed by the way in which the Qur'an was composed. I said: By Allah, this man is a poet

١٠٧- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا شُرَيْحُ بْنُ عُبَيْدٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: خَرَجْتُ أَتَعَرَّضُ رَسُولَ اللَّهِ ﷺ قَبْلَ أَنْ أُسْلِمَ، فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَى الْمَسْجِدِ، فَقُمْتُ خَلْفَهُ، فَاسْتَفْتَحَ سُورَةَ الْحَاقَّةِ، فَجَعَلْتُ أَعْجَبُ مِنْ تَأْلِيفِ الْقُرْآنِ، قَالَ: فَقُلْتُ: هَذَا وَاللَّهِ شَاعِرٌ كَمَا قَالَتْ قُرَيْشٌ، قَالَ: فَقَرَأَ: ﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

as Quraish said. Then he recited: "That this is verily, the word of an honoured Messenger [i.e. Jibreel (Gabriel) or Muhammad which he has brought from Allah]. It is not the word of a poet, little is that you believe!" [al-Haqqah 69:40-41]. I said: (He is a) soothsayer. He said: "Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the *'Alameen* (mankind, jinn and all that exists). And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta), And none of you could have withheld Us from (punishing) him..." [al-Haqqah 69:42-47].
He said: Then I felt an overwhelming attraction to Islam.

○ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ﴾ (الحاقة: ٤٠، ٤١) قَالَ: قُلْتُ: كَاهِنٌ، قَالَ: ﴿وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ ○ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ○ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ○ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ○ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ○ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ﴾ إِلَى آخِرِ السُّورَةِ (الحاقة: ٤٢-٤٧) قَالَ: فَوَقَعَ الْإِسْلَامُ فِي قَلْبِي كُلَّ (١/ ١٨) مَوْقِعٍ.

تخريج: إسناده ضعيف لانقطاعه، شريح ابن عبيد لم يدرك عمر.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

108. It was narrated from Shuraih bin 'Ubaid and Rashid bin Sa'd and others that when 'Umar bin al-Khattab reached Sargh, he was told that there was a widespread plague in Syria. He said: I have heard that there is a severe plague in Syria. I said: If my time comes, and Abu 'Ubaidah bin al-Jarrah is still alive, I appoint him as my successor. And if Allah asks me why I appointed him as my successor to lead the *ummah* of Muhammad ﷺ, I will say: I heard

١٠٨- حَدَّثَنَا أَبُو الْمُغِيرَةِ وَعِصَامُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا صَفْوَانُ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ وَرَاشِدِ بْنِ سَعْدٍ وَغَيْرِهِمَا، قَالُوا: لَمَّا بَلَغَ عُمَرُ بْنُ الْخَطَّابِ سَرْغَ حُدِّثَ أَنَّ بِالشَّامِ وَبَاءً شَدِيدًا، قَالَ: بَلَغَنِي أَنَّ شِدَّةَ الْوَبَاءِ فِي الشَّامِ، فَقُلْتُ: إِنْ أَدْرَكَنِي أَجَلِي، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ حَيٌّ، اسْتَخْلَفْتُهُ، فَإِنْ سَأَلَنِي اللَّهُ: لِمَ اسْتَخْلَفْتَهُ عَلَى أُمَّةِ مُحَمَّدٍ ﷺ؟ قُلْتُ: إِنِّي سَمِعْتُ رَسُولَكَ ﷺ يَقُولُ:

Your Messenger ﷺ say: "Every Prophet has a close confidant and my close confidant is Abu 'Ubaidah bin al-Jarrah." The people objected to that, and said: What about the prominent figures of Quraish? meaning Banu Fihr. Then he said: If my time comes, and Abu 'Ubaidah has died, then I appoint Mu'adh bin Jabal as my successor, and if my Lord, may He be glorified and exalted, asks me why I appointed him as my successor, I will say: I heard Your Messenger say: "He will be gathered on the Day of Resurrection as a leader of scholars."

Comments: [*Hasan lighairihi*]

«إِنَّ لِكُلِّ نَبِيٍّ أَمِينًا وَأَمِينِي أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ» فَأَنْكَرَ الْقَوْمُ ذَلِكَ، وَقَالُوا: مَا بَالُ عُلْيَا قُرَيْشٍ؟ ـ يَعْنُونَ بَنِي فِهْرٍ ـ ثُمَّ قَالَ: فَإِنْ أَدْرَكَنِي أَجَلِي، وَقَدْ تُوُفِّيَ أَبُو عُبَيْدَةَ، اسْتَخْلَفْتُ مُعَاذَ بْنَ جَبَلٍ، فَإِنْ سَأَلَنِي رَبِّي عَزَّ وَجَلَّ: لِمَ اسْتَخْلَفْتَهُ؟ قُلْتُ: سَمِعْتُ رَسُولَكَ ﷺ يَقُولُ: «إِنَّهُ يُحْشَرُ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ الْعُلَمَاءِ نَبْذَةً».

تخريج: حسن لغيره، وهذا إسناد رجاله ثقات إلا ان شريح بن عبيد وراشد بن سعد لم يدركا عمر.

109. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab said: A boy was born to the brother of Umm Salamah, the wife of the Prophet ﷺ, and they called him al-Waleed. The Prophet ﷺ said: "You have called him by the name of your pharaoh, for there will be among this *ummah* a man who is called al-Waleed and he will be worse to them than Pharaoh was to his people."

Comments: [Its *isnad* is *da'eef*]

١٠٩- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا ابْنُ عَيَّاشٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ وَغَيْرُهُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: وُلِدَ لِأَخِي أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ غُلَامٌ فَسَمَّوْهُ الْوَلِيدَ، فَقَالَ النَّبِيُّ ﷺ: «سَمَّيْتُمُوهُ بِأَسْمَاءِ فَرَاعِنَتِكُمْ، لَيَكُونَنَّ فِي هَذِهِ الْأُمَّةِ رَجُلٌ يُقَالُ لَهُ: الْوَلِيدُ، لَهُوَ شَرٌّ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِرْعَوْنَ لِقَوْمِهِ».

تخريج: إسناده ضعيف، سعيد بن المسيب لم يسمعه من عمر.

110. It was narrated that Ibn 'Abbas said: Some men of good character, among whom was 'Umar, testified before me, and the best of them in my view was 'Umar, that the Prophet of Allah ﷺ used to say: "There is no prayer after *'Asr* prayer until the sun sets, and there

١١٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى

is no prayer after *Fajr* prayer until the sun rises."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

111. It was narrated from al-Harith bin Mu'awiyah al-Kindi, that he travelled to meet 'Umar bin al-Khattab and ask him about three things. He came to Madinah and 'Umar asked him: What brought you here? He said: (I came) to ask you about three things. He said: What are they? He said: A woman and I may be in a confined space and the time for prayer comes, but if we both pray she will be standing next to me, and if she prays behind me she will have to go out of the space. 'Umar said: Put a cloth to serve as a screen between you and her, and let her pray alongside you if you wish. (And I asked) about the two *rak'ahs* after *'Asr* and he said: The Messenger of Allah ﷺ told me not to do them. He said: (And I asked) about stories (for preaching), because they wanted me to tell them stories. He said: Whatever you want. It was as if he did not want to tell him not to do that. He said: I only wanted to follow what you say. He said: I am afraid that if you tell them stories (for preaching), you will think that you are better than them, then you will tell them stories and think that you are better than them, until you imagine that you are as far above

تَطْلُعَ الشَّمْسُ». [انظر: ١٣٠، ٢٧٠، ٢٧١، ٣٥٥، ٣٦٤]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

١١١- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ الْحَارِثِ بْنِ مُعَاوِيَةَ الْكِنْدِيِّ: أَنَّهُ رَكِبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ عَنْ ثَلَاثِ خِلَالٍ، قَالَ: فَقَدِمَ الْمَدِينَةَ، فَسَأَلَهُ عُمَرُ: مَا أَقْدَمَكَ؟ قَالَ: لِأَسْأَلَكَ عَنْ ثَلَاثِ خِلَالٍ، قَالَ: وَمَا هُنَّ؟ قَالَ: رُبَّمَا كُنْتُ أَنَا وَالْمَرْأَةُ فِي بِنَاءٍ ضَيِّقٍ، فَتَحْضُرُ الصَّلَاةُ، فَإِنْ صَلَّيْتُ أَنَا وَهِيَ، كَانَتْ بِحِذَائِي، وَإِنْ صَلَّتْ خَلْفِي، خَرَجَتْ مِنَ الْبِنَاءِ، فَقَالَ عُمَرُ: تَسْتُرُ بَيْنَكَ وَبَيْنَهَا بِثَوْبٍ، ثُمَّ تُصَلِّي بِحِذَائِكَ إِنْ شِئْتَ. وَعَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ فَقَالَ: نَهَانِي عَنْهُمَا رَسُولُ اللَّهِ ﷺ قَالَ: وَعَنِ الْقَصَصِ، فَإِنَّهُمْ أَرَادُونِي عَلَى الْقَصَصِ، فَقَالَ: مَا شِئْتَ، كَأَنَّهُ كَرِهَ أَنْ يَمْنَعَهُ، قَالَ: إِنَّمَا أَرَدْتُ أَنْ أَنْتَهِيَ إِلَى قَوْلِكَ، قَالَ: أَخْشَى عَلَيْكَ أَنْ تَقُصَّ فَتَرْتَفِعَ عَلَيْهِمْ فِي نَفْسِكَ، ثُمَّ تَقُصَّ فَتَرْتَفِعَ، حَتَّى يُخَيَّلَ إِلَيْكَ أَنَّكَ فَوْقَهُمْ بِمَنْزِلَةِ الثُّرَيَّا، فَيَضَعَكَ اللَّهُ تَحْتَ أَقْدَامِهِمْ يَوْمَ الْقِيَامَةِ بِقَدْرِ ذَلِكَ.

تخريج: إسناده حسن.

them as the Pleiades, then Allah will put you that far beneath their feet on the Day of Resurrection.

Comments: [Its *isnad* is *hasan*]

112. 'Abdullah bin 'Umar narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah ﷺ say: "Allah, may He be glorified and exalted, forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by them since I heard the Messenger of Allah ﷺ forbid it, and I never uttered (such words) whether I was swearing an oath or describing someone else doing so.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

١١٢- حَدَّثَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ نَهَى عَنْهَا، وَلَا تَكَلَّمْتُ بِهَا ذَاكِرًا وَلَا آثِرًا.

تخريج: إسناده صحيح، خ: (٦٦٤٧) م: (١٦٤٦)

113. It was narrated from 'Umar bin al-Khattab ؓ and Hudhaifah bin al-Yaman ؓ that the Prophet ﷺ did not take *zakah* on horses or slaves.

Comments: [*Saheeh lighairihi;* this *isnad* is *da'eef*]

١١٣- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ وَحُذَيْفَةَ بْنِ الْيَمَانِ: أَنَّ النَّبِيَّ ﷺ لَمْ يَأْخُذْ مِنَ الْخَيْلِ وَالرَّقِيقِ صَدَقَةً.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو بكر بن عبدالله ضعيف، وراشد بن سعد لم يدرك عمر وحذيفة.

114. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab addressed us in al-Jabiyah, and said: The Messenger of Allah ﷺ stood before us as I am standing before you, and said: "I urge you to show respect to my Companions, then those who come after them, then those who come after them; then lying will become so widespread that a man will start to

١١٤- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: أَخْبَرَنَا مُحَمَّدُ بْنُ سُوقَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَامِي فِيكُمْ، فَقَالَ: «اسْتَوْصُوا بِأَصْحَابِي خَيْرًا، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ

give testimony before he is asked to do so. Whoever among you wants to attain a spacious abode in Paradise, let him adhere to the *jama'ah* (main body of Muslims), for the *Shaitan* is with the one who is alone, but he is further away from two. And no one of you should be alone with a woman for the *Shaitan* will be the third one present. The one who is pleased with his good deeds and upset by his bad deeds is a believer."

Comments: [Its *isnad* is *saheeh*]

حَتَّى إِنَّ الرَّجُلَ لَيَبْتَدِئُ بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا، فَمَنْ أَرَادَ مِنْكُمْ بَحْبَحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ. لَا يَخْلُوَنَّ أَحَدُكُمْ بِامْرَأَةٍ، فَإِنَّ الشَّيْطَانَ ثَالِثُهُمَا، وَمَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ».

تخريج: إسناده صحيح.

115. Hakeem bin 'Umair and Damrah bin Habeeb said: 'Umar bin al-Khattab said: Whoever would like to see the way of the Messenger of Allah ﷺ, let him look at the way of 'Amr bin al-Aswad.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١١٥- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرٍ (١٩/١) عَنْ حَكِيمِ بْنِ عُمَيْرٍ وَضَمْرَةَ بْنِ حَبِيبٍ قَالَا: قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى هَدْيِ رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَدْيِ عَمْرِو بْنِ الْأَسْوَدِ.

تخريج: إسناده ضعيف لانقطاعه، حكيم بن عمير وضمرة لم يدركا عمر، وأبو بكر-وهو ابن عبدالله بن مريم- ضعيف.

116. It was narrated that Ibn 'Abbas said: 'Umar said: We were with the Messenger of Allah ﷺ on a journey and a man said: No, by my father. Another man said: "Do not swear by your fathers." I turned and saw that it was the Messenger of Allah ﷺ.

Comments: [*Saheeh lighairihi;* this *isnad* is *da'eef*]

١١٦- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَكْبٍ، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَالْتَفَتُّ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. [انظر: ٢١٤، ٢٤٠، ٢٩١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (١٦٤٦)

117. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood told us that Abu Hurairah said: When the

١١٧- حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ وَأَبُو الْيَمَانِ قَالَا: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ

الزُّهْرِيِّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ»؟ قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ - قَالَ أَبُو الْيَمَانِ: لَأَقْتُلَنَّ _ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع:٦٧]

Messenger of Allah ﷺ died and Abu Bakr ﷺ became (caliph) after him, and some of the Arabs apostatized, 'Umar ﷺ said: O Abu Bakr, how can you fight the people when the Messenger of Allah ﷺ said: "I have been ordered to fight the people until they bear witness that there is no god except Allah. Whoever bears witness that there is no god except Allah has protected his wealth and his life from me, except in cases dictated by Islamic law, and their reckoning will be with Allah"? Abu Bakr ﷺ said: By Allah I shall certainly fight the one who separates prayer and *zakah*, for *zakah* is what is due from wealth. By Allah, whoever withholds from me a goat that they used to give (in *zakah*) to the Messenger of Allah ﷺ, I shall fight them for withholding it. 'Umar said: By Allah, as soon as I realized that Allah had opened the heart of Abu Bakr to fighting, I realized that it was the right thing to do.

تخريج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠)

Comments: [Its *isnad* is *saheeh* , al-Bukhari (1399) and Muslim (20)]

١١٨- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ». [انظر:١١٠]

118. It was narrated from 'Umar bin al-Khattab that the Messenger of Allah ﷺ said: "There is no prayer after *Fajr* prayer until the sun rises, or after *'Asr* prayer until the sun sets."

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، عمرو بن شعيب لم يدرك عبدالله بن عمرو بن العاص.

119. It was narrated from 'Urwah bin Mugheeth al-Ansari, that 'Umar bin al-Khattab ‎ said: The Prophet ﷺ ruled that the owner of a mount is more entitled to ride on the front part of it.

Comments: [*Hasan lishawahidihi*]

١١٩- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا ابْنُ عَيَّاشٍ عَنْ أَبِي سَبَإٍ عُتْبَةَ بْنِ تَمِيمٍ، عَنِ الْوَلِيدِ ابْنِ عَامِرٍ الْيَزَنِيِّ، عَنْ عُرْوَةَ بْنِ مُغِيثٍ الْأَنْصَارِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَضَى النَّبِيُّ ﷺ: أَنَّ صَاحِبَ الدَّابَّةِ أَحَقُّ بِصَدْرِهَا.

تخريج: حديث حسن لشواهده، عتبة بن تميم والوليد بن عامر روى عنهما غير واحد، وذكرهما ابن حبان في الثقات.

120. It was narrated that Humrah bin 'Abd Kulal said: 'Umar bin al-Khattab travelled to Syria for the second time and when he approached it, he and those who were with him heard that the plague was widespread therein. His companions said to him: Go back and do not enter it, for if you enter it when (the plague) is in it, we do not think that you should leave it. So he set off, heading back to Madinah, and he stopped to rest at the end of that night. I was the closest of the people to him, and when he woke up, I woke up with him and followed him, and I heard him say: They turned me away from Syria after I had got close to it because the plague was there. It would be a good idea to go to Madinah and finish some work that I have to do there, then I will go and enter Syria and stay in Homs, for I heard the Messenger of Allah ﷺ say: "On the Day of Resurrection, Allah will resurrect from it seventy thousand without

١٢٠- حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ حُمْرَةَ بْنِ عَبْدِ كُلَالٍ قَالَ: سَارَ عُمَرُ بْنُ الْخَطَّابِ إِلَى الشَّامِ بَعْدَ مَسِيرِهِ الْأَوَّلِ كَانَ إِلَيْهَا، حَتَّى إِذَا شَارَفَهَا، بَلَغَهُ وَمَنْ مَعَهُ أَنَّ الطَّاعُونَ فَاشٍ فِيهَا، فَقَالَ لَهُ أَصْحَابُهُ: ارْجِعْ وَلَا تَقَحَّمْ عَلَيْهِ، فَلَوْ نَزَلْتَهَا وَهُوَ بِهَا لَمْ نَرَ لَكَ الشُّخُوصَ عَنْهَا. فَانْصَرَفَ رَاجِعًا إِلَى الْمَدِينَةِ، فَعَرَّسَ مِنْ لَيْلَتِهِ تِلْكَ، وَأَنَا أَقْرَبُ الْقَوْمِ مِنْهُ، فَلَمَّا انْبَعَثَ، انْبَعَثْتُ مَعَهُ فِي أَثَرِهِ، فَسَمِعْتُهُ يَقُولُ: رَدُّونِي عَنِ الشَّامِ بَعْدَ أَنْ شَارَفْتُ عَلَيْهِ، لِأَنَّ الطَّاعُونَ فِيهِ، أَلَا وَمَا مُنْصَرَفِي عَنْهُ بِمُؤَخِّرٍ فِي أَجَلِي، وَمَا كَانَ قُدُومِي مِنْهُ بِمُعَجِّلِي عَنْ أَجَلِي، أَلَا وَلَوْ قَدْ قَدِمْتُ الْمَدِينَةَ فَفَرَغْتُ مِنْ حَاجَاتٍ لَا بُدَّ لِي مِنْهَا فِيهَا، لَقَدْ سِرْتُ حَتَّى أَدْخُلَ الشَّامَ، ثُمَّ أَنْزِلَ حِمْصَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَبْعَثَنَّ اللَّهُ مِنْهَا يَوْمَ الْقِيَامَةِ سَبْعِينَ أَلْفًا لَا حِسَابَ وَلَا عَذَابَ عَلَيْهِمْ، مَبْعَثُهُمْ فِيمَا بَيْنَ الزَّيْتُونِ وَحَائِطِهَا فِي الْبَرْثِ الْأَحْمَرِ مِنْهَا».

any reckoning or punishment, and their place of resurrection will be between the olive trees and the garden at al-Barth al-Ahmar near (Homs)."

تخريج: إسناده ضعيف لضعف أبي بكر بن عبد الله وحمرة بن عبد كلال.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Bakr bin 'Abdullah and Humrah bin Abd Kulal]

121. It was narrated from 'Uqbah bin 'Amir that he went out with the Messenger of Allah ﷺ on the campaign to Tabook, and one day the Messenger of Allah ﷺ sat talking to his companions and said: "Whoever gets up when the sun has risen and does *wudoo'* and does it well, then stands and prays two *rak'ahs,* his sins will be forgiven him and he will be as his mother bore him." 'Uqbah bin 'Amir said: I said: Praise be to Allah Who has blessed me by enabling me to hear this from the Messenger of Allah ﷺ. 'Umar bin al-Khattab ﷺ, who was sitting in front of me, said to me: Are you surprised by this? The Messenger of Allah ﷺ said something even more amazing than this before you came. I said: What was it, may my father and mother be sacrificed for you? 'Umar said: The Messenger of Allah ﷺ said: "Whoever does *wudoo'* and does it well, then lifts his gaze towards heaven and says, 'I bear witness that there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him

١٢١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنَا أَبُو عَقِيلٍ عَنِ ابْنِ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ يَوْمًا يُحَدِّثُ أَصْحَابَهُ فَقَالَ: «مَنْ قَامَ إِذَا اسْتَقَلَّتِ الشَّمْسُ فَتَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، غُفِرَ لَهُ خَطَايَاهُ، فَكَانَ كَمَا وَلَدَتْهُ أُمُّهُ». قَالَ عُقْبَةُ بْنُ عَامِرٍ: فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي أَنْ أَسْمَعَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ تُجَاهِي جَالِسًا: أَتَعْجَبُ مِنْ هَذَا؟ فَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ أَعْجَبَ مِنْ هَذَا قَبْلَ أَنْ تَأْتِيَ، فَقُلْتُ: وَمَا ذَاكَ بِأَبِي أَنْتَ وَأُمِّي؟ فَقَالَ عُمَرُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ رَفَعَ نَظَرَهُ إِلَى السَّمَاءِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ (١/ ٢٠) مِنْ أَيِّهَا شَاءَ».

تخريج: صحيح لغيره إلا الشطر الأول. وقوله: (ثم رفع نظره إلى السماء) ضعيف ليس له شاهد، وهذا إسناد ضعيف لجهالة ابن عم أبي عقيل.

and he may enter by whichever of them he wishes."

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because the cousin of Abu 'Aqeel is unknown]

122. It was narrated that al-Ash'ath bin Qais said: I visited 'Umar and he reached out and hit his wife. He said: O Ash'ath, learn from me three things that I learned from the Messenger of Allah ﷺ: Do not ask a man why he hit his wife, do not sleep until after you pray *Witr* - and I forgot the third thing.

Comments: [Its *isnad* is *da'eef* because 'Abdur-Rahman al-Musli is unknown]

١٢٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ _ يَعْنِي أَبَا دَاوُدَ الطَّيَالِسِيَّ _ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيِّ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: ضِفْتُ عُمَرَ فَتَنَاوَلَ امْرَأَتَهُ فَضَرَبَهَا، وَقَالَ: يَا أَشْعَثُ، احْفَظْ عَنِّي ثَلَاثًا حَفِظْتُهُنَّ عَنْ رَسُولِ اللَّهِ ﷺ: «لَا تَسْأَلِ الرَّجُلَ فِيمَ ضَرَبَ امْرَأَتَهُ، وَلَا تَنَمْ إِلَّا عَلَى وِتْرٍ» وَنَسِيتُ الثَّالِثَةَ.

تخريج: إسناده ضعيف لجهالة عبدالرحمن المسلي.

123. 'Abdullah bin az-Zubair said: I heard 'Umar bin al-Khattab ﷺ say in his *khutbah* that he heard the Messenger of Allah ﷺ say: "Whoever wears silk in this world will not be clothed with it in the Hereafter."

Comments: [A *saheeh hadeeth*]

١٢٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا يَزِيدُ _ يَعْنِي الرِّشْكَ _ عَنْ مُعَاذَةَ، عَنْ أُمِّ عَمْرٍو ابْنَةِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ فِي خُطْبَتِهِ: أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «مَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يُكْسَاهُ فِي الْآخِرَةِ». [انظر: ٢٥١، ٢٦٩]

تخريج: حديث صحيح، أم عمرو ابنة عبد الله بن الزبير روى لها البخاري تعليقاً والنسائي.

124. It was narrated that Jabir said: 'Umar bin al-Khattab ﷺ told me: I heard the Prophet ﷺ say: "A rider will travel through the streets of Madinah, then he will say: There used to be many believers here."

١٢٤- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَيَسِيرَنَّ الرَّاكِبُ فِي جَنَبَاتِ الْمَدِينَةِ، ثُمَّ لَيَقُولُ: لَقَدْ كَانَ فِي هَذَا حَاضِرٌ مِنَ الْمُؤْمِنِينَ كَثِيرٌ».

Comments: [*Hasan lighairihi*; and this *isnad* is *da'eef*]

قَالَ أَبِي أَحْمَدُ بْنُ حَنْبَلٍ: وَلَمْ يَجُزْ بِهِ حَسَنٌ الأَشْيَبُ جَابِرًا.

تخريج: حسن لغيره، وهذا إسناد ضعيف، ابن لهيعة سيء الحفظ، وأبو الزبير رمي بالتدليس.

125. Al-Qasim bin Abil-Qasim as-Saba'i narrated from a preacher who was addressing the troops in al-Qustanteeniyyah, that he heard him narrate that 'Umar bin al-Khattab ﷺ said: O people, I heard the Messenger of Allah ﷺ say: "Whoever believes in Allah and the Last Day, let him not sit at a table where alcohol is being passed around; whoever believes in Allah and the Last Day, let him not enter a bathhouse unless he is wearing a waist wrapper; and whoever (among women) believes in Allah and the Last Day, let her not enter bathhouses (at all)."

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef* because the preacher who addressed the troops is unknown]

١٢٥- حَدَّثَنَا هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ عُمَرَ بْنَ السَّائِبِ حَدَّثَهُ: أَنَّ الْقَاسِمَ بْنَ أَبِي الْقَاسِمِ السَّبَائِيَّ حَدَّثَهُ: عَنْ قَاصِّ الأَجْنَادِ بِالْقُسْطَنْطِينِيَّةِ، أَنَّهُ سَمِعَهُ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلَا يَقْعُدَنَّ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا الْخَمْرُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، فَلَا يَدْخُلِ الْحَمَّامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَتْ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلَا تَدْخُلِ الْحَمَّامَ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة قاصّ الأجناد.

126. It was narrated from 'Uthman bin 'Abdullah, i.e. Ibn Suraqah, that 'Umar bin al-Khattab ﷺ said: I heard the Messenger of Allah ﷺ say: "Whoever shades the head of a fighter (*mujahid*), Allah will shade him on the Day of Resurrection; whoever equips a fighter until he has all that he needs, will have a reward equal to his until he dies (Yoonus said: or returns); whoever builds a mosque in which the Name of Allah, may He be exalted, is remembered,

١٢٦- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا لَيْثٌ وَيُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ سُرَاقَةَ ـ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَظَلَّ رَأْسَ غَازٍ، أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ جَهَّزَ غَازِيًا حَتَّى يَسْتَقِلَّ، كَانَ لَهُ مِثْلُ أَجْرِهِ حَتَّى يَمُوتَ ـ قَالَ يُونُسُ: أَوْ يَرْجِعَ ـ وَمَنْ بَنَى لِلَّهِ مَسْجِدًا

Allah will build for him a house in Paradise."

Comments: [A *saheeh hadeeth*]

يُذْكَرُ فِيهِ اسْمُ اللَّهِ تَعَالَى، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: حديث صحيح، عثمان بن عبدالله بن سراقة- وهو ابن بنت عمر- مختلف في إدراكه جدّه عمر، وهو ثقة من رجال البخاري.

127. Salman bin Rabee'ah said: I heard 'Umar say: The Messenger of Allah ﷺ shared out (some booty) and I said: O Messenger of Allah, others are more deserving of this than them: *ahlus-suffah*. The Messenger of Allah ﷺ said: "You are giving me the choice of having you ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its *isnad* is *saheeh*, Muslim (1056)]

١٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ سَلْمَانَ ابْنِ رَبِيعَةَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَغَيْرُ هَؤُلَاءِ أَحَقُّ مِنْهُمْ: أَهْلُ الصُّفَّةِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تُخَيِّرُونِي بَيْنَ أَنْ تَسْأَلُونِي بِالْفُحْشِ، وَبَيْنَ أَنْ تُبَخِّلُونِي، وَلَسْتُ بِبَاخِلٍ». [انظر: ٢٣٤]

تخريج: إسناده صحيح، م: (١٠٥٦)

128. It was narrated that 'Umar bin al-Khattab said: I saw the Messenger of Allah ﷺ do *wudoo'* after minor impurity and he wiped over the *khuffain*.

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because of the weakness of Yazeed bin Abi Ziyad]

١٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، أَوْ عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ الْحَدَثِ تَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ. [انظر: ٢١٦، ٣٤٣، ٣٨٧]

تخريج: صحيح لغيره، وهذا إسنادضعيف لضعف يزيد بن أبي زياد وعاصم بن عبيدالله.

129. It was narrated from Abu Rafi' that 'Umar bin al-Khattab was leaning on Ibn 'Abbas, and Ibn 'Umar and Sa'eed bin Zaid were with him. He said: You should note that I have not said anything about *kalalah* and I have not appointed anyone to succeed me. Whoever of Arab captives are present when I die, are to be freed

١٢٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَنِدًا إِلَى ابْنِ عَبَّاسٍ، وَعِنْدَهُ ابْنُ عُمَرَ وَسَعِيدُ بْنُ زَيْدٍ، فَقَالَ: اعْلَمُوا أَنِّي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَلَمْ أَسْتَخْلِفْ مِنْ بَعْدِي أَحَدًا، وَأَنَّهُ مَنْ أَدْرَكَ وَفَاتِي مِنْ سَبْيِ

although they are among the wealth of Allah, may He be glorified and exalted. Sa'eed bin Zaid said: Why don't you suggest a man among the Muslims so that the people may follow your advice? Abu Bakr did that and the people followed his advice and trusted him. 'Umar said: I have noticed too much greed and ambition, and I will leave this matter to be decided by these six people with whom the Messenger of Allah ﷺ was pleased when he died. Then 'Umar said: If one of the two men were still alive, I would have referred to this matter to him and I would have trusted him: Salim the freed slave of Abu Hudhaifah and Abu 'Ubaidah bin al-Jarrah.

الْعَرَبِ، فَهُوَ حُرٌّ مِنْ مَالِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ سَعِيدُ بْنُ زَيْدٍ: أَمَا إِنَّكَ لَوْ أَشَرْتَ بِرَجُلٍ مِنَ الْمُسْلِمِينَ، لَأْتَمَنَكَ النَّاسُ، وَقَدْ فَعَلَ ذَلِكَ أَبُو بَكْرٍ وَأْتَمَنَهُ النَّاسُ. فَقَالَ عُمَرُ: قَدْ رَأَيْتُ مِنْ أَصْحَابِي حِرْصًا سَيِّئًا، وَإِنِّي جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَؤُلَاءِ النَّفَرِ السِّتَّةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، ثُمَّ قَالَ عُمَرُ: لَوْ أَدْرَكَنِي أَحَدُ رَجُلَيْنِ، ثُمَّ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَثِقْتُ بِهِ: سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

تخريج: إسناده ضعيف لضعف علي بن زيد- وهو ابن جدعان-.

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

130. It was narrated that Ibn 'Abbas said: Some righteous men, including 'Umar - and the most righteous of them in my view was 'Umar - confirmed when I was present that the Messenger of Allah ﷺ said: "There is no prayer after *Fajr* until the sun rises and there is no prayer after *'Asr* until the sun sets."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

١٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ ـ وَأَرْضَاهُمْ عِنْدِي (١/ ٢١) عُمَرُ ـ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ». [راجع: ١٠١]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

131. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab ﷺ held onto the corner of the Ka'bah and said: I know that you are only a stone; if I had not seen

١٣١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ

my Beloved kiss you or touch you, I would not have touched you or kissed you. "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its *isnad* is *qawi*]

أَكَبَّ عَلَى الرُّكْنِ، فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْ لَمْ أَرَ حِبِّي قَبَّلَكَ أَوِ اسْتَلَمَكَ، مَا اسْتَلَمْتُكَ وَلَا قَبَّلْتُكَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١).

تخريج: إسناده قوي.

132. 'Ammar bin Abi 'Ammar told us that 'Umar bin al-Khattab ﷺ said: The Messenger of Allah ﷺ saw a ring of gold on a man's hand and he said: "Throw it away," so he threw it away and acquired a ring of iron. He said: "This is even worse." Then he acquired a ring of silver, and he did not say anything.

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef* because it is interrupted]

١٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي يَدِ رَجُلٍ خَاتَمًا مِنْ ذَهَبٍ، فَقَالَ: «أَلْقِ ذَا» فَأَلْقَاهُ، فَتَخَتَّمَ بِخَاتَمٍ مِنْ حَدِيدٍ، فَقَالَ: «ذَا شَرٌّ مِنْهُ» فَتَخَتَّمَ بِخَاتَمٍ مِنْ فِضَّةٍ، فَسَكَتَ عَنْهُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، عمار بن أبي عمار لم يدرك عمر.

133. It was narrated from Zirr that 'Abdullah said: When the Messenger of Allah ﷺ died, the Ansar said: A leader from among us and a leader from among you. 'Umar went to them and said: O Ansar, do you not know that the Messenger of Allah ﷺ ordered Abu Bakr to lead the people in prayer? Which of you would like himself to be given precedence over Abu Bakr? The Ansar said: We seek refuge with Allah from being given precedence over Abu Bakr.

Comments: [Its *isnad* is *hasan*]

١٣٣- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ وَحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ قَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَأَتَاهُمْ عُمَرُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يَؤُمَّ النَّاسَ؟ فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ فَقَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ. [انظر: ٣٧٦٥، ٣٨٤٢]

تخريج: إسناده حسن.

134. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that he saw a man doing *wudoo'* for prayer, and he missed an area the size of a fingernail on

١٣٤- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَخْبَرَهُ: أَنَّهُ رَأَى رَجُلًا تَوَضَّأَ

the top of his foot. The Prophet ﷺ saw him and said: "Go back and do your *wudoo'* properly." So he went back and did *wudoo'* then he prayed.

Comments: [A *saheeh hadeeth*]

لِلصَّلَاةِ، فَتَرَكَ مَوْضِعَ ظُفْرٍ عَلَى ظَهْرِ قَدَمِهِ، فَأَبْصَرَهُ النَّبِيُّ ﷺ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ» فَرَجَعَ فَتَوَضَّأَ ثُمَّ صَلَّى.

[انظر: ١٥٣]

تخريج: حديث صحيح، عبدالله بن لهيعة- وإن كان سيء الحفظ- توبع. م: (٢٤٣)

135. It was narrated from Farrookh the freed slave of 'Uthman that 'Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said: What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu'mineen, it has been hoarded. He said: Who hoarded it? They said: Farrookh the freed slave of 'Uthman and So and so the freed slave of 'Umar. He sent for them and summoned them and said: What made you hoard the food of the Muslims? They said: O Ameer al-Mu'mineen, we buy it with our own wealth and sell it. 'Umar said: I heard the Messenger of Allah ﷺ say: "Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy." At that Farrookh said: O Ameer al-Mu'mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of 'Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of 'Umar with leprosy.

١٣٥- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا الْهَيْثَمُ بْنُ رَافِعٍ الطَّاطَرِيُّ بَصْرِيٌّ: حَدَّثَنِي أَبُو يَحْيَى ـ رَجُلٌ مِنْ أَهْلِ مَكَّةَ ـ: عَنْ فَرُّوخَ مَوْلَى عُثْمَانَ: أَنَّ عُمَرَ ـ وَهُوَ يَوْمَئِذٍ أَمِيرُ الْمُؤْمِنِينَ ـ خَرَجَ إِلَى الْمَسْجِدِ فَرَأَى طَعَامًا مَنْثُورًا، فَقَالَ: مَا هَذَا الطَّعَامُ؟ فَقَالُوا: طَعَامٌ جُلِبَ إِلَيْنَا، قَالَ: بَارَكَ اللَّهُ فِيهِ وَفِيمَنْ جَلَبَهُ. قِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَإِنَّهُ قَدِ احْتُكِرَ. قَالَ: وَمَنِ احْتَكَرَهُ؟ قَالُوا: فَرُّوخُ مَوْلَى عُثْمَانَ، وَفُلَانٌ مَوْلَى عُمَرَ، فَأَرْسَلَ إِلَيْهِمَا فَدَعَاهُمَا، فَقَالَ: مَا حَمَلَكُمَا عَلَى احْتِكَارِ طَعَامِ الْمُسْلِمِينَ؟ قَالَا: يَا أَمِيرَ الْمُؤْمِنِينَ، نَشْتَرِي بِأَمْوَالِنَا وَنَبِيعُ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنِ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْإِفْلَاسِ أَوْ بِجُذَامٍ» فَقَالَ فَرُّوخُ عِنْدَ ذَلِكَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أُعَاهِدُ اللَّهَ وَأُعَاهِدُكَ، أَنْ لَا أَعُودَ فِي طَعَامٍ أَبَدًا، وَأَمَّا مَوْلَى عُمَرَ، فَقَالَ: إِنَّمَا نَشْتَرِي بِأَمْوَالِنَا وَنَبِيعُ. قَالَ أَبُو يَحْيَى: فَلَقَدْ رَأَيْتُ مَوْلَى عُمَرَ مَجْذُومًا.

Comments: [Its *isnad* is *da'eef* because Abu Yahya al-Makki and Farrookh the freed slave of 'Uthman are unknown]

136. 'Abdullah bin 'Umar said: I heard 'Umar say: The Prophet ﷺ used to give me things and I would say: Give it to one who has more need of it than me. Then one time he gave me some wealth and I said: Give it to one who has more need of it than me. The Prophet ﷺ said: "Take it and keep it or give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not hanker after it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7164) and Muslim (1045)]

137. It was narrated from Salim, that his father said: I heard 'Umar say: The Messenger of Allah ﷺ used to give me things... and he mentioned a similar *hadeeth*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

138. It was narrated that 'Umar bin al-Khattab said: I was in good spirits one day and kissed (my wife) when I was fasting. I came to the Prophet ﷺ and said: I have done something serious: I kissed (my wife) when I was fasting. The Messenger of Allah ﷺ said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with it. The

تخريج: إسناده ضعيف لجهالة أبي يحيى المكي وفروخ مولى عثمان.

١٣٦- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَاللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٠٠]

تخريج: إسناده صحيح، خ: (٧١٦٤) م: (١٠٤٥)

١٣٧- حَدَّثَنَا هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ .. فَذَكَرَ مَعْنَاهُ.

تخريج: إسناده صحيح كسابقه.

١٣٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بُكَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: هَشِشْتُ يَوْمًا فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا، قَبَّلْتُ وَأَنَا صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ تَمَضْمَضْتَ بِمَاءٍ

Messenger of Allah ﷺ said: "Then why (are you worried)?"

Comments: [Its *isnad* is *saheeh*]

وَأَنْتَ صَائِمٌ؟» قُلْتُ: لَا بَأْسَ بِذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَفِيمَ؟». [انظر: ٣٧٢]

تخريج: إسناده صحيح.

139. It was narrated that Abul-Aswad said: I came to Madinah and found that sickness was occurring in it and death was widespread. I sat with 'Umar bin al-Khattab and a funeral passed by him. People spoke well of the deceased and 'Umar said: It is guaranteed. Then another funeral passed by and people spoke well of the deceased and 'Umar said: It is guaranteed. Then a third funeral passed by and people spoke badly of the deceased and 'Umar said: It is guaranteed. Abul-Aswad said: What is guaranteed, O Ameer al-Mu'mineen? He said: I am saying what the Messenger of Allah ﷺ said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: And three? He said: "And three." We said: And two? He said: "And two." Then we did not ask him about one.

١٣٩- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي الْفُرَاتِ - عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ أَنَّهُ قَالَ: أَتَيْتُ الْمَدِينَةَ فَوَافَيْتُهَا وَقَدْ وَقَعَ فِيهَا مَرَضٌ، فَهُمْ (١/ ٢٢) يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَمَرَّتْ بِهِ جَنَازَةٌ فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِالثَّالِثَةِ فَأُثْنِيَ عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ: وَجَبَتْ، فَقَالَ أَبُو الْأَسْوَدِ: مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ» قَالَ: فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «وَثَلَاثَةٌ» قَالَ: قُلْنَا: وَاثْنَانِ، قَالَ: «وَاثْنَانِ» قَالَ: ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [انظر: ٢٠٤، ٣١٨، ٣٨٩]

تخريج: إسناده صحيح، خ: (٢٦٤٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2643)]

140. It was narrated that 'Umar said: We went on a campaign with the Messenger of Allah ﷺ during Ramadan and the conquest took place in Ramadan, and we broke the fast in both cases.

١٤٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا بُكَيْرٌ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ فِي رَمَضَانَ، وَالْفَتْحَ فِي رَمَضَانَ، فَأَفْطَرْنَا فِيهِمَا. [انظر: ١٤٢]

Comments: [A *qawi hadeeth*]

تخريج: حديث قوي، عبدالله بن لهيعة سيء الحفظ، لكن رواه عنه قتيبة بن سعيد، ورواية قتيبة عنه صالحة معتبر بها.

١٤١- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا الْمُثَنَّى بْنُ عَوْفٍ الْعَنَزِيُّ بَصْرِيٌّ قَالَ: أَنْبَأَنِي الْغَضْبَانُ بْنُ حَنْظَلَةَ: أَنَّ أَبَاهُ حَنْظَلَةَ بْنَ نُعَيْمٍ وَفَدَ إِلَى عُمَرَ، فَكَانَ عُمَرُ إِذَا مَرَّ بِهِ إِنْسَانٌ مِنَ الْوَفْدِ سَأَلَهُ مِمَّنْ هُوَ، حَتَّى مَرَّ بِهِ أَبِي فَسَأَلَهُ: مِمَّنْ أَنْتَ؟ فَقَالَ: مِنْ عَنَزَةَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَيٌّ مِنْ هَاهُنَا مَبْغِيٌّ عَلَيْهِمْ مَنْصُورُونَ».

تخريج: إسناده ضعيف لجهالة الغضبان بن حنظلة وأبيه.

141. Al-Ghadban bin Hanzalah said that his father Hanzalah bin Nu'aim came in a delegation to 'Umar, and when a member of the delegation passed by him, 'Umar would ask him where he was from. Then my father passed by him and he asked him: Where are you from? He said: From 'Anazah. He said: I heard the Messenger of Allah ﷺ say: "A tribe from there will be wronged but they will prevail."

Comments: [Its *isnad* is *da'eef* because al-Ghadban bin Hanzalah and his father are unknown]

١٤٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ مَعْمَرٍ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الصِّيَامِ فِي السَّفَرِ، فَحَدَّثَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَتَيْنِ فِي شَهْرِ رَمَضَانَ: يَوْمَ بَدْرٍ وَيَوْمَ الْفَتْحِ، فَأَفْطَرْنَا فِيهِمَا. [راجع: ١٤٠]

تخريج: حديث قوي، عبدالله بن لهيعة سيء الحفظ، لكن رواه عنه قتيبة بن سعيد، ورواية قتيبة عنه صالحة معتبر بها.

142. It was narrated from 'Umar bin al-Khattab ﷺ that he said: We went out on two campaigns with the Messenger of Allah ﷺ during the month of Ramadan, the day of Badr and the conquest (of Makkah), and we broke the fast in both cases.

Comments: [A *qawi hadeeth*]

١٤٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا دَيْلَمُ بْنُ غَزْوَانَ عَبْدِيٌّ: حَدَّثَنَا مَيْمُونٌ الْكُرْدِيُّ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ». [انظر: ٣١٠]

تخريج: إسناده قوي.

143. It was narrated from 'Umar bin al-Khattab ﷺ that the Messenger of Allah ﷺ said: "The thing I fear most for my *ummah* is every hypocrite who speaks with knowledge."

Comments: [Its *isnad* is *qawi*]

144. It was narrated from Salim bin 'Abdullah that he was with Maslamah bin 'Abdul-Malik in the land of the Byzantines, and they found some stolen booty with a man's goods. He asked Salim bin 'Abdullah and he said: 'Abdullah bin 'Umar told me from 'Umar that the Messenger of Allah ﷺ said: "If you find stolen booty with a man, then burn it - and I think he said: and beat him." So he took his property out to the market and found a *Mushaf* among his goods. He asked Salim, who said: Sell it, and gave its price in charity.

١٤٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا صَالِحُ بْنُ مُحَمَّدِ بْنِ زَائِدَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ كَانَ مَعَ مَسْلَمَةَ بْنِ عَبْدِ الْمَلِكِ فِي أَرْضِ الرُّومِ، فَوُجِدَ فِي مَتَاعِ رَجُلٍ غُلُولٌ، فَسَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: حَدَّثَنِي عَبْدُ اللَّهِ عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَجَدْتُمْ فِي مَتَاعِهِ غُلُولًا فَأَحْرِقُوهُ - قَالَ: وَأَحْسَبُهُ قَالَ: وَاضْرِبُوهُ». قَالَ: فَأَخْرَجَ مَتَاعَهُ فِي السُّوقِ، قَالَ: فَوَجَدَ فِيهِ مُصْحَفًا، فَسَأَلَ سَالِمًا، فَقَالَ: بِعْهُ، وَتَصَدَّقْ بِثَمَنِهِ.

تخريج: إسناده ضعيف لضعف صالح بن محمد بن زائدة.

Comments: [Its *isnad* is *da'eef* because of the weakness of Salih bin Muhammad bin Za'idah]

145. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allah from five things: from miserliness, cowardice, the tribulations of the heart (grudges, envy, bad attitude and bad beliefs), the torment of the grave and old age.

Comments: [Its *isnad* is *saheeh*]

١٤٥- حَدَّثَنَا أَبُو سَعِيدٍ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ وَالْجُبْنِ وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ، وَسُوءِ الْعُمُرِ.

[انظر: ٣٨٨]

تخريج: إسناده صحيح.

146. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah ﷺ say: "The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection" - and the

١٤٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ قَالَ: سَمِعْتُ عَطَاءَ بْنَ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ: أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشُّهَدَاءُ ثَلَاثَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ، فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ الَّذِي يَرْفَعُ إِلَيْهِ النَّاسُ أَعْنَاقَهُمْ يَوْمَ

Messenger of Allah ﷺ raised his head until his hat or 'Umar's hat fell off -; "and a man who is a believer and has good faith, who meets the enemy and it is as if his skin was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank; and a man who is a believer and has good faith, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank."

الْقِيَامَةِ - وَرَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوَتُهُ أَوْ قَلَنْسُوَةُ عُمَرَ - وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ، فَكَأَنَّمَا يُضْرَبُ جِلْدُهُ بِشَوْكِ الطَّلْحِ، أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ، هُوَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ» [انظر: ١٥٠]

تخريج: إسناده ضعيف لجهالة أبي يزيد الخولاني.

Comments: [Its *isnad* is *da'eef* because Abu Yazeed al-Khawlani is unknown]

147. It was narrated from 'Umar that the Messenger of Allah ﷺ said: "No father is to be killed in retaliatory punishment for killing his son." And the Messenger of Allah ﷺ said: "The one who inherits loyalty (*wala'* - loyalty of a freed slave) also inherits his wealth."

Comments: [A *hasan hadeeth*]

١٤٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقَادُ وَالِدٌ مِنْ وَلَدٍ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرِثُ الْمَالَ مَنْ يَرِثُ الْوَلَاءَ». [انظر: ١٤٨، ٣٢٤، ٣٤٦]

تخريج: حديث حسن، عبدالله بن لهيعة- وإن كان سيء الحفظ- قد توبع.

148. 'Umar bin al-Khattab ﷺ said: I heard the Messenger of Allah ﷺ say: "No father is to be killed in retaliatory punishment for killing his son."

Comments: [A *hasan hadeeth*]

١٤٨- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقَادُ لِوَلَدٍ (١/ ٢٣) مِنْ وَالِدِهِ». [راجع: ١٤٧]

تخريج: حديث حسن كسابقه.

149. It was narrated from 'Umar bin al-Khattab ﷺ that he said: I saw the Messenger of Allah ﷺ do *wudoo'*, washing each part once.

١٤٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ

أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً. [انظر: ١٥١]

Comments: [*Saheeh lighairihi*]

تخريج: صحيح لغيره، عبدالله بن لهيعة تابعه رشد ين بن سعد وهو ممن يعتبر بحديثه.

١٥٠- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ قَالَ: سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ فَقُتِلَ، فَذَلِكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هَكَذَا ـ وَرَفَعَ رَأْسَهُ حَتَّى سَقَطَتْ قَلَنْسُوَةُ رَسُولِ اللَّهِ ﷺ أَوْ قَلَنْسُوَةُ عُمَرَ ـ وَالثَّانِي: رَجُلٌ مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ، فَذَلِكَ فِي الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ: رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ عَزَّ وَجَلَّ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ: رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ، فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ». [راجع: ١٤٦]

تخريج: إسناده ضعيف لجهالة أبي يزيد الخولاني.

150. Fadalah bin 'Ubaid said: I heard 'Umar bin al-Khattab ﷺ say: I heard the Messenger of Allah ﷺ say: "The martyrs are four: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one at whom people will look like this" - and he raised his head until the hat of the Messenger of Allah ﷺ or 'Umar's hat fell off. "The second is a man who is a believer and has good faith, who meets the enemy and it is as if his back was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank. The third is a man who is a believer, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank. The fourth is a believing man who transgresses against himself by committing a great deal of evil deeds and sins, who meets the enemy and shows sincerity to Allah until he is killed - he will be in the fourth rank."

Comments: [Its *isnad* is *da'eef*]

١٥١- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ ابْنُ سَعْدٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْغَافِقِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ

151. It was narrated from 'Umar bin al-Khattab ﷺ from the Prophet ﷺ that he did *wudoo'* in the year of Tabook, washing each part once.

ﷺ عَنْ رَسُولِ اللَّهِ : أَنَّهُ تَوَضَّأَ عَامَ تَبُوكَ وَاحِدَةً وَاحِدَةً. [راجع:١٤٩]

Comments: [*Saheeh lighairihi*]

تخريج: صحيح لغيره، رشدين بن سعد- على ضعفه- توبع.

152. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that he heard the Messenger of Allah ﷺ say: "The people of Makkah will leave and no one will come to it - or no one will come to it except a few - then it will be filled and built up, then they will leave it and never return to it."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

١٥٢- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ أَخْبَرَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ أَهْلُ مَكَّةَ ثُمَّ لَا يَعْبُرُ بِهَا ـ أَوْ لَا يَعْبُرُ بِهَا إِلَّا قَلِيلٌ ـ ثُمَّ تَمْتَلِئُ وَتُبْنَى، ثُمَّ يَخْرُجُونَ مِنْهَا فَلَا يَعُودُونَ فِيهَا أَبَدًا».

تخريج: إسناده ضعيف لضعف ابن لهيعة وتدليس أبي الزبير.

153. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that the Messenger of Allah ﷺ saw a man doing *wudoo'* to pray *Zuhr*, and he missed a spot the size of a toenail. The Messenger of Allah ﷺ saw him and said: "Go back and do your *wudoo'* properly." So he went back and did *wudoo'*, then he prayed.

Comments: [A *saheeh hadeeth*]

١٥٣- حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا تَوَضَّأَ لِصَلَاةِ الظُّهْرِ، فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَى ظَهْرِ قَدَمِهِ، فَأَبْصَرَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ» فَرَجَعَ فَتَوَضَّأَ، ثُمَّ صَلَّى. [راجع: ١٣٤]

تخريج: حديث صحيح، ابن لهيعة قد توبع. م: (٢٤٣).

154. It was narrated from 'Umar that the Messenger of Allah ﷺ said: "Do not praise me as the Christians praised 'Eesa bin Maryam ﷺ. I am no more than the slave of Allah and His Messenger."

Comments: [A *saheeh hadeeth*, al-Bukhari (2462) and Muslim (1691)]

١٥٤- حَدَّثَنَا هُشَيْمٌ قَالَ: زَعَمَ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ». [انظر: ١٦٤، ٣٣١]

تخريج: حديث صحيح، خ: (٢٤٦٢) م: (١٦٩١).

155. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ﷺ was preaching secretly in Makkah: "And offer your *Salah* (prayer) neither aloud nor in a low voice" [al-Isra' 17:110]. He said: When he led his Companions in prayer, he raised his voice reciting the Qur'an, and when the *mushrikeen* heard that, they reviled the Qur'an, the One Who revealed it and the one to whom it was sent. Then Allah said to His Prophet ﷺ: "And offer your *Salah* (prayer) neither aloud" i.e., when reciting, lest the *mushrikeen* hear and revile the Qur'an; "nor in a low voice" that your Companions cannot hear the Qur'an, so that they can learn it from you; "but follow a way between."

١٥٥- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ الآيَةُ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ (الإسراء: ١١٠) قَالَ: كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، قَالَ: فَلَمَّا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُّوا الْقُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمُ الْقُرْآنَ، حَتَّى يَأْخُذُوهُ عَنْكَ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. (الإسراء: ١١٠). [انظر: ١٨٥٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4722) and Muslim (446)]

تخريج: إسناده صحيح، خ: (٤٧٢٢) م: (٤٤٦).

156. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab delivered a speech - on one occasion, Hushaim said: addressed us. - He praised and glorified Allah, then he mentioned stoning and said: Do not be diverted away from it, for it is one of the *hadd* punishments of Allah. The Messenger of Allah ﷺ stoned [adulterers], and we stoned [them] after he was gone. Were it not that some may say that 'Umar added something to the Book of Allah, may He be glorified and exalted, that is not part of it, I would have written it in some place in the *Mushaf*. 'Umar bin al-

١٥٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ_ وَقَالَ هُشَيْمٌ مَرَّةً: خَطَبَنَا _ فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ، فَذَكَرَ الرَّجْمَ، فَقَالَ: لَا تُخْدَعُنَّ عَنْهُ، فَإِنَّهُ حَدٌّ مِنْ حُدُودِ اللَّهِ، أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَجَمَ، وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولَ قَائِلُونَ: زَادَ عُمَرُ فِي كِتَابِ اللَّهِ عَزَّوَجَلَّ مَا لَيْسَ مِنْهُ، لَكَتَبْتُهُ فِي نَاحِيَةٍ مِنَ الْمُصْحَفِ، شَهِدَ عُمَرُ بْنُ الْخَطَّابِ_ وَقَالَ هُشَيْمٌ مَرَّةً: وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَفُلَانٌ وَفُلَانٌ _ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَجَمَ

Khattab testified - and on one occasion Hushaim said: and 'Abdur-Rahman bin 'Awf and So and so and So and so [also testified] - that the Messenger of Allah ﷺ stoned [adulterers] and we stoned [them] after he was gone. But there will come people after you who do not believe in stoning, or in the Dajjal, or intercession, or the torment of the grave, or that people will be brought out of Hell after they have been burned in it.

وَرَجَمْنَا مِنْ بَعْدِهِ، أَلَا وَإِنَّهُ سَيَكُونُ مِنْ بَعْدِكُمْ قَوْمٌ يُكَذِّبُونَ بِالرَّجْمِ، وَبِالدَّجَّالِ، وَبِالشَّفَاعَةِ، وَبِعَذَابِ الْقَبْرِ، وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ بَعْدَمَا امْتَحَشُوا. [انظر: ١٩٧، ٣٣٢، ٣٩١]

تخريج: إسناده ضعيف لضعف علي بن زيد، والشطر الأول صحيح كما سيأتي برقم: (١٩٧) و (٣٩١).

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

157. It was narrated that Anas said: 'Umar said: I agreed with my Lord on three matters. I said: O Messenger of Allah, why don't we take the Maqam of Ibraheem as a place of prayer? Then the verse was revealed: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous people and evil-doers enter upon your wives, so why don't you tell them to observe *hijab*? Then the verse of *hijab* was revealed. And the wives of the Messenger of Allah ﷺ got together as a result of the jealousy between them, and I said to them, "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5], and it was revealed like that.

١٥٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ، قُلْتُ: يَا رَسُولَ اللَّهِ، (١/ ٢٤) لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَنَزَلَتْ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة: ١٢٥) وَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَكَ يَدْخُلُ عَلَيْهِنَّ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَهُنَّ أَنْ يَحْتَجِبْنَ؟ فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ عَلَى رَسُولِ اللَّهِ ﷺ نِسَاؤُهُ فِي الْغَيْرَةِ، فَقُلْتُ لَهُنَّ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ (التحريم: ٥) قَالَ: فَنَزَلَتْ كَذَلِكَ. [انظر: ١٦٠، ٢٥٠]

تخريج: إسناده صحيح، خ: (٤٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (402)]

١٥٨- حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ، فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِيُّ اللَّهِ أَقْرَأَنِيهَا، قَالَ: فَأَرَدْتُ أَنْ أُسَاوِرَهُ وَأَنَا فِي الصَّلَاةِ، فَلَمَّا فَرَغَ، قُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ الْقِرَاءَةَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ، قُلْتُ: كَذَبْتَ، وَاللَّهِ مَا هَكَذَا أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ أَقُودُهُ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا، حُرُوفًا لَمْ تَكُنْ أَقْرَأْتَنِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا هِشَامُ» فَقَرَأَ كَمَا كَانَ قَرَأَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ». [انظر: ٢٧٧]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

158. It was narrated from al-Miswar bin Makhramah that 'Umar bin al-Khattab said: I heard Hisham bin Hakeem bin Hizam reciting Sooratal-Furqan and he recited some words differently from how the Prophet of Allah had taught it to me. I wanted to argue with him, but I was praying. When I finished, I said: Who taught you this recitation? He said: The Messenger of Allah ﷺ. I said: You are lying; by Allah, this is not how the Messenger of Allah ﷺ taught it to you. I took him by the hand and brought him to the Messenger of Allah ﷺ, and said: O Messenger of Allah, you taught me how to recite Sooratal-Furqan, and I heard this man reciting some words in a way that was not the way you taught them to me. The Messenger of Allah ﷺ said: "Recite it, O Hisham." He recited it as he recited it before. The Messenger of Allah ﷺ said: "Thus it was revealed." Then he said: "Recite it, O 'Umar." So I recited it and he said: "Thus it was revealed." Then the Messenger of Allah ﷺ said: "The Qur'an has been revealed in seven different ways."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2419) and Muslim (818)]

١٥٩- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عُمَرَ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ

159. It was narrated that 'Umar said: I saw the Messenger of Allah ﷺ feeling the pain of hunger and not being able to find enough to

fill his stomach of inferior quality dates.

Comments: [*Saheeh hadeeth,* its *isnad* is *hasan*]

يَلْتَوِي مَا يَجِدُ مَا يَمْلَأُ بِهِ بَطْنَهُ مِنَ الدَّقَلِ.

[انظر: ٣٥٣]

تخريج: حديث صحيح، وإسناده حسن، م: (٢٩٧٨)

160. It was narrated that Anas said: 'Umar said: I agreed with my Lord, may He be glorified and exalted, in three matters - or my Lord agreed with me in three matters. I said: O Messenger of Allah, why don't you take the Maqam of Ibraheem as a place of prayer? Then Allah revealed the verse: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: Why don't you tell the Mothers of the Believers to observe *hijab,* for both righteous people and evildoers enter upon you? Then the verse of *hijab* was revealed. And I heard something about the Mothers of the Believers, so I talked to them and told them: You should stop bothering the Messenger of Allah ﷺ, or Allah will replace you with wives who are better than you and are Muslims. Then I came to one of the Mothers of the Believers and she said: O 'Umar, is it the case that the Messenger of Allah ﷺ cannot admonish his wives so that you come and admonish them? So I stopped, then Allah, may He be glorified

١٦٠- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ ﷺ: وَافَقْتُ رَبِّي عَزَّ وَجَلَّ فِي ثَلَاثٍ - أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَوِ اتَّخَذْتَ الْمَقَامَ مُصَلًّى؟ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة: ١٢٥) وَقُلْتُ: لَوْ حَجَبْتَ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ، فَإِنَّهُ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ؟ فَأُنْزِلَتْ آيَةُ الْحِجَابِ، قَالَ: وَبَلَغَنِي عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ شَيْءٌ فَاسْتَقْرَيْتُهُنَّ،أَقُولُ لَهُنَّ: لَتَكُفُّنَّ عَنْ رَسُولِ اللَّهِ ﷺ أَوْ لَيُبْدِلَنَّهُ اللَّهُ بِكُنَّ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ، حَتَّى أَتَيْتُ عَلَى إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، فَقَالَتْ: يَا عُمَرُ، أَمَا فِي رَسُولِ اللَّهِ ﷺ مَا يَعِظُ نِسَاءَهُ حَتَّى تَعِظَهُنَّ؟ فَكَفَفْتُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ﴾ الْآيَةَ (التحريم: ٥).

[راجع: ١٥٧]

تخريج: إسناده صحيح، خ: (١٥٣٤).

and exalted, revealed the verse: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allah), believers, obedient (to Allah)..." [at-Tahreem 66:5].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1534)]

161. Ibn 'Abbas said: I heard 'Umar bin al-Khattab ﷺ say: I heard the Messenger of Allah ﷺ say, when he was in al-'Aqeeq: "Last night someone came to me from my Lord and said: Pray in this blessed valley and say, 'I intend to do *'umrah* with *Hajj*.'" Al-Waleed said: i.e., in Dhul-Hulaifah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (402)]

١٦١- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ حَدَّثَهُ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْعَقِيقِ يَقُولُ: «أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ» قَالَ الْوَلِيدُ: يَعْنِي ذَا الْحُلَيْفَةِ.

تخريج: إسناده صحيح، خ: (٤٠٢).

162. Malik bin 'Aws bin al-Hadathan heard 'Umar bin al-Khattab ﷺ say: The Messenger of Allah ﷺ said - and on one occasion Sufyan said: ['Umar] heard the Messenger of Allah ﷺ say -: "Gold for silver is *riba* unless it is exchanged on the spot [lit. 'this for that'], wheat for wheat is *riba* unless it is exchanged on the spot, barley for barley is *riba* unless it is exchanged on the spot, dates for dates is *riba* unless it is exchanged on the spot."

١٦٢- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، سَمِعَ مَالِكَ ابْنَ أَوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ ـ وَقَالَ سُفْيَانُ مَرَّةً: سَمِعَ رَسُولَ اللَّهِ ﷺ ـ: «الذَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ». [انظر: ٢٣٨، ٣١٤]

تخريج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

163. Abu 'Ubaid said: I was present at *Eid* with 'Umar, and he

١٦٣- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ، فَبَدَأَ بِالصَّلَاةِ

started with the prayer before the *khutbah*. He said: The Messenger of Allah ﷺ forbade fasting on these two days. The day of *al-Fitr* is the day when you break your fast, and on the day of *al-Adha*, eat the meat of your sacrifices.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا يَوْمُ الْفِطْرِ فَفِطْرُكُمْ مِنْ صَوْمِكُمْ، وَأَمَّا يَوْمُ الأَضْحَى فَكُلُوا مِنْ لَحْمِ نُسُكِكُمْ. [انظر: ٢٢٤، ٢٢٥، ٢٨٢]

تخريج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧).

164. It was narrated that 'Umar said: The Messenger of Allah ﷺ said: "Do not praise me as the Christians praised 'Eesa Ibn Maryam ﷺ. I am no more than a slave, so say: His slave and His Messenger."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

١٦٤- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُهُ وَرَسُولُهُ». [راجع: ١٥٤]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

165. It was narrated from Ibn 'Umar, from 'Umar ﷺ, that he asked the Prophet ﷺ: Can one of us sleep when he is *junub*? He said: "He may do *wudoo'* and sleep if he wishes." On one occasion Sufyan said: "Let him do *wudoo'* and sleep."

Comments: [Its *isnad* is *saheeh*]

١٦٥- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ: (١/ ٢٥) أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «يَتَوَضَّأُ وَيَنَامُ إِنْ شَاءَ». وَقَالَ سُفْيَانُ مَرَّةً: «لِيَتَوَضَّأْ وَلْيَنَمْ». [راجع: ٩٤]

تخريج: إسناده صحيح.

166. It was narrated from Zaid bin Aslam, from his father that 'Umar gave a horse (to a man for *jihad*) for the sake of Allah, then he saw it or one of its foals being offered for sale, and he wanted to buy it. He asked the Prophet ﷺ about it and he said: "Leave it, and it (its reward) will come to you or you will have them all

١٦٦- حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ ﷺ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَرَآهَا أَوْ بَعْضَ نَتَاجِهَا يُبَاعُ، فَأَرَادَ شِرَاءَهُ، فَسَأَلَ النَّبِيَّ ﷺ عَنْهُ، فَقَالَ: «اتْرُكْهَا تُوَافِكَ، أَوْ تَلْقَهَا جَمِيعًا» وَقَالَ مَرَّةً: فَنَهَاهُ، وَقَالَ: «لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ». [انظر: ٢٥٨، ٢٨١، ٣٨٤]

(i.e., the reward of all of them)." On one occasion he said: He told him not to (buy it) and he said: "Do not buy it and do not take back your charity."

تخريج: إسناده صحيح، خ: (١٤٩٠) م: (١٦٢٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1490) and Muslim (1620)]

167. It was narrated from 'Umar ﷺ, conveyed from the Prophet ﷺ - on one occasion, Sufyan said: from the Prophet ﷺ - that he said: "Follow *Hajj* with *'Umrah* and *'Umrah* with *Hajj*, for doing that will eliminate poverty and sin as the bellows eliminate dross."

١٦٧- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ يُحَدِّثُ عَنْ عُمَرَ ﷺ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ ـ وَقَالَ سُفْيَانُ مَرَّةً: عَنِ النَّبِيِّ ﷺ ـ قَالَ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ مُتَابَعَةً بَيْنَهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ الْخَبَثَ»

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because of the weakness of 'Asim bin 'Ubaidullah]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عاصم بن عبيدالله.

168. 'Umar said: I heard the Messenger of Allah ﷺ say: "Deeds are but by intentions and each man will have but that which he intended. If a man's migration was for the sake of Allah, then his migration was for that for which he migrated, but if his migration was to achieve some worldly aim or to take some woman in marriage, his migration was for that for which he migrated."

١٦٨- حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَلِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [انظر: ٣٠٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1) and Muslim (1907)]

تخريج: إسناده صحيح، خ: (١) م: (١٩٠٧)

169. It was narrated that Abu Wa'il said: as-Subayy bin Ma'bad said: I was a Christian man and I became Muslim, and I entered *ihram* for both *Hajj* and *'Umrah* (together). Zaid bin Soohan and Salman bin Rabee'ah heard me

١٦٩- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَيُّ بْنُ مَعْبَدٍ: كُنْتُ رَجُلًا نَصْرَانِيًّا فَأَسْلَمْتُ، فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ، فَسَمِعَنِي زَيْدُ بْنُ صُوحَانَ

when I was entering *ihram* for both and said: He is more astray than his people's camel. Their words wounded me greatly, so I went to 'Umar and told him. He turned to them and criticised them, then he turned to me and said: You have been guided to the *Sunnah* of your Prophet ﷺ, you have been guided to the *Sunnah* of your Prophet ﷺ.

Comments: [Its *isnad* is *saheeh*]

وَسَلْمَانُ بْنُ رَبِيعَةَ، وَأَنَا أُهِلُّ بِهِمَا، فَقَالَا: لَهَذَا أَضَلُّ مِنْ بَعِيرِ أَهْلِهِ. فَكَأَنَّمَا حُمِلَ عَلَيَّ بِكَلِمَتِهِمَا جَبَلٌ، فَقَدِمْتُ عَلَى عُمَرَ، فَأَخْبَرْتُهُ، فَأَقْبَلَ عَلَيْهِمَا فَلَامَهُمَا، وَأَقْبَلَ عَلَيَّ، فَقَالَ: هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ، هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ. [راجع: ٨٣] قَالَ عَبْدَةُ: قَالَ أَبُو وَائِلٍ: كَثِيرًا مَا ذَهَبْتُ أَنَا وَمَسْرُوقٌ إِلَى الصُّبَيِّ نَسْأَلُهُ عَنْهُ.

تخريج: إسناده صحيح.

170. It was narrated from Ibn 'Abbas: 'Umar was told - and on one occasion he said: 'Umar heard - that Samurah was selling alcohol and he said: May Allah destroy Samurah. The Messenger of Allah ﷺ said: "May Allah curse the Jews; He forbade animal fat to them, so they rendered it and sold it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2223) and Muslim (1582)]

١٧٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: ذُكِرَ لِعُمَرَ أَنَّ سَمُرَةَ - وَقَالَ مَرَّةً: بَلَغَ عُمَرَ ﷺ أَنَّ سَمُرَةَ - بَاعَ خَمْرًا، قَالَ: قَاتَلَ اللَّهُ سَمُرَةَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا».

تخريج: إسناده صحيح، خ: (٢٢٢٣) م: (١٥٨٢).

171. It was narrated that 'Umar bin al-Khattab ﷺ said: The wealth of Banu an-Nadeer was among the *fai'* that Allah bestowed upon His Messenger ﷺ, for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). It was only for the Messenger of Allah ﷺ and he used to spend from it on his family's annual expenses - and on one occasion he said: his annual food supply - and what was left he spent on horses and weapons in preparation for *jihad* for the

١٧١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو وَمَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ، وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَالِصَةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةَ سَنَتِهِ - وَقَالَ مَرَّةً: قُوتَ سَنَتِهِ - وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسِّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

sake of Allah, may He be glorified and exalted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

172. It was narrated that Malik bin Aws said: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: We adjure you by Allah, by Whom heaven and earth are sustained, did you know that the Messenger of Allah said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*]

١٧٢- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ السَّمَاءُ وَالأَرْضُ بِهِ، أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: اللَّهُمَّ نَعَمْ. [انظر: ٣٣٣، ٣٣٦، ٣٤٩، ٤٢٥، ١٣٩١، ١٤٠٦، ١٥٥٠، ١٦٥٨، ١٧٨١، ١٧٨٢]

تخريج: إسناده صحيح كسابقه.

173. It was narrated from 'Umar bin al-Khattab ﷺ that the Messenger of Allah ﷺ said: "The child belongs to the (husband or master of the) woman."

Comments: [*Saheeh lighairihi*]

١٧٣- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ».

تخريج: حديث صحيح لغيره، أبو يزيد المكي والد عبيدالله لم يرو عنه غير ابنه عبيدالله، وذكره ابن حبان في «الثقات».

174. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab ﷺ: "And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salah* (the prayer) if you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But now the people are safe. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah ﷺ about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

١٧٤- حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ، قُلْتُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ (النساء: ١٠١) وَقَدْ آمَنَ اللَّهُ النَّاسَ؟! فَقَالَ لِي عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ». [انظر: ٢٤٤، ٢٤٥]

Comments: [Its *isnad* is *saheeh*, Muslim (686)]

تخريج: إسناده صحيح، م: (٦٨٦).

175. It was narrated from Qais bin Marwan that he came to 'Umar and said: I have come from Koofah, O Ameer al-Mu'mineen, and I left behind in it a man who dictates the *Mushaf* from memory. 'Umar got exceedingly angry and said: Who is he, woe to you? He said: 'Abdullah bin Mas'ood. 'Umar began to calm down, and went back to normal, then he said: Woe to you, I do not know of anyone who is more qualified to do that than him, and I will tell you about that. The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ﷺ, discussing some affairs of the Muslims. He stayed up talking with him one night, and I was with him. The Messenger of Allah ﷺ went out, and we went out with him, and we saw a man standing and praying in the mosque. The Messenger of Allah ﷺ listened to his recitation, and as soon as we recognised him the Messenger of Allah ﷺ said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Then the same man sat and offered supplication (*du'a'*) and the Messenger of Allah ﷺ started saying to him: "Ask, you will be given; ask, you will be given." 'Umar said: By Allah, I shall go to him tomorrow and tell him the

١٧٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ ﷺ وَهُوَ بِعَرَفَةَ _ قَالَ أَبُو مُعَاوِيَةَ: وَحَدَّثَنَا الأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ قَيْسِ بْنِ مَرْوَانَ: أَنَّهُ أَتَى عُمَرَ ﷺ _ فَقَالَ: جِئْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْكُوفَةِ، وَتَرَكْتُ بِهَا رَجُلًا يُمْلِي الْمَصَاحِفَ عَنْ ظَهْرِ قَلْبِهِ، فَغَضِبَ وَانْتَفَخَ حَتَّى كَادَ يَمْلأُ (٢٦/١) مَا بَيْنَ شُعْبَتَيِ الرَّحْلِ، فَقَالَ: وَمَنْ هُوَ وَيْحَكَ؟ قَالَ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَمَا زَالَ يُطْفَأُ وَيُسَرَّى عَنْهُ الْغَضَبُ، حَتَّى عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا. ثُمَّ قَالَ: وَيْحَكَ، وَاللَّهِ مَا أَعْلَمُهُ بَقِيَ مِنَ النَّاسِ أَحَدٌ هُوَ أَحَقُّ بِذَلِكَ مِنْهُ، وَسَأُحَدِّثُكَ عَنْ ذَلِكَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ ﷺ اللَّيْلَةَ كَذَاكَ فِي الأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَإِنَّهُ سَمَرَ عِنْدَهُ ذَاتَ لَيْلَةٍ، وَأَنَا مَعَهُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، وَخَرَجْنَا مَعَهُ، فَإِذَا رَجُلٌ قَائِمٌ يُصَلِّي فِي الْمَسْجِدِ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَسْتَمِعُ قِرَاءَتَهُ، فَلَمَّا كِدْنَا أَنْ نَعْرِفَهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ رَطْبًا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ». قَالَ: ثُمَّ جَلَسَ الرَّجُلُ يَدْعُو، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ لَهُ: «سَلْ تُعْطَهْ، سَلْ تُعْطَهْ» قَالَ عُمَرُ ﷺ: قُلْتُ: وَاللَّهِ لأَغْدُوَنَّ إِلَيْهِ فَلأُبَشِّرَنَّهُ، قَالَ: فَغَدَوْتُ إِلَيْهِ لِأُبَشِّرَهُ فَوَجَدْتُ أَبَا بَكْرٍ قَدْ

glad tidings. I went to him the next morning to tell him the glad tidings, and I found that Abu Bakr had beaten me to it and given him the glad tidings. By Allah, I never competed with him to do good but he beat me to it.

Comments: [Two *saheeh isnads*]

سَبَقَنِي إِلَيْهِ فَبَشَّرَهُ، وَلَا وَاللَّهِ مَا سَابَقْتُهُ إِلَى خَيْرٍ قَطُّ إِلَّا سَبَقَنِي إِلَيْهِ. [انظر: ١٧٨، ٢٢٨، ٢٦٥، ٢٦٧]

تخريج: إسناداه صحيحان.

176. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar kissing the Black Stone and saying: I am kissing you and I know that you are just a stone; if I had not seen the Messenger of Allah ﷺ kissing you, I would not have kissed you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

١٧٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ ﷺ يُقَبِّلُ الْحَجَرَ، وَيَقُولُ: إِنِّي لَأُقَبِّلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ لَمْ أُقَبِّلْكَ. [راجع: ٩٩]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠)

177. It was narrated that Jabir bin Samurah said: 'Umar addressed the people in al-Jabiyah, and said: The Messenger of Allah ﷺ stood as I am standing and said: "Treat my Companions kindly, then those who come after them, then those who come after them. Then there will come people who will swear oaths before being asked to swear and will give testimony before being asked to give testimony. Whoever among you would like to attain the best place in Paradise, let him adhere to the *jama'ah* (the main body of Muslims), for the *Shaitan* is with one and he is further away from two. No man should be alone with a woman because the *Shaitan* will be the third one present.

١٧٧- حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَطَبَ عُمَرُ النَّاسَ بِالْجَابِيَةِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي مِثْلِ مَقَامِي هَذَا، فَقَالَ: «أَحْسِنُوا إِلَى أَصْحَابِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ يَحْلِفُ أَحَدُهُمْ عَلَى الْيَمِينِ قَبْلَ أَنْ يُسْتَحْلَفَ عَلَيْهَا، وَيَشْهَدُ عَلَى الشَّهَادَةِ قَبْلَ أَنْ يُسْتَشْهَدَ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَنَالَ بُحْبُوحَةَ الْجَنَّةِ، فَلْيَلْزَمِ الْجَمَاعَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ، وَلَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، فَإِنَّ ثَالِثَهُمَا الشَّيْطَانُ، وَمَنْ كَانَ مِنْكُمْ تَسُرُّهُ حَسَنَتُهُ وَتَسُوءُهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ». [راجع: ١١٤]

Whoever feels pleased when he does a good deed and feels bad when he does an evil deed is a believer."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، رجاله ثقات غير أنه اختلف فيه على عبدالملك بن عمير، لكثرة اختلاف الثقات عنه في الإسناد.

178. It was narrated that 'Umar said: The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ﷺ, discussing some affairs of the Muslims, and I was with him.

Comments: [Its *isnad* is *saheeh*]

١٧٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ اللَّيْلَةَ كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا مَعَهُ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

179. It was narrated that Ma'dan bin Abi Talhah said: 'Umar said: I never asked the Messenger of Allah ﷺ about anything more than I asked him about *kalalah*, until he poked me in the chest with his finger and said: "Is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of *Sooratan-Nisa'*, sufficient for you?"

Comments: [Its *isnad* is *saheeh*, Muslim (567)]

١٧٩- حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ قَالَ: قَالَ عُمَرُ ﷺ: مَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ». [راجع: ٨٩]

تخريج: إسناده صحيح، م: (٥٦٧).

180. It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

١٨٠- حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنِّيَاحَةِ عَلَيْهِ». [انظر: ٢٤٧، ٢٤٨، ٢٦٤، ٢٩٤، ٣٥٤، ٣٦٦]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

181. It was narrated that 'Abdullah, the freed slave of Asma' bint Abi Bakr, said: Asma'

١٨١- حَدَّثَنَا يَحْيَى عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: أَرْسَلَتْنِي أَسْمَاءُ

sent me to 'Abdullah bin 'Umar, and she said: I have heard that you regard three things as *haram*: borders on garments, saddle cloths made of bright red cloth, and fasting the whole of Rajab. 'Abdullah said to me: As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin al-Khattab say: I heard the Messenger of Allah ﷺ say: "Whoever wears silk in this world will not wear it in the Hereafter."

إِلَى ابْنِ عُمَرَ: أَنَّهُ بَلَغَهَا أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلَاثَةً: الْعَلَمَ فِي الثَّوْبِ، وَمِيثَرَةَ الْأُرْجُوَانِ، وَصَوْمَ رَجَبٍ كُلِّهِ، فَقَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صَوْمِ رَجَبٍ، فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ؟ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

تخريج: إسناده صحيح، م: (٢٠٦٩).

Comments: [Its *isnad* is *saheeh*, Muslim (2069)]

182. It was narrated that Anas said: We were with 'Umar between Makkah and Madinah, and we looked for the new crescent moon. I was sharp sighted and I saw it, and I started saying to 'Umar: Don't you see it? He said: I will see it when I am lying in my bed. Then he started telling us about the people of Badr. He said: the Messenger of Allah ﷺ was showing us the places where they would fall (in battle), saying: "This is where So and so will fall in battle tomorrow, if Allah wills; this is where So and so will fall in battle tomorrow, if Allah wills." And they started to fall in those places. I said: By the One Who sent you with the truth, they did not miss those places; they fell in those places. Then he ordered that they be thrown into a well, and he went to them and

١٨٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ ﷺ قَالَ: كُنَّا مَعَ عُمَرَ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَتَرَاءَيْنَا الْهِلَالَ، وَكُنْتُ حَدِيدَ الْبَصَرِ فَرَأَيْتُهُ، فَجَعَلْتُ أَقُولُ لِعُمَرَ ﷺ: أَمَا تَرَاهُ؟ قَالَ: سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَى فِرَاشِي. ثُمَّ أَخَذَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ، قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُرِينَا مَصَارِعَهُمْ بِالْأَمْسِ، يَقُولُ: «هَذَا مَصْرَعُ فُلَانٍ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى، وَهَذَا مَصْرَعُ فُلَانٍ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى» قَالَ: فَجَعَلُوا يُصْرَعُونَ عَلَيْهَا، قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَخْطَئُوا تِيكَ، كَانُوا يُصْرَعُونَ عَلَيْهَا، ثُمَّ أَمَرَ بِهِمْ فَطُرِحُوا فِي بِئْرٍ، فَانْطَلَقَ إِلَيْهِمْ، فَقَالَ: «يَا فُلَانُ، يَا فُلَانُ، هَلْ (١/ ٢٧) وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ حَقًّا، فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا» قَالَ

said: "O So and so, O So and so, did you find what Allah promised you to be true? For I found what Allah promised me to be true." 'Umar said: O Messenger of Allah, are you speaking to people who are now dead? He said: "You do not hear what I am saying any better than they do, but they cannot answer."

عُمَرُ: يَا رَسُولَ اللَّهِ، أَتُكَلِّمُ قَوْمًا قَدْ جَيَّفُوا؟ قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا».

تخريج: إسناده صحيح، م: (٢٨٧٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2873)]

183. 'Amr bin Shu'aib narrated, from his father, that his grandfather said: When 'Amr came back, Banu Ma'mar came to him and they referred their dispute with him concerning the *wala'* of their sister to 'Umar. 'Umar ﷺ said, I will judge between you according to what I heard from the Messenger of Allah ﷺ. I heard him say: "What the son or father acquires goes to his agnates, no matter who they are." So he ruled in our favour.

١٨٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: فَلَمَّا رَجَعَ عَمْرٌو جَاءَ بَنُو مَعْمَرِ بْنِ حَبِيبٍ يُخَاصِمُونَهُ فِي وَلَاءِ أُخْتِهِمْ إِلَى عُمَرَ ابْنِ الْخَطَّابِ ﷺ، فَقَالَ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَحْرَزَ الْوَلَدُ أَوِ الْوَالِدُ، فَهُوَ لِعَصَبَتِهِ مَنْ كَانَ» فَقَضَى لَنَا بِهِ.

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

184. It was narrated that Yahya bin Ya'mar and Humaid bin 'Abdur-Rahman al-Himyari said: We met 'Abdullah bin 'Umar and discussed the divine decree (*al-qadar*) and what others said concerning it. He said: When you go back to them, say: Ibn 'Umar has nothing to do with you and you have nothing to do with him - three times. Then he said: 'Umar bin al-Khattab ﷺ told me that whilst they were sitting with the Prophet ﷺ, a man came to him walking, with a handsome face

١٨٤- قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ غِيَاثٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى ابْنِ يَعْمَرَ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ، وَمَا يَقُولُونَ فِيهِ، فَقَالَ: إِذَا رَجَعْتُمْ إِلَيْهِمْ، فَقُولُوا: إِنَّ ابْنَ عُمَرَ مِنْكُمْ بَرِيءٌ، وَأَنْتُمْ مِنْهُ بُرَآءُ - ثَلَاثَ مِرَارٍ - ثُمَّ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ ﷺ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ - أَوْ قُعُودٌ - عِنْدَ النَّبِيِّ ﷺ، جَاءَهُ رَجُلٌ يَمْشِي، حَسَنُ الْوَجْهِ، حَسَنُ الشَّعْرِ، عَلَيْهِ ثِيَابُ بَيَاضٍ، فَنَظَرَ

and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: "Yes." So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said: "To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give *zakah*, to fast Ramadan and to go on pilgrimage to the House." He said: What is faith (*eeman*)? He said: "To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it." He said: What is *ihsan*? He said: "To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you." He said: When will the Hour come? He said: "The one who is asked about it does not know more than the one who is asking." He said: What are its portents? He said: "When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters." Then he said: "Call the man to me." They looked for him but they saw no trace of him. Two or three days passed, then he said: "O Ibn al-Khattab, do you know who that was who asked about such and such?" He said: Allah and His Messenger know best. He said: "That was Jibreel who came to teach you your religion." A man from Juhainah or Muzainah

الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ: مَا نَعْرِفُ هَذَا، وَمَا هَذَا بِصَاحِبِ سَفَرٍ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، آتِيكَ؟ قَالَ: «نَعَمْ» فَجَاءَ فَوَضَعَ رُكْبَتَيْهِ عِنْدَ رُكْبَتَيْهِ، وَيَدَيْهِ عَلَى فَخِذَيْهِ، فَقَالَ: مَا الْإِسْلَامُ؟ قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ» قَالَ: فَمَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَالْجَنَّةِ وَالنَّارِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ كُلِّهِ». قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَمَا أَشْرَاطُهَا؟ قَالَ: «إِذَا الْعُرَاةُ الْحُفَاةُ الْعَالَةُ رِعَاءُ الشَّاءِ تَطَاوَلُوا فِي الْبُنْيَانِ، وَوَلَدَتِ الْإِمَاءُ أَرْبَابَهُنَّ» قَالَ: ثُمَّ قَالَ: «عَلَيَّ الرَّجُلَ» فَطَلَبُوهُ فَلَمْ يَرَوْا شَيْئًا، فَمَكَثَ يَوْمَيْنِ أَوْ ثَلَاثَةً، ثُمَّ قَالَ: «يَا ابْنَ الْخَطَّابِ، أَتَدْرِي مَنِ السَّائِلُ عَنْ كَذَا وَكَذَا؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذَاكَ جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ». قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ جُهَيْنَةَ أَوْ مِنْ مُزَيْنَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، فِيمَ نَعْمَلُ، أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى، أَوْ فِي شَيْءٍ يُسْتَأْنَفُ الْآنَ؟ قَالَ: «فِي شَيْءٍ قَدْ خَلَا، أَوْ مَضَى» فَقَالَ رَجُلٌ، أَوْ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ، فِيمَ نَعْمَلُ؟ قَالَ: «أَهْلُ الْجَنَّةِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ النَّارِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ» قَالَ: يَحْيَى قَالَ: هُوَ هَكَذَا.

[انظر: ١٩١، ٣٦٧، ٣٦٨]

asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: "For some- thing that is already decided." The man or one of the people said: O Messenger of Allah, then why should we strive? He said: "The people of Paradise will be enabled to do the deeds of the people of Paradise and the people of Hell will be enabled to do the deeds of the people of Hell." Yahya said: And that is how it is.

تخريج: إسناده صحيح، م: (٨).

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

185. Abul-Hakam said: I asked Ibn 'Abbas about *nabeedh* made in earthenware jars. He said: The Messenger of Allah ﷺ forbade *nabeedh* made in earthenware jars or gourds, and he said: Whoever would like to regard as *haram* that which Allah, may He be exalted, and His Messenger forbade, let him regard *nabeedh* as *haram*. He said: and I asked Ibn az-Zubair and he said: The Messenger of Allah ﷺ forbade gourds and earthenware jars. He said: I asked Ibn 'Umar and he narrated from 'Umar that the Prophet ﷺ forbade gourds and varnished jars. My brother narrated to me from Abu Sa'eed that the Messenger of Allah ﷺ forbade earthenware jars, gourds, varnished jars, unripe dates, and dried dates.

١٨٥- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ ابْنُ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ ﷺ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ، وَقَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ تَعَالَى وَرَسُولُهُ، فَلْيُحَرِّمِ النَّبِيذَ. قَالَ: وَسَأَلْتُ ابْنَ الزُّبَيْرِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْجَرِّ. قَالَ: وَسَأَلْتُ ابْنَ عُمَرَ، فَحَدَّثَ عَنْ عُمَرَ ﷺ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ. قَالَ: وَحَدَّثَنِي أَخِي عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَرِّ وَالدُّبَّاءِ، وَالْمُزَفَّتِ وَالْبُسْرِ وَالتَّمْرِ. [انظر: ٢٦٠، ٣٦٠]

تخريج: إسناده صحيح، وحديث أبي سعيد (هو الخدري) إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

186. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab ﷺ delivered

١٨٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ

a *khutbah* one Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr ﷺ. He said: I dreamt that a rooster pecked me twice, and I can only interpret it as meaning that my death is near, and there are people who are telling me I should appoint someone to be my successor, but Allah will not cause His religion and the caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam. If they do that, then they are the enemies of Allah and misguided *kafirs*. I am not leaving behind anything more important to me than *kalalah*. The Messenger of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of *kalalah*, and I did not ask him about anything more than I asked him about *kalalah*, until he poked me in the chest with his finger and said: "O 'Umar, is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat an-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read

مَعْدَانَ بْنِ أَبِي طَلْحَةَ: أَنَّ عُمَرَ ﷺ خَطَبَ يَوْمَ جُمُعَةٍ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ ﷺ، وَقَالَ: إِنِّي قَدْ رَأَيْتُ كَأَنَّ دِيكًا قَدْ نَقَرَنِي نَقْرَتَيْنِ، وَلَا أُرَاهُ إِلَّا لِحُضُورِ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضِيعَ دِينَهُ، وَلَا خِلَافَتَهُ، وَالَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجِلَ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى بَيْنَ هَؤُلَاءِ السِّتَّةِ الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ قَوْمًا سَيَطْعُنُونَ فِي هَذَا الْأَمْرِ أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا، فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضُّلَّالُ. وَإِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ إِلَيَّ مِنَ الْكَلَالَةِ، وَمَا أَغْلَظَ لِي رَسُولُ اللَّهِ ﷺ فِي شَيْءٍ مُنْذُ صَاحَبْتُهُ مَا أَغْلَظَ لِي فِي الْكَلَالَةِ، وَمَا رَاجَعْتُهُ (١/ ٢٨) فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «يَا عُمَرُ، أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» فَإِنْ أَعِشْ أَقْضِ فِيهَا قَضِيَّةً يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ، فَإِنَّمَا بَعَثْتُهُمْ لِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ، وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ، وَيَعْدِلُوا عَلَيْهِمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ لَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأُخِذَ بِيَدِهِ، فَأُخْرِجَ إِلَى الْبَقِيعِ، وَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا. [راجع: ٨٩]

it will be able to make decisions concerning it. Then he said: O Allah, I call upon You to bear witness over the governors of the regions, for I only sent them to teach the people their religion and the *Sunnah* of their Prophet and to the divide the *fai'* among them and to be just to them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death."

تخريج: إسناده صحيح، م: (٥٦٧).

Comments: [Its *isnad* is *saheeh*, Muslim (567)]

187. It was narrated that Jabir bin 'Abdullah said: I heard 'Umar bin al-Khattab say to Talhah bin 'Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah ﷺ died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah ﷺ say: "I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection." I did not ask the Messenger of Allah ﷺ about it and he did not tell me it. This is what has been

١٨٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ ﷺ يَقُولُ لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: مَا لِي أَرَاكَ قَدْ شَعِثْتَ وَاغْبَرَرْتَ مُنْذُ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ؟ لَعَلَّكَ سَاءَكَ يَا طَلْحَةُ إِمَارَةُ ابْنِ عَمِّكَ؟ قَالَ: مَعَاذَ اللَّهِ، إِنِّي لَأَجْدَرُكُمْ أَنْ لَا أَفْعَلَ ذَاكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا رَجُلٌ عِنْدَ حَضْرَةِ الْمَوْتِ إِلَّا وَجَدَ رُوحُهُ لَهَا رَوْحًا حِينَ تَخْرُجُ مِنْ جَسَدِهِ، وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ» فَلَمْ أَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْهَا، وَلَمْ يُخْبِرْنِي بِهَا، فَذَلِكَ الَّذِي دَخَلَنِي، قَالَ عُمَرُ ﷺ: فَأَنَا أَعْلَمُهَا، قَالَ: فَلِلَّهِ الْحَمْدُ، قَالَ: فَمَا هِيَ؟ قَالَ: هِيَ الْكَلِمَةُ

upsetting me. 'Umar said: I know what it is. He said: To Allah be praise! What is it? He said: It is the word that he said to his uncle: *La ilaha illallah*. Talhah said: You are right.

الَّتِي قَالَهَا لِعَمِّهِ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ طَلْحَةُ: صَدَقْتَ. [انظر: ٢٥٢، ١٣٨٤، ١٣٨٦]

تخريج: حديث صحيح بطرقه، وهذا إسناد ضعيف لضعف مجالد.

Comments: [This *hadeeth* is *saheeh bituruqihi* and its *isnad* is *da'eef* because of the weakness of Mujalid]

188. It was narrated that Tariq bin Shihab said: A Jewish man came to 'Umar and said: O Ameer al-Mu'mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: "This day, I have perfected your religion for you, completed My Favour upon you" [al-Ma'idah 5:3]. 'Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah ﷺ and the hour at which it was revealed to the Messenger of Allah ﷺ, on the afternoon of 'Arafah on a Friday.

١٨٨- حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ ﷺ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّكُمْ تَقْرَءُونَ آيَةً فِي كِتَابِكُمْ لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ، لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آيَةٍ هِيَ؟ قَالَ: قَوْلُهُ عَزَّ وَجَلَّ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ (المائدة: ٣) قَالَ: فَقَالَ عُمَرُ ﷺ: وَاللَّهِ إِنِّي لَأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ، وَالسَّاعَةَ الَّتِي نَزَلَتْ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ، عَشِيَّةَ عَرَفَةَ فِي يَوْمِ جُمُعَةٍ. [انظر: ٢٧٢]

تخريج: إسناده صحيح، خ: (٤٥) م: (٣٠١٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (45) and Muslim (3017)]

189. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin al-Jarrah wrote to 'Umar concerning that and he wrote back saying that the Prophet ﷺ said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir."

١٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ رَجُلًا رَمَى رَجُلًا بِسَهْمٍ فَقَتَلَهُ، وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ، فَكَتَبَ فِي ذَلِكَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ ﷺ، فَكَتَبَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ». [انظر: ٣٢٣]

Comments: [Its *isnad* is *hasan*].

تخريج: إسناده حسن.

190. It was narrated from 'Umar bin al-Khattab ﷺ that the Prophet ﷺ said: "O 'Umar, you are a strong man. Do not crowd others to touch the Black Stone, lest you harm the weak. If you find a gap, then touch it, otherwise turn to face it and say *La ilaha illallah*, and *Allahu akbar*."

Comments: [A *Hasan hadeeth*]

١٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ الْعَبْدِيِّ قَالَ: سَمِعْتُ شَيْخًا بِمَكَّةَ فِي إِمَارَةِ الْحَجَّاجِ يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا عُمَرُ، إِنَّكَ رَجُلٌ قَوِيٌّ، لَا تُزَاحِمْ عَلَى الْحَجَرِ فَتُؤْذِيَ الضَّعِيفَ، إِنْ وَجَدْتَ خَلْوَةً فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَقْبِلْهُ فَهَلِّلْ وَكَبِّرْ».

تخريج: حديث حسن، الشيخ الذي روى عنه أبو يعفور مجهول، وسماه سفيان بن عيينة: عبدالرحمن بن نافع بن عبدالحارث، والحديث مرسل.

191. It was narrated from 'Umar that Jibreel ﷺ said to the Prophet ﷺ: What is faith (*eeman*)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad." Jibreel said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet ﷺ said: "That was Jibreel, who came to teach you your religion."

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

١٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ ﷺ: مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» فَقَالَ لَهُ جِبْرِيلُ: صَدَقْتَ، قَالَ: فَعَجِبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «ذَاكَ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ». [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

192. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah ﷺ said: "When the night comes from here and the day departs from here, it is time for the fasting person to

١٩٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ ـ وَقَالَ مَرَّةً: جَاءَ اللَّيْلُ ـ مِنْ هَاهُنَا، وَذَهَبَ النَّهَارُ

break his fast," meaning the east and the west.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ» يَعْنِي الْمَشْرِقَ وَالْمَغْرِبَ. [انظر: ٢٣١، ٣٣٨، ٣٨٣]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

193. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with 'Umar and a man came to him and said: I have seen the new moon, the new moon of Shawwal. 'Umar said: O people, break the fast. Then he went to a vessel in which there was water and did *wudoo'*, and he wiped over his *khuffain*. A man said: By Allah, O Ameer al-Mu'mineen, I only came to you to ask about this. Did you see any one else do this? He said: Yes, one who was better than me and the best of the *ummah*. I saw Abul-Qasim ﷺ do the same as I have done, when he was wearing a Syrian *jubbah* with tight sleeves; he put his hand under the *jubbah*. Then 'Umar prayed *Maghrib*.

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Abdul-A'la ath-Tha'labi]

١٩٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ عَنْ عَبْدِ الأَعْلَى الثَّعْلَبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ عُمَرَ ﷺ، فَأَتَاهُ رَجُلٌ، فَقَالَ: إِنِّي رَأَيْتُ الْهِلَالَ هِلَالَ شَوَّالٍ، فَقَالَ عُمَرُ ﷺ: يَا أَيُّهَا النَّاسُ، أَفْطِرُوا، ثُمَّ قَامَ إِلَى عُسٍّ فِيهِ (١/ ٢٩) مَاءٌ فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ الرَّجُلُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَتَيْتُكَ إِلَّا لِأَسْأَلَكَ عَنْ هَذَا، أَفَرَأَيْتَ غَيْرَكَ فَعَلَهُ؟ فَقَالَ: نَعَمْ خَيْرًا مِنِّي، وَخَيْرَ الأُمَّةِ، رَأَيْتُ أَبَا الْقَاسِمِ ﷺ فَعَلَ مِثْلَ الَّذِي فَعَلْتُ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، ثُمَّ صَلَّى عُمَرُ الْمَغْرِبَ. [انظر: ٣٠٧]

تخريج: إسناده ضعيف لضعف عبدالأعلى الثعلبي وعدم سماع عبدالرحمن بن أبي ليلى من عمر.

194. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab ﷺ said: The Prophet of Allah ﷺ did not prohibit lizard (meat), but he found it off-putting.

Comments: [*Saheeh lighairihi*; Qatadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)]

١٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِاللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ لَمْ يُحَرِّمِ الضَّبَّ، وَلَكِنَّهُ قَذِرَهُ. وَقَالَ غَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. [انظر: ١٤٧٤٠]

تخريج: صحيح لغيره، قتادة لم يسمع من سليمان اليشكري. م: (١٩٥٠).

195. It was narrated from 'Umar that he asked the Prophet ﷺ for permission to do *'Umrah* and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Asim bin 'Ubaidullah]

١٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَأْذَنَهُ فِي الْعُمْرَةِ فَأَذِنَ لَهُ وَ قَالَ: «يَا أُخَيَّ، لَا تَنْسَنَا مِنْ دُعَائِكَ» وَقَالَ بَعْدُ فِي الْمَدِينَةِ: «يَا أُخَيَّ، أَشْرِكْنَا فِي دُعَائِكَ» فَقَالَ عُمَرُ ﷺ: مَا أُحِبُّ أَنَّ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ، لِقَوْلِهِ: «يَا أُخَيَّ».

تخريج: إسناده ضعيف لضعف عاصم بن عبيد الله.

196. It was narrated from 'Umar that he said to the Prophet ﷺ: What do you think about what we are striving for: is it something already decided or something that is evolving now or something new? He said: "It is something already decided." 'Umar said: Then why don't we rely on what is already decided? He said: "Strive, O son of al-Khattab, for everyone will be helped; whoever is one of the people of bliss will strive for that bliss and whoever is one of the people of doom will strive for that doom."

١٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ قَالَ: سَمِعْتُ شُعْبَةَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: أَرَأَيْتَ مَا نَعْمَلُ فِيهِ، أَقَدْ فُرِغَ مِنْهُ، أَوْ فِي شَيْءٍ مُبْتَدَاءٍ أَوْ أَمْرٍ مُبْتَدَعٍ؟ قَالَ: «فِيمَا قَدْ فُرِغَ مِنْهُ» فَقَالَ عُمَرُ: أَلَا نَتَّكِلُ؟ فَقَالَ: «اعْمَلْ يَا ابْنَ الْخَطَّابِ، فَكُلٌّ مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ، فَيَعْمَلُ لِلشَّقَاءِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عاصم بن عبيدالله.

Comments: [*Hasan lighairihi*; this *isnad* is *da'eef* because of the weakness of 'Asim bin 'Ubaidullah]

197. 'Abdur-Rahman bin 'Awf narrated that 'Umar bin al-Khattab ﷺ addressed the people and he heard him say: Some people say: what is this stoning? In the Book of Allah it mentions flogging. But the Messenger of Allah ﷺ stoned [adulterers] and

١٩٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ خَطَبَ النَّاسَ، فَسَمِعَهُ يَقُولُ: أَلَا وَإِنَّ أُنَاسًا يَقُولُونَ: مَا بَالُ الرَّجْمِ؟ فِي كِتَابِ اللَّهِ

we stoned [them] after him. Were it not that some people would say that 'Umar added something to the Book of Allah that is not part of it, I would have written it the way it was revealed.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2462) and Muslim (1691)]

الْجَلْدُ! وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولَ قَائِلُونَ أَوْ يَتَكَلَّمَ مُتَكَلِّمُونَ: أَنَّ عُمَرَ زَادَ فِي كِتَابِ اللَّهِ مَا لَيْسَ مِنْهُ، لَأَثْبَتُّهَا كَمَا نَزَلَتْ. [راجع: ١٥٦]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١)

198. It was narrated from Ibn as-Simt that he came to some land called Doomeen, eighteen miles from Homs, and prayed two *rak'ahs.* I [the narrator] said to him: Are you praying two *rak'ahs*? He said: I saw 'Umar bin al-Khattab in Dhul-Hulaifah praying two *rak'ahs* and I asked him (about that). He said: I am only doing what I saw the Messenger of Allah ﷺ do.

Comments: [Its *isnad* is *saheeh,* Muslim (692)]

١٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ يَزِيدَ بْنَ خُمَيْرٍ يُحَدِّثُ عَنْ حَبِيبِ ابْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ السِّمْطِ: أَنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا: دُومِينُ، مِنْ حِمْصَ عَلَى رَأْسِ ثَمَانِيَةَ عَشَرَ مِيلًا، فَصَلَّى رَكْعَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّي رَكْعَتَيْنِ؟ فَقَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ بِذِي الْحُلَيْفَةِ يُصَلِّي رَكْعَتَيْنِ فَسَأَلْتُهُ، فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ _ أَوْ قَالَ: فَعَلَ رَسُولُ اللَّهِ ._ [انظر: ٢٠٧]

تخريج: إسناده صحيح، م: (٦٩٢)

199. It was narrated that Ibn 'Umar said: One of the Companions of the Messenger of Allah ﷺ entered the mosque on a Friday, when 'Umar bin al-Khattab ﷺ was addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I have just come from the marketplace. I heard the call and I did not do anything more than *wudoo'*. 'Umar ﷺ said: *Wudoo'* too! You know that the Messenger of Allah ﷺ used to enjoin *ghusl*!

Comments: [Its *isnad* is *saheeh,* al-Bukhari (878) and Muslim (845)]

١٩٩- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَعُمَرُ بْنُ الْخَطَّابِ ﷺ يَخْطُبُ النَّاسَ، فَقَالَ عُمَرُ: أَيَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، انْقَلَبْتُ مِنَ السُّوقِ، فَسَمِعْتُ النِّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ عُمَرُ ﷺ: وَالْوُضُوءَ أَيْضًا، وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ؟!. [راجع: ٩١]

تخريج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

200. It was narrated that 'Umar bin al-Khattab said: The *mushrikeen* used not to move on from Jam' (Muzdalifah) until the sun rose over (the mountain of) Thabeer. The Prophet ﷺ differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3838)]

٢٠٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ رضي الله عنه قَالَ: كَانَ الْمُشْرِكُونَ لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تُشْرِقَ الشَّمْسُ عَلَى ثَبِيرٍ، فَخَالَفَهُمُ النَّبِيُّ ﷺ، فَأَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ٨٤]

تخريج: إسناده صحيح، خ: (٣٨٣٨).

201. Jabir bin 'Abdullah said: 'Umar bin al-Khattab told me that he heard the Messenger of Allah (ﷺ) say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula so that I will not leave anyone but Muslims."

Comments: [Its *isnad* is *saheeh*, Muslim (1767)]

٢٠١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا».

تخريج: إسناده صحيح، م: (١٧٦٧).

202. It was narrated from Salim from his father that whilst 'Umar bin al-Khattab was addressing the people on a Friday, one of the companions of the Messenger of Allah (ﷺ) came in. 'Umar called out to him: What time is this? He said: I was busy today and I did not go back to my family when I heard the call to prayer, so I did no more than doing *wudoo'*. 'Umar said: Just *wudoo'*, when you know that the Messenger of Allah (ﷺ) used to enjoin *ghusl*?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (878) and Muslim (845)]

٢٠٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه بَيْنَا هُوَ قَائِمٌ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَدَخَلَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَنَادَاهُ عُمَرُ رضي الله عنه أَيَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: إِنِّي شُغِلْتُ الْيَوْمَ، فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّدَاءَ، فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ عُمَرُ رضي الله عنه: (١/ ٣٠) الْوُضُوءَ أَيْضًا، وَقَدْ عَلِمْتُمْ - وَفِي مَوْضِعٍ آخَرَ: وَقَدْ عَلِمْتَ - أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ. [راجع: ١٩٩]

تخريج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

203. 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab told me: On the day of Khaibar, a group of the

٢٠٣- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ - يَعْنِي ابْنَ عَمَّارٍ -: حَدَّثَنِي سِمَاكٌ

companions of the Prophet ﷺ came and said: So and so has been martyred, So and so has been martyred, until they came to a man and said, So and so has been martyred, but the Messenger of Allah (ﷺ) said: "No. I saw him in the Fire because of a cloak or *'aba'ah* that he stole from the war booty." Then the Messenger of Allah (ﷺ) said: "O son of al-Khattab, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them, saying: "No one will enter Paradise except the believers."

Comments: [*Saheeh Hadeeth*, its *isnad* is *hasan*, Muslim (114)]

الْحَنَفِيُّ أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ﵁ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالُوا: فُلَانٌ شَهِيدٌ، فُلَانٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى رَجُلٍ، فَقَالُوا: فُلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا، أَوْ عَبَاءَةٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» قَالَ: فَخَرَجْتُ فَنَادَيْتُ: أَلَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ.
[انظر: ٣٢٨]

تخريج: حديث صحيح، وإسناده حسن.
م: (١١٤).

204. It was narrated that Abul-Aswad ad-Deeli said: When I came to Madinah, sickness was occurring in the city and they were dying quickly. I sat with 'Umar bin al-Khattab (﵁) and a funeral passed by. Good things were said about (the deceased) and 'Umar (﵁) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then a third funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I said what the Messenger of Allah (ﷺ) said: "Any Muslim in whose favour four people testify, Allah

٢٠٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي الْفُرَاتِ -: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ قَالَ: أَتَيْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ﵁، فَمَرَّتْ بِهِ جَنَازَةٌ، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ ﵁: وَجَبَتْ. ثُمَّ مُرَّ بِأُخْرَى، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ: وَجَبَتْ، ثُمَّ مُرَّ بِالثَّالِثَةِ، فَأُثْنِيَ عَلَى صَاحِبِهَا شَرٌّ، فَقَالَ عُمَرُ ﵁: وَجَبَتْ. فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ». قَالَ: قُلْنَا: أَوْ

ثَلاثَةٌ؟ قَالَ: «أَوْ ثَلاثَةٌ» فَقُلْنَا: أَوِ اثْنَانِ؟ قَالَ: «أَوِ اثْنَانِ» ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

will admit him to Paradise." We said: Or three? He said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

تخريج: إسناده صحيح، خ: (٢٦٤٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2643)]

٢٠٥- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي بَكْرُ بْنُ عَمْرٍو: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ هُبَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ أَبَا تَمِيمٍ الْجَيْشَانِيَّ يَقُولُ: سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: إِنَّهُ سَمِعَ نَبِيَّ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا». [انظر: ٣٧٠، ٣٧٣]

205. Abu Tameem al-Jaishani said: 'Umar bin al-Khattab heard the Messenger of Allah (ﷺ) say: "If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening."

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

٢٠٦- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ ابْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهُذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُجَالِسُوا أَهْلَ الْقَدَرِ وَلَا تُفَاتِحُوهُمْ». وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مَرَّةً: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

206. It was narrated from Abu Hurairah from 'Umar bin al-Khattab that the Messenger of Allah (ﷺ) said: "Do not sit with the people who deny *al-qadar*, or initiate any discussion with them." 'Abdur-Rahman said on one occasion: I heard the Messenger of Allah (ﷺ) say:....

تخريج: إسناده ضعيف لجهالة حكيم بن شريك الهذلي.

Comments: [Its *isnad* is *da'eef* because Hakeem bin Shareek al-Hudhali is unknown]

٢٠٧- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ الْهَمْدَانِيِّ أَبِي عُمَرَ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ، يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ السِّمْطِ: أَنَّهُ خَرَجَ مَعَ عُمَرَ ﷺ إِلَى

207. It was narrated from Ibn as-Simt that he went out with 'Umar to Dhul- Hulaifah and he prayed two *rak'ahs*. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do.

ذِي الْحُلَيْفَةِ فَصَلَّى رَكْعَتَيْنِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ.
[راجع: ١٩٨]

تخريج: إسناده صحيح، م: (٦٩٢)

Comments: [Its *isnad* is *saheeh*, Muslim (692)]

٢٠٨- حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: أَخْبَرَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ﷺ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةٍ وَنَيِّفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ، وَإِزَارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزْلِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ، فَلَا تُعْبَدْ فِي الْأَرْضِ أَبَدًا» قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبَّهُ عَزَّ وَجَلَّ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكْرٍ ﷺ، فَأَخَذَ رِدَاءَهُ فَرَدَّاهُ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ (الأنفال: ٩). فَلَمَّا كَانَ يَوْمَئِذٍ، وَالْتَقَوْا، فَهَزَمَ اللَّهُ عَزَّ وَجَلَّ الْمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا، وَأُسِرَ مِنْهُمْ سَبْعُونَ رَجُلًا، فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَبَابَكْرٍ وَعَلِيًّا وَعُمَرَ ﷺ، فَقَالَ أَبُو

208. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the *mushrikeen* and saw that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the *qiblah*, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one

another) in succession'" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the *mushrikeen;* seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar ﷺ (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the *kuffar,* and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - over to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the *mushrikeen;* these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of

بَكْرٍ ﷺ: يَا نَبِيَّ اللَّهِ، هَؤُلَاءِ بَنُو الْعَمِّ وَالْعَشِيرَةُ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمُ الْفِدْيَةَ، فَيَكُونَ مَا أَخَذْنَا مِنْهُمْ قُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى(١/ ٣١) اللَّهُ أَنْ يَهْدِيَهُمْ فَيَكُونُونَ لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ الْخَطَّابِ؟» قَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ ﷺ، وَلَكِنِّي أَرَى أَنْ تُمَكِّنَنِي مِنْ فُلَانٍ - قَرِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ، وَتُمَكِّنَ عَلِيًّا ﷺ مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ، وَتُمَكِّنَ حَمْزَةَ مِنْ فُلَانٍ، أَخِيهِ، فَيَضْرِبَ عُنُقَهُ حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَتْ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صَنَادِيدُهُمْ وَأَئِمَّتُهُمْ وَقَادَتُهُمْ. فَهَوِيَ رَسُولُ اللَّهِ مَا قَالَ أَبُو بَكْرٍ ﷺ، وَلَمْ يَهْوَ مَا قُلْتُ، فَأَخَذَ مِنْهُمُ الْفِدَاءَ. فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ، قَالَ عُمَرُ ﷺ: غَدَوْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ ﷺ وَإِذَا هُمَا يَبْكِيَانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا يُبْكِيكَ أَنْتَ وَصَاحِبَكَ؟ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «الَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنَ الْفِدَاءِ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُكُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ»- لِشَجَرَةٍ قَرِيبَةٍ- وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ٥ لَّوْلَا كِتَـٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ﴾ (الأنفال : ٦٧، ٦٨) مِنَ الْفِدَاءِ، ثُمَّ أَحَلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ

Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ). Then Allah revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you,

أُحُدٍ مِنَ الْعَامِ الْمُقْبِلِ عُوقِبُوا بِمَا صَنَعُوا يَوْمَ بَدْرٍ مِنْ أَخْذِهِمُ الْفِدَاءَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ، وَفَرَّ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، وَسَالَ الدَّمُ عَلَى وَجْهِهِ، وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٌ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ﴾ (آل عمران : ١٦٥) بِأَخْذِكُمُ الْفِدَاءَ. [انظر: ٢٢١]

تخريج: إسناده حسن، م: (١٧٦٣)

although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [Its *isnad* is *hasan*, (Muslim (1763)]

209. It was narrated that 'Umar bin al-Khattab (ﷺ) said: We were with the Messenger of Allah (ﷺ) on a journey, and I asked him about something three times but he did not answer me. I said to myself, May your mother be bereft of you, O son of al-Khattab, you spoke to the Messenger of Allah (ﷺ) three times and he did not answer you. So I got on my mount and went on ahead, fearing that something had been revealed concerning me. Then I heard someone calling out: O 'Umar! Where is 'Umar? I went back, thinking that something had been revealed concerning me, and the Prophet (ﷺ) said: "Yesterday a soorah was revealed to me that is dearer to me than this world and everything in it: 'Verily, We have given you (O Muhammad ﷺ) a manifest victory. That Allah may forgive you your sins of the past and the future' [al-Fath 48:1-2].

٢٠٩- حَدَّثَنَا أَبُو نُوحٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، قَالَ: فَسَأَلْتُهُ عَنْ شَيْءٍ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرُدَّ عَلَيَّ، قَالَ: فَقُلْتُ لِنَفْسِي: ثَكِلَتْكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ، نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرُدَّ عَلَيْكَ، قَالَ: فَرَكِبْتُ رَاحِلَتِي فَتَقَدَّمْتُ مَخَافَةَ أَنْ يَكُونَ نَزَلَ فِيَّ شَيْءٌ، قَالَ: فَإِذَا أَنَا بِمُنَادٍ يُنَادِي: يَا عُمَرُ، أَيْنَ عُمَرُ؟ قَالَ: فَرَجَعْتُ، وَأَنَا أَظُنُّ أَنَّهُ نَزَلَ فِيَّ شَيْءٌ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «نَزَلَتْ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا» ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (الفتح: ١، ٢)

تخريج: إسناده صحيح، خ: (٤١٧٧)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4177)]

210. It was narrated that Ibn al-Hawtakiyyah said: Some food was brought to 'Umar bin al-Khattab and he called a man to join him, but he said, I am fasting. ['Umar] said: What fast are you

٢١٠- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنِ ابْنِ الْحَوْتَكِيَّةِ قَالَ: أُتِيَ عُمَرُ بْنُ الْخَطَّابِ ﷺ بِطَعَامٍ، فَدَعَا إِلَيْهِ رَجُلًا، فَقَالَ: إِنِّي صَائِمٌ،

observing? Were it not for fear of adding or subtracting something, I would have narrated to you a *hadeeth* from the Prophet (ﷺ), when the Bedouin brought him a rabbit; rather send for 'Ammar. When 'Ammar came, he said: Were you there on the day when the Bedouin brought the rabbit to the Messenger of Allah (ﷺ)? ('Ammar) said: Yes. ['Umar] said: I saw blood on it, but he (the Prophet (ﷺ) said: "Eat it." (The Bedouin) said: I am fasting. (The Prophet (ﷺ)) said: "What fast are you observing?" He said: The beginning and end of the month. He said: "If you want to fast, then fast the thirteenth, fourteenth and fifteenth (of the month)."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*.]

ثُمَّ قَالَ: وَأَيُّ الصِّيَامِ تَصُومُ؟ لَوْلَا كَرَاهِيَةُ أَنْ أَزِيدَ أَوْ أَنْقُصَ لَحَدَّثْتُكُمْ بِحَدِيثِ النَّبِيِّ ﷺ حِينَ جَاءَهُ الْأَعْرَابِيُّ بِالْأَرْنَبِ، وَلَكِنْ أَرْسِلُوا إِلَى عَمَّارٍ، فَلَمَّا جَاءَ عَمَّارٌ، قَالَ: أَشَاهِدٌ أَنْتَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَاءَهُ الْأَعْرَابِيُّ بِالْأَرْنَبِ؟ قَالَ: نَعَمْ، فَقَالَ: إِنِّي رَأَيْتُ بِهَا دَمًا، فَقَالَ: «كُلُوهَا» قَالَ: إِنِّي صَائِمٌ قَالَ: «وَأَيُّ الصِّيَامِ تَصُومُ؟» قَالَ: أَوَّلَ الشَّهْرِ وَآخِرَهُ، قَالَ: «إِنْ كُنْتَ صَائِمًا فَصُمِ الثَّلَاثَ عَشْرَةَ، وَالْأَرْبَعَ عَشْرَةَ، وَالْخَمْسَ عَشْرَةَ».

تخريج: حسن بشواهده، وهذا إسناد ضعيف، المسعودي كان قد اختلط، ورواية أبي النضر عنه بعد الاختلاط، وحكيم بن جبير ضعيف لكنه توبع، وابن الحوتكية لم يرو عنه سوى موسى بن طلحة.

211. It was narrated that Masrooq bin al-Ajda' said: I met 'Umar bin al-Khattab and he said: Who are you? I said: Masrooq bin al-Ajda'. 'Umar said: I heard the Messenger of Allah (ﷺ) saying, "Al-Ajda' is a devil [i.e the word Al-Ajda' has a bad meaning]; rather you are Masrooq bin 'Abdur-Rahman. 'Amir said: I saw his name written in the Deewan: Masrooq bin 'Abdur-Rahman. I said: What is this? He said: This is what 'Umar (ﷺ) called me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mujalid bin Sa'eed]

٢١١- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَامِرٌ عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ، فَقَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: مَسْرُوقُ بْنُ الْأَجْدَعِ، فَقَالَ عُمَرُ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَجْدَعُ شَيْطَانٌ» وَلَكِنَّكَ مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ. قَالَ عَامِرٌ: فَرَأَيْتُهُ فِي الدِّيوَانِ مَكْتُوبًا: مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ، فَقُلْتُ: مَا هَذَا؟ فَقَالَ: هَكَذَا سَمَّانِي عُمَرُ ﷺ.

تخريج: إسناده ضعيف لضعف مجالد بن سعيد.

212. It was narrated from 'Umar bin al-Khattab that the Prophet (ﷺ) forbade *'azl* (coitus interruptus) with a free woman, except with her permission.

Comments: [Its *isnad* is *da'eef*; because of the weakness of 'Abdullah bin Lahee'ah]

٢١٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْعَزْلِ عَنِ الْحُرَّةِ إِلَّا بِإِذْنِهَا.

تخريج: إسناده ضعيف لضعف عبدالله بن لهيعة.

213. It was narrated from Zaid bin Aslam that his father said: I heard 'Umar say: If I live until next year, no city will be conquered but I shall divide it among them (the troops) as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [A *saheeh hadeeth*; this *isnad* is *hasan*, al-Bukhari (2334)]

٢١٣- حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا هِشَامٌ ـ يَعْنِي ابْنَ سَعْدٍ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ: لَئِنْ عِشْتُ إِلَى هَذَا الْعَامِ الْمُقْبِلِ، لَا يُفْتَحُ لِلنَّاسِ قَرْيَةٌ (١/ ٣٢) إِلَّا قَسَمْتُهَا بَيْنَهُمْ كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ. [انظر: ٢٨٤]

تخريج: حديث صحيح، وهذا إسناد حسن، خ: (٢٣٣٤)

214. It was narrated from Ibn 'Abbas that 'Umar (ﷺ) said: I was with the Prophet (ﷺ) on a campaign, and I swore (an oath), No, by my father! A man called out from behind me: "Do not swear by your fathers." And I saw that it was the Prophet (ﷺ).

Comments: [*Saheeh lighairihi* and its *isnad* is *da'eef*, al-Bukhari (6647) Muslim (1646)]

٢١٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ﷺ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَحَلَفْتُ: لَا وَأَبِي، فَهَتَفَ بِي رَجُلٌ مِنْ خَلْفِي، فَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَإِذَا هُوَ النَّبِيُّ ﷺ. [راجع: ١١٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (١٦٤٦).

215. It was narrated that 'Umar said: If I live, *in sha Allah*, I shall certainly expel the Jews and Christians from the Arabian Peninsula.

٢١٥- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ ﷺ قَالَ: لَئِنْ عِشْتُ إِنْ شَاءَ اللَّهُ، لَأُخْرِجَنَّ

الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ. [راجع: ٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

Comments: [Its *isnad* is *saheeh,* Muslim (1767)]

٢١٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ. [راجع: ١٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك، وعاصم بن عبيدالله، وعبيدالله بن عاصم بن عمر والد عاصم لم يدرك جده عمر.

216. It was narrated that 'Umar said: I saw the Messenger of Allah (ﷺ) wiping over his leather slippers (when doing *wudoo'*).

Comments: [*Saheeh lighairihi;* this *isnad* is *da'eef* because of the weakness of Shareek]

٢١٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا سَلَّامٌ _ يَعْنِي أَبَا الْأَحْوَصِ _ عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ سَيَّارِ بْنِ الْمَعْرُورِ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ بَنَى هَذَا الْمَسْجِدَ وَنَحْنُ مَعَهُ: الْمُهَاجِرُونَ وَالْأَنْصَارُ، فَإِذَا اشْتَدَّ الزِّحَامُ فَلْيَسْجُدِ الرَّجُلُ مِنْكُمْ عَلَى ظَهْرِ أَخِيهِ. وَرَأَى قَوْمًا يُصَلُّونَ فِي الطَّرِيقِ، فَقَالَ: صَلُّوا فِي الْمَسْجِدِ.

تخريج: حديث صحيح، سيار بن معرور- وإن لم يرو عنه غير سماك، ولم يوثقه غير ابن حبان- قد توبع.

217. It was narrated that Sayyar bin al-Ma'roor said: I heard 'Umar giving a *khutbah,* and he said: The Messenger of Allah (ﷺ) built this mosque and we, the *Muhajireen* and *Ansar,* were with him. If it gets too crowded, then let one of you prostrate on his brother's back. And he saw people (on one occasion) praying in the street and said: Pray in the mosque.

Comments: [A *saheeh hadeeth*]

٢١٨- قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ: زُهَيْرٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ: أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَأَتَاهُ أَشْرَافُ أَهْلِ الشَّامِ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّا أَصَبْنَا رَقِيقًا وَدَوَابَّ، فَخُذْ مِنْ أَمْوَالِنَا صَدَقَةً تُطَهِّرُنَا بِهَا، وَتَكُونُ لَنَا زَكَاةً،

218. It was narrated from Harithah bin Mudarrib that he did *Hajj* with 'Umar bin al-Khattab (ﷺ). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu'mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it

will be *zakah* for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A *saheeh hadeeth*]

فَقَالَ: هَذَا شَيْءٌ لَمْ يَفْعَلْهُ اللَّذَانِ كَانَا مِنْ قَبْلِي وَلَكِنِ انْتَظِرُوا حَتَّى أَسْأَلَ الْمُسْلِمِينَ. [راجع: ٨٢]

تخريج: حديث صحيح، زهير روى عن أبي إسحاق السبيعي بعد ما تغيّر، لكنه توبع.

219. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab said: The Messenger of Allah (ﷺ) said: "If I live, I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

٢١٩- حَدَّثَنَا رَوْحٌ وَمُؤَمَّلٌ قَالَا: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِاللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ عِشْتُ لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَتْرُكَ فِيهَا إِلَّا مُسْلِمًا». [راجع: ٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

220. It was narrated from 'Umar bin al-Khattab (ﷺ) - and 'Abdullah said: My father attributed it to the Prophet (ﷺ) - that he said: "Whoever misses any part of his regular portion of Qur'an or prayer at night, and recites it between *Fajr* and *Zuhr*, it will be as if he recited it that night."

Comments: [Its *isnad* is *saheeh*]

٢٢٠- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ -: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ - قَالَ عَبْدُ اللَّهِ: وَقَدْ بَلَغَ بِهِ أَبِي إِلَى النَّبِيِّ ﷺ - قَالَ: «مَنْ فَاتَهُ شَيْءٌ مِنْ وِرْدِهِ - أَوْ قَالَ: مِنْ حِزْبِهِ - مِنَ اللَّيْلِ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى الظُّهْرِ، فَكَأَنَّمَا قَرَأَهُ مِنْ لَيْلَتِهِ». [انظر: ٣٧٧]

تخريج: إسناده صحيح، م: (٧٤٧).

221. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the *mushrikeen* and saw

٢٢١- حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: حَدَّثَنِي عُمَرُ ﷺ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ

that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the *qiblah*, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it back on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession'" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, caused the *mushrikeen* to be defeated; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should

النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةٍ وَنَيِّفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزْ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ فَلَا تُعْبَدُ فِي الْأَرْضِ أَبَدًا» قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبَّهُ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ [فَرَدَّاهُ، ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ] وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ (الأنفال: ٩). فَلَمَّا كَانَ يَوْمَئِذٍ، وَالْتَقَوْا فَهَزَمَ اللَّهُ الْمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا، وَأُسِرَ مِنْهُمْ سَبْعُونَ رَجُلًا، فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ وَعَلِيًّا وَعُمَرَ، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ، هَؤُلَاءِ بَنُو الْعَمِّ وَالْعَشِيرَةُ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمُ الْفِدَاءَ، فَيَكُونَ مَا أَخَذْنَا مِنْهُمْ قُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى اللَّهُ عَزَّ وَجَلَّ أَنْ يَهْدِيَهُمْ فَيَكُونُونَ لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ الْخَطَّابِ» فَقَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ، وَلَكِنِّي أَرَى أَنْ تُمَكِّنَنِي مِنْ فُلَانٍ ـ قَرِيبٍ لِعُمَرَ ـ فَأَضْرِبَ عُنُقَهُ، وَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ، وَتُمَكِّنَ حَمْزَةَ مِنْ فُلَانٍ،

accept a ransom for them, which will strengthen us against the *kuffar,* and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the *mushrikeen;* these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ).

أَخِيهِ، فَيَضْرِبَ عُنُقَهُ، حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صَنَادِيدُهُمْ وَأَئِمَّتُهُمْ وَقَادَتُهُمْ. فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهْوَ مَا قُلْتُ، فَأَخَذَ مِنْهُمُ الْفِدَاءَ. فَلَمَّا كَانَ مِنَ الْغَدِ،(١/ ٣٣) قَالَ عُمَرُ ﷺ: غَدَوْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ، وَإِذَا هُمَا يَبْكِيَانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا يُبْكِيكَ أَنْتَ وَصَاحِبَكَ؟ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ: «الَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنَ الْفِدَاءِ، وَلَقَدْ عُرِضَ عَلَيَّ عَذَابُكُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ» ـ لِشَجَرَةٍ قَرِيبَةٍ ـ وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ﴾ (الأنفال: ٦٧، ٦٨) مِنَ الْفِدَاءِ، ثُمَّ أُحِلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ مِنَ الْعَامِ الْمُقْبِلِ عُوقِبُوا بِمَا صَنَعُوا يَوْمَ بَدْرٍ مِنْ أَخْذِهِمُ الْفِدَاءَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ، وَفَرَّ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، وَسَالَ الدَّمُ عَلَى وَجْهِهِ، فَأَنْزَلَ اللَّهُ: ﴿أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾ (آل عمران: ١٦٥) بِأَخْذِكُمُ الْفِدَاءَ. [راجع: ٢٠٨]

تخريج: حديث صحيح، وإسناده حسن.
م: (١٧٦٣).

Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [A *Saheeh hadeeth* its *isnad* is *hasan*; Muslim (1763).]

222. It was narrated that Ibn 'Abbas said: I was eager to ask 'Umar about the two wives of the

٢٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

Prophet (ﷺ) concerning whom Allah said, "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)" [at-Tahreem 66:4], until 'Umar went for *Hajj* and I went with him. When we were partway there, 'Umar turned aside and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he did *wudoo'*. I said: O Ameer al-Mu'mineen, who are the two wives of the Prophet (ﷺ) of whom Allah said: "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)" [at-Tahreem 66:4]? 'Umar said: How strange of you, O Ibn 'Abbas! [az-Zuhri said: By Allah, he did not like the question, but he did not conceal anything.] He said: They were Hafsah and 'A'ishah. Then he started to narrate the *hadeeth* and said: We people of Quraish were a people who dominated women, but when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banu Umayyah bin Zaid in al-'Awali. One day I got angry with my wife, and she argued with me. I did not like her to argue with me, but she said: Do

ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ ﷺ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ (التحريم: ٤) حَتَّى حَجَّ عُمَرُ ﷺ وَحَجَجْتُ مَعَهُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ عُمَرُ ﷺ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرَّزَ ثُمَّ أَتَانِي، فَسَكَبْتُ عَلَى يَدَيْهِ فَتَوَضَّأَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ تَعَالَى: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ فَقَالَ عُمَرُ ﷺ: وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ! _ قَالَ الزُّهْرِيُّ: كَرِهَ وَاللَّهِ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ عَنْهُ_ قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ. قَالَ: ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ، قَالَ: كُنَّا مَعْشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، قَالَ: وَكَانَ مَنْزِلِي فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ بِالْعَوَالِي، قَالَ: فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ، فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. قَالَ: فَانْطَلَقْتُ، فَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ. قُلْتُ: وَتَهْجُرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ، قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْكُنَّ وَخَسِرَ،

you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I went and entered upon Hafsah, and I said: Do you argue with the Messenger of Allah (ﷺ)? She said: Yes. I said: Does one of you forsake him all day until night comes? She said: Yes. I said: Any one of you who does that is doomed and lost. Does any one of you feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), for then she will be doomed? Do not argue with the Messenger of Allah (ﷺ) and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbour is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you - referring to 'A'ishah. And 'Umar said: I had a neighbour among the Ansar. We used to take turns to go down to the Messenger of Allah (ﷺ). He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassan were shoeing their horses to attack us. My friend went down, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: Something terrible has happened! I said: What? Have

أَفَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا، وَسَلِينِي مَا بَدَا لَكِ، وَلَا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكِ - يُرِيدُ عَائِشَةَ ﷺ -. قَالَ: وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَنْزِلُ يَوْمًا، وَأَنْزِلُ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: وَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُونَا، فَنَزَلَ صَاحِبِي يَوْمًا، ثُمَّ أَتَانِي عِشَاءً فَضَرَبَ بَابِي، ثُمَّ نَادَانِي فَخَرَجْتُ إِلَيْهِ، فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ. فَقُلْتُ وَمَاذَا، أَجَاءَتْ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَّقَ الرَّسُولُ نِسَاءَهُ. فَقُلْتُ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، قَدْ كُنْتُ أَظُنُّ هَذَا كَائِنًا. حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ وَهِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ اللَّهِ ﷺ فَقَالَتْ: لَا أَدْرِي، هُوَ هَذَا مُعْتَزِلٌ فِي هَذِهِ الْمَشْرُبَةِ. فَأَتَيْتُ غُلَامًا لَهُ أَسْوَدَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ الْغُلَامُ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَانْطَلَقْتُ حَتَّى أَتَيْتُ الْمِنْبَرَ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَأَتَيْتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ عَلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ.

Ghassan come? He said: No, it is more terrible than that and worse. The Prophet (ﷺ) has divorced his wives! I said: Hafsah is doomed and lost! I thought that this would happen. Then when I had prayed *Fajr*, I got dressed, then I went down and entered upon Hafsah, who was weeping. I said: Has the Messenger of Allah (ﷺ) divorced you? She said: I do not know. He has secluded himself in this loft. I went to a black slave of his and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I went away and came to the minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I turned to leave, then the slave called me and said: Go in, he has given you permission. So I went in and greeted the Messenger of Allah (ﷺ) with *salam*. He was resting on a reed mat that had left marks on his side. I said: O Messenger of Allah, have you divorced your wives? He looked up at me and said, "No." I said: *Allah Akbar*! If you had seen us, O Messenger of Allah, we Quraish were a people who dominated women, but

فَخَرَجْتُ فَجَلَسْتُ إِلَى الْمِنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَأَتَيْتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَوَلَّيْتُ مُدْبِرًا، فَإِذَا الْغُلَامُ يَدْعُونِي، فَقَالَ: ادْخُلْ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ، فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَّكِئٌ عَلَى (١/ ٣٤) رَمْلِ حَصِيرٍ _ وَ حَدَّثَنَاهُ يَعْقُوبُ فِي حَدِيثِ صَالِحٍ قَالَ: رُمَالِ حَصِيرٍ _ قَدْ أَثَّرَ فِي جَنْبِهِ، فَقُلْتُ: أَطَلَّقْتَ يَا رَسُولَ اللَّهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ وَقَالَ: «لَا» فَقُلْتُ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ، وَكُنَّا مَعْشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِرَ، أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ، فَإِذَاهِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: لَا يَغُرُّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكِ، فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا

when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: Do you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I said: Any one of them who does that is doomed and lost. Does one of them feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), then she will be doomed? The Messenger of Allah (ﷺ) smiled. I said: O Messenger of Allah, I entered upon Hafsah and I said: Do not be misled by the fact that your neighbour (i.e 'Aa'ishah) is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you. The Messenger of Allah (ﷺ) smiled again. I said: O Messenger of Allah, may I speak to you freely? He said: "Yes." So I sat down and looked around the room, and by Allah, I did not see anything in it to please the eye except three hides. I said: Pray to Allah, O Messenger of Allah, to make life prosperous for your *ummah*, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, may He be glorified and exalted. He

يَرُدُّ الْبَصَرَ إِلَّا أَهَبَةً ثَلَاثَةً، فَقُلْتُ: ادْعُ يَا رَسُولَ اللَّهِ أَنْ يُوَسِّعَ عَلَى أُمَّتِكَ، فَقَدْ وُسِّعَ عَلَى فَارِسَ وَالرُّومِ، وَهُمْ لَا يَعْبُدُونَ اللَّهَ. فَاسْتَوَى جَالِسًا، ثُمَّ قَالَ: «أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ. وَكَانَ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ، حَتَّى عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ. [انظر: ٣٣٩]

تخريج: إسناده صحيح، خ: (٨٩) م: (١٤٧٩).

sat up straight and said: "Are you doubting, O son of al-Khattab? They are people whose good things have been hastened for them in this world." I said: Pray for forgiveness for me, O Messenger of Allah. He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah rebuked him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (89) and Muslim (1479)]

223. It was narrated that 'Abdur-Rahman bin 'Abdul-Qari said: I heard 'Umar bin al-Khattab (﵁) say: When the Revelation came down to the Messenger of Allah (ﷺ), a sound could be heard near his face like the buzzing of bees. We waited a while, then he turned to face the *qiblah* and raised his hands, then he said: "O Allah, give us more (blessing) and do not give us less; honour us and do not humiliate us; give to us and do not deprive us; give precedence to us and do not give others precedence over us; be pleased with us and make us pleased." Then he said: "Ten verses have been revealed to me; whoever adheres to them will enter Paradise." Then he recited to us: "Successful indeed are the believers" [al-Mu'minoon 23:1] until he completed the ten verses.

٢٢٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي يُونُسُ بْنُ سُلَيْمٍ قَالَ: أَمْلَى عَلَيَّ يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ ﵁ يَقُولُ: كَانَ إِذَا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ يُسْمَعُ عِنْدَ وَجْهِهِ دَوِيٌّ كَدَوِيِّ النَّحْلِ، فَمَكَثْنَا سَاعَةً، فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ، فَقَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا، وَأَكْرِمْنَا وَلَا تُهِنَّا، وَأَعْطِنَا وَلَا تَحْرِمْنَا، وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا، وَارْضَ عَنَّا وَأَرْضِنَا» ثُمَّ قَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ عَشْرُ آيَاتٍ، مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ» ثُمَّ قَرَأَ عَلَيْنَا: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ حَتَّى خَتَمَ الْعَشْرَ آيَاتٍ.

تخريج: إسناده ضعيف لجهالة يونس بن سليم.

Comments: [Its *isnad* is *da'eef* because Yoonus bin Sulaim is unknown]

224. It was narrated from Abu 'Ubaid the freed slave of 'Abdur-Rahman bin 'Awf that he was present on *Eid* with 'Umar bin al-

٢٢٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ: أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ

Khattab (ﷺ). He ['Umar] prayed before delivering the *khutbah*, with no *adhan* or *iqamah*. Then he gave the *khutbah* and said: O people, the Messenger of Allah (ﷺ) forbade fasting on these two days (i.e., the two *Eids*). On the first of them you break your fast and celebrate your festival, and on the second you eat from the meat of your sacrifices.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

الْخَطَّابِ ﷺ فَصَلَّى قَبْلَ أَنْ يَخْطُبَ بِلَا أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا أَحَدُهُمَا، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَعِيدُكُمْ، وَأَمَّا الْآخَرُ، فَيَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. [راجع: ١٦٣]

تخريج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧).

225. It was narrated that Sa'd Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I was present at *Eid* with 'Umar bin al-Khattab... and he mentioned a similar *hadeeth*.

Comments: [A *Saheeh hadeeth* its *isnad* is *hasan*]

٢٢٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعْدٍ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٦٣]

تخريج: حديث صحيح كسابقه، وإسناده حسن.

226. It was narrated from Ibn 'Umar that 'Umar (ﷺ) kissed the Black Stone, then he said: I know that you are only a stone. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you.

Comments: [A *Saheeh hadeeth*. This *isnad* is *da'eef* because of the weakness of 'Abdullah bin 'Umar al-'Umari]

٢٢٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ﷺ قَبَّلَ الْحَجَرَ، ثُمَّ قَالَ: قَدْ عَلِمْتُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ. [انظر: ٢٢٩]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف عبد الله بن عمر العمري، لكنه قد توبع. خ: (١٥٩٧) م: (١٢٧٠).

227. It was narrated from Abu Wa'il that a man who was a Christian and was known as as-Subayy bin Ma'bad became Muslim and wanted to go for *jihad*. It was said to him: Start

٢٢٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنِي سَيَّارٌ عَنْ أَبِي وَائِلٍ: أَنَّ رَجُلًا كَانَ نَصْرَانِيًّا يُقَالُ لَهُ: الصُّبَيُّ بْنُ مَعْبَدٍ، أَسْلَمَ فَأَرَادَ الْجِهَادَ فَقِيلَ لَهُ: ابْدَأْ بِالْحَجِّ، فَأَتَى الْأَشْعَرِيَّ، فَأَمَرَهُ أَنْ

with *Hajj*. So he went to al-Ash'ari, who told him to enter *ihram* for *Hajj* and *'Umrah* together. So he did that, and whilst he was reciting the *Talbiyah*, Zaid bin Soohan and Salman bin Rabee'ah passed by him, and one of them said to the other: This one is more misguided than his family's camel. As-Subayy heard them and that upset him. When he arrived he went to 'Umar and told him about that. 'Umar (ﷺ) said to him: You have been guided to the *Sunnah* of your Prophet (ﷺ). He [the narrator] said: On another occasion I heard him say: You have been helped to follow the *Sunnah* of the Prophet.

يُهِلَّ بِالْعُمْرَةِ وَالْحَجِّ جَمِيعًا، فَفَعَلَ، فَبَيْنَمَا هُوَ يُلَبِّي إِذْ مَرَّ يَزِيدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِيعَةَ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَهَذَا أَضَلُّ مِنْ بَعِيرِ أَهْلِهِ، فَسَمِعَهَا الصُّبَيُّ، فَكَبُرَ ذَلِكَ عَلَيْهِ، فَلَمَّا قَدِمَ أَتَى عُمَرَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ عُمَرُ ﷺ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ. قَالَ: وَسَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ: وُفِّقْتَ لِسُنَّةِ نَبِيِّكَ. [راجع: ٨٣]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

228. It was narrated from 'Alqamah that 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) was staying up late one night with Abu Bakr, discussing some issue of the Muslims, and I was with him.

٢٢٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ ﷺ اللَّيْلَةَ كَذَاكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا مَعَهُ. [راجع: ١٧٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

229. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one, meaning 'Umar (ﷺ), kiss the [Black] Stone and say: I am kissing you and I know that you are only a stone and cannot bring any benefit or ward off any harm; were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you.

٢٢٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأُصَيْلِعَ - يَعْنِي عُمَرَ ﷺ - يُقَبِّلُ (١/ ٣٥) الْحَجَرَ وَيَقُولُ: إِنِّي لَأُقَبِّلُكَ، وَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ لَمْ أُقَبِّلْكَ. [انظر: ٣٦١]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

230. It was narrated from Ibn 'Umar, from 'Umar [that he said:] I said: O Messenger of Allah, can one of us go to sleep when he is *junub*? He said: "Yes, if he does *wudoo'*."

Comments: [Its *isnad* is *saheeh*]

٢٣٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﵁، قُلْتُ: يَا رَسُولَ اللَّهِ، أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ إِذَا تَوَضَّأَ». [راجع: ٩٤]

تخريج: إسناده صحيح.

231. It was narrated that 'Umar bin al-Khattab (﵁) said: The Messenger of Allah (ﷺ) said: "When night comes and day departs, and the sun sets, then (it is time to) break your fast."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

٢٣١- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَاصِمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﵁ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرْتَ». [راجع: ١٩٢]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

232. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when he was his governor in Makkah. 'Umar asked: Whom have you appointed as your deputy over the people of the valley? He said: I have appointed Ibn Abza over them. 'Umar said: Who is Ibn Abza? Nafi' said: One of our freed slaves. 'Umar said: Have you appointed a freed slave over them? Nafi' said: He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (*al-fara'id*) and is a (good) *qadi* (judge). 'Umar said: Indeed your Prophet (ﷺ) said, "Allah raises some people (in status) by means of this Book and brings others low by means of it."

Comments: [Its two *isnads* are *saheeh*, Muslim (817)]

٢٣٢- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ. (ح) وَحَدَّثَنَا عَبْدُالرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ الْمَعْنَى، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ: أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ ﵁ بِعُسْفَانَ، وَكَانَ عُمَرُ ﵁ اسْتَعْمَلَهُ عَلَى مَكَّةَ، فَقَالَ لَهُ عُمَرُ ﵁: مَنِ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبْزَى. قَالَ: وَمَا ابْنُ أَبْزَى؟ فَقَالَ: رَجُلٌ مِنْ مَوَالِينَا. فَقَالَ عُمَرُ ﵁: اسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى! فَقَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ، عَالِمٌ بِالْفَرَائِضِ قَاضٍ، فَقَالَ عُمَرُ ﵁: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ آخَرِينَ».

تخريج: إسناداه صحيحان، م: (٨١٧).

233. It was narrated that Abul-Bakhtari said: 'Umar said to Abu 'Ubaidah bin al-Jarrah: Stretch out your hand so that I may give my allegiance to you, for I heard the Messenger of Allah (ﷺ) say: "You are the trustee of this *ummah*." Abu 'Ubaidah said: I will not put myself ahead of someone whom the Messenger of Allah (ﷺ) told to lead us in prayer and he led us in prayer until he [the Messenger of Allah (ﷺ)] died.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٢٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: قَالَ عُمَرُ ﷺ لِأَبِي عُبَيْدَةَ ابْنِ الْجَرَّاحِ: ابْسُطْ يَدَكَ حَتَّى أُبَايِعَكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنْتَ أَمِينُ هَذِهِ الْأُمَّةِ». فَقَالَ أَبُو عُبَيْدَةَ: مَا كُنْتُ لِأَتَقَدَّمَ بَيْنَ يَدَيْ رَجُلٍ أَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَؤُمَّنَا، فَأَمَّنَا حَتَّى مَاتَ.

تخريج: إسناده ضعيف لانقطاعه، أبو البختري لم يدرك عمر.

234. It was narrated that 'Umar bin al-Khattab (ﷺ) said: The Messenger of Allah (ﷺ) shared out (some wealth) and I said: By Allah, O Messenger of Allah, others deserved to have it more than these people. He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its *isnad* is *saheeh*, Muslim (1056)]

٢٣٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ سَلْمَانَ ابْنِ رَبِيعَةَ، عَنْ عُمَرَ ﷺ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَغَيْرُ هَؤُلَاءِ أَحَقُّ مِنْهُمْ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُمْ خَيَّرُونِي بَيْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يُبَخِّلُونِي، فَلَسْتُ بِبَاخِلٍ». [راجع: ١٢٧]

تخريج: إسناده صحيح، م: (١٠٥٦).

235. It was narrated from Ibn 'Umar that 'Umar (ﷺ) asked the Prophet (ﷺ): Can one of us sleep if he is *junub*? He said: "Yes, if he does *wudoo'* as for prayer."

Comments: [*Saheeh* because of corroborating evidence]

٢٣٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ﷺ سَأَلَ النَّبِيَّ ﷺ: أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ». [راجع: ٩٤]

تخريج: صحيح لغيره، عبد الله بن عمر العمري شيخ عبدالرزاق- وإن كان ضعيفاً - توبع.

236. It was narrated from Ibn 'Umar that 'Umar asked the Prophet (ﷺ)... a similar *hadeeth.*

Comments: [Its *isnad* is *saheeh*]

٢٣٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ﷺ سَأَلَ النَّبِيَّ ﷺ.. مِثْلَهُ. [راجع: ٩٤]

تخريج: إسناده صحيح.

237. It was narrated that Nafi' said: Ibn 'Umar saw Sa'd bin Malik wiping over his leather slippers. Ibn 'Umar said: Is it you doing this? Sa'd said: Yes. They both went to 'Umar and Sa'd said to 'Umar, Give my brother's son a *fatwa* with regard to wiping over leather slippers. 'Umar said, When we were with our Prophet (ﷺ) we used to wipe over our leather slippers. Ibn 'Umar said: Even if that is after one has defecated and urinated? He said: Yes, even if that is after one has defecated and urinated. Nafi' said: After that, Ibn 'Umar would wipe over them and not take them off, and he did not give a time limit for that. I told that to Ma'mar and he said: Ayyoob told me something similar from Nafi'.

Comments: [Its *isnad* is *saheeh*]

٢٣٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ، عَنْ نَافِعٍ قَالَ: رَأَى ابْنُ عُمَرَ سَعْدَ ابْنَ مَالِكٍ يَمْسَحُ عَلَى خُفَّيْهِ، فَقَالَ ابْنُ عُمَرَ: وَإِنَّكُمْ لَتَفْعَلُونَ هَذَا؟ فَقَالَ سَعْدٌ: نَعَمْ، فَاجْتَمَعَا عِنْدَ عُمَرَ ﷺ، فَقَالَ سَعْدٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْتِ ابْنَ أَخِي فِي الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ عُمَرُ ﷺ: كُنَّا وَنَحْنُ مَعَ نَبِيِّنَا ﷺ نَمْسَحُ عَلَى خِفَافِنَا. فَقَالَ ابْنُ عُمَرَ ﷺ: وَإِنْ جَاءَ مِنَ الْغَائِطِ وَالْبَوْلِ؟ فَقَالَ عُمَرُ ﷺ: نَعَمْ، وَإِنْ جَاءَ مِنَ الْغَائِطِ وَالْبَوْلِ. قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ بَعْدَ ذَلِكَ يَمْسَحُ عَلَيْهِمَا مَا لَمْ يَخْلَعْهُمَا، وَمَا يُوَقِّتُ لِذَلِكَ وَقْتًا. فَحَدَّثْتُ بِهِ مَعْمَرًا، فَقَالَ: حَدَّثَنِيهِ أَيُّوبُ عَنْ نَافِعٍ مِثْلَهُ. [راجع: ٨٧]

تخريج: إسناداه صحيحان.

238. Malik bin Aws bin al-Hadathan said: I exchanged some silver for gold with Talhah bin 'Ubaidullah, and he said: Wait for me until our storekeeper comes from al-Ghabah. 'Umar bin al-Khattab heard that and said: No, by Allah! Do not leave him until you take your exchange from him, for I heard the Messenger of

٢٣٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ، قَالَ: صَرَفْتُ عِنْدَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَرِقًا بِذَهَبٍ، فَقَالَ: أَنْظِرْنِي حَتَّى يَأْتِيَنَا خَازِنُنَا مِنَ الْغَابَةِ. قَالَ: فَسَمِعَهَا عُمَرُ بْنُ الْخَطَّابِ ﷺ، فَقَالَ: لَا وَاللَّهِ، لَا تُفَارِقُهُ حَتَّى تَسْتَوْفِيَ مِنْهُ

Allah (ﷺ) say: "Gold for silver is *riba* unless it is 'here, take this' and 'here, take this' [i.e., exchanged on the spot]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

صَرْفَهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الذَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءَ». [راجع: ١٦٢]

تخريج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

239. It was narrated that 'Ubaidullah bin 'Abdullah bin 'Utbah said: When the apostates apostatised at the time of Abu Bakr, 'Umar said: How can you fight the people, O Abu Bakr, when the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say *La ilaha illallah* (There is no god but Allah), and whoever says *La ilaha illallah*, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah"? Abu Bakr said: By Allah, I will most certainly fight those who separate prayer and *zakah*, for *zakah* is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar bin al-Khattab said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [A *saheeh hadeeth*]

٢٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: لَمَّا ارْتَدَّ أَهْلُ الرِّدَّةِ فِي زَمَانِ أَبِي بَكْرٍ، قَالَ عُمَرُ: كَيْفَ تُقَاتِلُ النَّاسَ يَا أَبَا بَكْرٍ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا (١/ ٣٦) اللَّهُ، فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ ﷺ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهَا. قَالَ عُمَرُ ﷺ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ ﷺ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ [راجع: ١١٧]

تخريج: حديث صحيح، وهو مرسل، رواية عبيدالله بن عبدالله بن عتبة عن عمر مرسلة، وقد تقدم موصولاً برقم: (١١٧)، خ: (١٣٩٩) م: (٢٠).

240. It was narrated that Ibn 'Abbas said: 'Umar said: I was walking with a group of people

٢٤٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

during a campaign I went on with the Messenger of Allah (ﷺ) and I swore an oath, saying, No, by my father. A man behind me rebuked me for that and said: "Do not swear by your fathers." I turned around and saw that it was the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this *isnad* is *da'eef*]

قَالَ: قَالَ عُمَرُ ﷺ: كُنْتُ فِي رَكْبٍ أَسِيرُ فِي غَزَاةٍ مَعَ النَّبِيِّ ﷺ، فَحَلَفْتُ، فَقُلْتُ: لَا وَأَبِي، فَنَهَرَنِي رَجُلٌ مِنْ خَلْفِي، وَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَالْتَفَتُّ، فَإِذَا أَنَا بِرَسُولِ اللَّهِ. [راجع: ١١٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب. خ: (٦٦٤٧) م: (١٦٤٦).

241. It was narrated that 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) heard me swearing an oath by my father and said: "Allah forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by my father after that, whether saying it myself or narrating what someone else had said.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

٢٤١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ قَالَ: سَمِعَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَحْلِفُ بِأَبِي، فَقَالَ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا. [راجع: ١١٢]

تخريج: إسناده صحيح، خ: (٦٦٤٧)، م: (١٦٤٦).

242. It was narrated from 'Umar (ﷺ) that the Messenger of Allah (ﷺ) granted a concession allowing silk the width of two fingers.

Comments: [Its *isnad* is *saheeh*]

٢٤٢- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عُمَرَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْحَرِيرِ فِي إِصْبَعَيْنِ. [راجع: ٩٢]

تخريج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩).

243. It was narrated that Abu 'Uthman said: We were with 'Utbah bin Farqad and 'Umar (ﷺ) wrote to him about things he narrated from the Prophet (ﷺ). Among the things he wrote was that the Messenger of Allah (ﷺ)

٢٤٣- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَكَتَبَ إِلَيْهِ عُمَرُ ﷺ بِأَشْيَاءَ يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ فَكَانَ فِيمَا كَتَبَ إِلَيْهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا إِلَّا مَنْ

said: "No one wears silk in this world except one who will not wear it in the Hereafter, except this much," and he gestured with his two fingers, the forefinger and the middle finger. Abu 'Uthman said: I thought this referred to the edging of the *tayalisah* (a shawl-like garment) when we first saw the *tayalisah.*

لَيْسَ لَهُ فِي الْآخِرَةِ مِنْهُ شَيْءٌ إِلَّا هَكَذَا» وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. قَالَ أَبُو عُثْمَانَ: فَرَأَيْتُ أَنَّهَا أَزْرَارُ الطَّيَالِسَةِ حِينَ رَأَيْنَا الطَّيَالِسَةَ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح كسابقه.

244. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab: People are shortening the prayer today, and Allah says: "If you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But that time [i.e., time of fear] has gone. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah (ﷺ) about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

٢٤٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ ﵁ إِقْصَارُ النَّاسِ الصَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا﴾ (النساء: ١٠١) فَقَدْ ذَهَبَ ذَاكَ الْيَوْمَ فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ». [راجع: ١٧٤]

Comments: [Its *isnad* is *saheeh,* Muslim (686)]

تخريج: إسناده صحيح، م: (٦٨٦).

245. 'Abdur - Razzaq told us, Ibn Juraij told us, I heard 'Abdur-Rahman bin 'Abdullah bin Abi 'Ammar narrate... and he mentioned [the same report].

٢٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ. [راجع: ١٧٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح كسابقه.

246. It was narrated that 'Umar bin al-Khattab said: The last thing to be revealed was the verse on *riba,* but the Messenger of Allah

٢٤٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ

(ﷺ) passed away and did not discuss it with us. So give up *riba* and doubtful things.

Comments: [*Hasan*]

عُمَرُ ﷺ: إِنَّ آخِرَ مَا نَزَلَ مِنَ الْقُرْآنِ آيَةُ الرِّبَا وَإِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرْهَا فَدَعُوا الرِّبَا وَالرِّيبَةَ. [انظر: ٣٥٠]

تخريج: حسن، سعيد بن المسيب أدرك عمر ولم يسمع منه.

247. It was narrated from 'Umar that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

٢٤٧- حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنِّيَاحَةِ عَلَيْهِ». [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

248. It was narrated from 'Umar (ﷺ) that the Prophet (ﷺ) said: "The deceased is tormented because of his family's crying for him."

Comments: [Its *isnad* is *saheeh*]

٢٤٨- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُعَذَّبُ الْمَيِّتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: إسناده صحيح كسابقه.

249. It was narrated that Yahya said: I heard Sa'eed bin al-Musayyab (say) that 'Umar (ﷺ) said: Beware of neglecting the verse of stoning, lest someone say, We do not find two *hadd* punishments in the Book of Allah, for I saw the Prophet (ﷺ) stone [adulterers] and we stoned [adulterers] too.

Comments: [*Saheeh*, al-Bukhari (2462) and Muslim (1691)]

٢٤٩- حَدَّثَنَا يَحْيَى عَنْ يَحْيَى قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ: أَنَّ عُمَرَ ﷺ قَالَ: إِيَّاكُمْ أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ. [وَأَنْ يَقُولَ قَائِلٌ:] لَا نَجِدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ قَدْ رَجَمَ وَقَدْ رَجَمْنَا. [انظر: ٣٠٢]

تخريج: صحيح، سعيد بن المسيب لم يسمع من عمر، خ: (٢٤٦٢) م: (١٦٩١).

250. It was narrated that Anas said: 'Umar said: My opinion coincided with that of my Lord in three matters and my Lord confirmed my opinion in three matters. I said: O Messenger of Allah, why don't you take *Maqam*

٢٥٠- حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ ﷺ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ _ قُلْتُ: يَا رَسُولَ اللَّهِ، لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَأَنْزَلَ

Ibraheem as a place of prayer? Then Allah revealed the words: "And take you (people) the *Maqam* (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous and immoral people enter upon you; why don't you tell the Mothers of the Believers to observe *hijab*? Then Allah revealed the verse of *hijab*. And I heard that the Prophet (ﷺ) had rebuked some of his wives, so I sought permission to speak to the Mothers of the Believers, then I entered upon them and said to each one of them: By Allah, either you stop, or Allah will give His Messenger (wives) who are better than you. I went to one of his wives and she said: O 'Umar, don't you think that the Messenger of Allah (ﷺ) is able to exhort his wives? Why are you exhorting them? Then Allah revealed the words: It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5]

اللَّهُ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (البقرة: ١٢٥)، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ، وَبَلَغَنِي مُعَاتَبَةُ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ قَالَ: فَاسْتَقْرَيْتُ أُمَّهَاتِ الْمُؤْمِنِينَ فَدَخَلْتُ عَلَيْهِنَّ فَجَعَلْتُ أَسْتَقْرِيهِنَّ وَاحِدَةً وَاحِدَةً: وَاللَّهِ لَئِنِ انْتَهَيْتُنَّ وَإِلَّا لَيُبَدِّلَنَّ اللَّهُ رَسُولَهُ خَيْرًا مِنْكُنَّ، قَالَ: فَأَتَيْتُ عَلَى بَعْضِ نِسَائِهِ قَالَتْ: يَا عُمَرُ أَمَا فِي رَسُولِ اللَّهِ ﷺ مَا يَعِظُ نِسَاءَهُ حَتَّى تَكُونَ (١/ ٣٧) أَنْتَ تَعِظُهُنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ﴾ (التحريم: ٥). [راجع: ١٥٧]

تخريج: إسناده صحيح، خ: (٤٤٨٣).

Comments: [It *isnad* is *Saheeh*, al-Bukhari (4483)].

251. Abu Dhibyan told us: I heard 'Abdullah bin az-Zubair say: Do not let your women wear silk, for I heard 'Umar narrate from the Prophet (ﷺ) that he said: "Whoever wears silk in this world will not wear it in the Hereafter." And 'Abdullah bin az-Zubair added his own words:

٢٥١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو ذِبْيَانَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ: لَا تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ رضي الله عنه يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ» وَ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مِنْ عِنْدِهِ: وَمَنْ لَمْ

And whoever does not wear it in the Hereafter will not enter Paradise. Allah says: "and their garments therein will be of silk" [Fatir 35:33].

يَلْبَسْهُ فِي الآخِرَةِ لَمْ يَدْخُلِ الْجَنَّةَ قَالَ اللَّهُ تَعَالَى: ﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾ (فاطر: ٣٣). [راجع: ١٢٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5828) and Muslim (2069)]

تخريج: إسناده صحيح، خ: (٥٨٢٨) م: (٢٠٦٩).

252. It was narrated that ash-Sha'bi said: 'Umar passed by Talhah, and he narrated a similar report. He said: 'Umar passed by Talhah and saw him looking worried. He said: Perhaps you are upset because your cousin was appointed (as caliph)? - referring to Abu Bakr. He said: No, but by Allah, I heard the Messenger of Allah (ﷺ) say: "I know a word which, if a man says it when he is dying, it will be light in the record of his deeds, or he will find comfort in it at the time of death." 'Umar said: I will tell you of it; it is the word that he wanted his paternal uncle to say, the testimony that there is no god but Allah. He said: It is as if a great burden has been lifted from me. He said: You are right. If he had known anything better that it, he would have instructed him to say it.

٢٥٢- حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ. وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ رَجُلٍ، عَنِ الشَّعْبِيِّ قَالَ: مَرَّ عُمَرُ بِطَلْحَةَ ـ فَذَكَرَ مَعْنَاهُ ـ قَالَ: مَرَّ عُمَرُ بِطَلْحَةَ فَرَآهُ مُهْتَمًّا، قَالَ: لَعَلَّكَ سَاءَكَ إِمَارَةُ ابْنِ عَمِّكَ ـ قَالَ: يَعْنِي أَبَا بَكْرٍ ﷺ ـ فَقَالَ: لَا، وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا الرَّجُلُ عِنْدَ مَوْتِهِ إِلَّا كَانَتْ نُورًا فِي صَحِيفَتِهِ أَوْ وَجَدَ لَهَا رَوْحًا عِنْدَ الْمَوْتِ» قَالَ عُمَرُ: أَنَا أُخْبِرُكَ بِهَا، هِيَ الْكَلِمَةُ الَّتِي أَرَادَ بِهَا عَمَّهُ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: فَكَأَنَّمَا كُشِفَ عَنِّي غِطَاءٌ، قَالَ: صَدَقْتَ لَوْ عَلِمَ كَلِمَةً هِيَ أَفْضَلُ مِنْهَا لَأَمَرَهُ بِهَا. [راجع: ١٨٧]

Comments: [A *hadeeth* which is *saheeh* when all its *isnads* are taken together]

تخريج: حديث صحيح بطرقه، عامر بن شراحيل الشعبي لم يدرك عمر، وقد تقدم موصولاً برقم: (١٨٧).

253. It was narrated that Ya'la bin Umayyah said: I did *tawaf* with 'Umar bin al-Khattab (ﷺ), and when he was at the corner which is next to the door after the [Black] Stone, I took his hand in

٢٥٣- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: طُفْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَلَمَّا كُنْتُ عِنْدَ الرُّكْنِ الَّذِي

order to touch (the corner). He said: Didn't you do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes. He said: Did you see him touch it? I said: No. He said: Then forget about it, for in the Messenger of Allah you have a good example.

Comments: [Its *isnad* is *saheeh*]

يَلِي الْبَابَ مِمَّا يَلِي الْحَجَرَ أَخَذْتُ بِيَدِهِ لِيَسْتَلِمَ، فَقَالَ: أَمَا طُفْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: بَلَى، قَالَ: فَهَلْ رَأَيْتَهُ يَسْتَلِمُهُ؟ قُلْتُ: لَا، قَالَ: فَانْفُذْ عَنْكَ فَإِنَّ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةً حَسَنَةً. [انظر: ٣١٣]

تخريج: إسناده صحيح.

254. As-Subayy bin Ma'bad was a man from (the tribe of) Banu Taghlib. He said: I was a Christian, then I became Muslim. I thought long and hard, and decided to enter *ihram* for *Hajj* and *'Umrah*. I passed by Salman bin Rabee'ah and Zaid bin Soohan in al-'Udhaib, and one of them said: Are you doing both of them? His companion said to him: Let him be; he is more misguided than his camel! He [as-Subayy] said: It was as if my camel was on my shoulders [i.e., because he was so upset by their words]. I went to 'Umar (ﷺ) and told him about that. 'Umar said to me: They did not say anything (that matters); you have been guided to the *Sunnah* of your Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٥٤- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنَا شَقِيقٌ: حَدَّثَنِي الصُّبَيُّ بْنُ مَعْبَدٍ، وَكَانَ رَجُلًا مِنْ بَنِي تَغْلِبَ، قَالَ: كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ، فَاجْتَهَدْتُ، فَلَمْ آلُ، فَأَهْلَلْتُ بِحَجَّةٍ وَعُمْرَةٍ، فَمَرَرْتُ بِالْعُذَيْبِ عَلَى سَلْمَانَ ابْنِ رَبِيعَةَ وَزَيْدِ بْنِ صُوحَانَ، فَقَالَ أَحَدُهُمَا: أَبِهِمَا جَمِيعًا؟ فَقَالَ لَهُ صَاحِبُهُ: دَعْهُ، فَلَهُوَ أَضَلُّ مِنْ بَعِيرِهِ. قَالَ: فَكَأَنَّمَا بَعِيرِي عَلَى عُنُقِي، فَأَتَيْتُ عُمَرَ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ لِي عُمَرُ: إِنَّهُمَا لَمْ يَقُولَا شَيْئًا، هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ. [راجع: ٨٣]

تخريج: إسناده صحيح.

255. It was narrated from 'Umar that he said: O Messenger of Allah, I vowed during the *Jahiliyyah* to observe *i'tikaf* for one night in al-Masjid al-Haram. He said to him: "Fulfil your vow."

٢٥٥- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ فِي الْمَسْجِدِ الْحَرَامِ لَيْلَةً، فَقَالَ لَهُ: «فَأَوْفِ بِنَذْرِكَ». [انظر: ٤٧٠٥]

تخريج: إسناده صحيح، خ: (٢٠٤٢) م: (١٦٥٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2042) and Muslim (1656)]

٢٥٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ عَنْ صُبَيِّ بْنِ مَعْبَدٍ التَّغْلِبِيِّ قَالَ: كُنْتُ حَدِيثَ عَهْدٍ بِنَصْرَانِيَّةٍ، فَأَرَدْتُ الْجِهَادَ أَوِ الْحَجَّ، فَأَتَيْتُ رَجُلًا مِنْ قَوْمِي يُقَالُ لَهُ: هُدَيْمٌ، فَسَأَلْتُهُ فَأَمَرَنِي بِالْحَجِّ، فَقَرَنْتُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ... فَذَكَرَهُ. [راجع: ٨٣]

256. It was narrated that Subayy bin Ma'bad al-Taghlibi said: I had recently converted from Christianity and I wanted to go for *jihad* or for *Hajj*. I went to a man of my people whose name was Hudaim, and asked him, and he told me to do *Hajj*. So I did *qiran* (*Hajj* and *'Umrah* together).

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٥٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ الْإِيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ ﷺ قَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قَالَ سُفْيَانُ: وَقَالَ زُبَيْدٌ مَرَّةً: أُرَاهُ عَنْ عُمَرَ ﷺ. قَالَ عَبْدُ الرَّحْمَنِ: عَلَى غَيْرِ وَجْهِ الشَّكِّ. وَ قَالَ يَزِيدُ ـ يَعْنِي ابْنَ هَارُونَ ـ: ابْنُ أَبِي لَيْلَى قَالَ: سَمِعْتُ عُمَرَ ﷺ.

257. It was narrated that 'Umar said: The prayer when travelling is two *rak'ahs*, the prayer of *[Eid] ul-Adha* is two *rak'ahs*, the prayer of *[Eid] ul-Fitr* is two *rak'ahs* and the prayer of *Jumu'ah* is two *rak'ahs*, complete not shortened, as stated by Muhammad (ﷺ). Sufyan said: On one occasion Zubaid said: I think he was narrating it from 'Umar. 'Abdur-Rahman said: Without a doubt. Yazeed - i.e., bin Haroon bin Abi Laila - said: I heard 'Umar (ﷺ).

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، رواية عبدالرحمن بن أبي ليلى عن عمر مرسلة، لكنه بين الواسطة بينهما عند غير الإمام أحمد، وهو كعب بن عجرة، فصحّ الإسناد بذكر كعب.

٢٥٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ: أَنَّهُ وَجَدَ فَرَسًا كَانَ حَمَلَ عَلَيْهَا فِي سَبِيلِ اللَّهِ تُبَاعُ فِي السُّوقِ، فَأَرَادَ أَنْ يَشْتَرِيَهَا، فَسَأَلَ النَّبِيَّ ﷺ، فَنَهَاهُ وَقَالَ: «لَا تَعُودَنَّ فِي صَدَقَتِكَ». [راجع: ١٦٦]

258. It was narrated from Zaid bin Aslam from his father from 'Umar (ﷺ), that he found a horse that he had given to someone (for *jihad*) for the sake of Allah being offered for sale in the marketplace, and he wanted to buy it. He asked the Prophet (ﷺ) [about that] and he

told him not to do that and said: "Do not take back your charity."

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, al-Bukhari (1490) and Muslim (1620)]

تخريج: حديث صحيح، وإسناده حسن. خ: (١٤٩٠) م: (١٦٢٠).

259. It was narrated that Qais said: I saw 'Umar (ﷺ) with a leafless palm branch in his hand, and he was telling the people sit to down, saying: Listen to the words of the successor of the Messenger of Allah (ﷺ). A freed slave of Abu Bakr (ﷺ), whose name was Shadeed, brought the document and read it to the people. He said: Abu Bakr (ﷺ) says: Listen to and obey what is in this document, for by Allah I am very sincere towards you. Qais said: And I saw 'Umar (ﷺ) after that on the minbar.

Comments: [Its *isnad* is *saheeh*]

٢٥٩- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ قَالَ: رَأَيْتُ عُمَرَ ﷺ وَبِيَدِهِ عَسِيبُ نَخْلٍ، وَهُوَ يُجْلِسُ النَّاسَ يَقُولُ: اسْمَعُوا لِقَوْلِ خَلِيفَةِ رَسُولِ اللَّهِ ﷺ، فَجَاءَ مَوْلًى لِأَبِي بَكْرٍ ﷺ - يُقَالُ لَهُ: شَدِيدٌ - بِصَحِيفَةٍ فَقَرَأَهَا عَلَى النَّاسِ، فَقَالَ: يَقُولُ أَبُو بَكْرٍ ﷺ: اسْمَعُوا وَأَطِيعُوا لِمَنْ فِي هَذِهِ الصَّحِيفَةِ، فَوَاللَّهِ مَا أَلَوْتُكُمْ، قَالَ قَيْسٌ: فَرَأَيْتُ عُمَرَ ﷺ بَعْدَ ذَلِكَ عَلَى الْمِنْبَرِ.

تخريج: إسناده صحيح.

260. It was narrated that 'Imran as-Sulami said: I asked Ibn 'Abbas (ﷺ) about *nabeedh*, and he said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware *jars* and gourds. Then I met Ibn 'Umar and asked him, and he told me - I think it was from 'Umar (ﷺ) - that the Prophet (ﷺ) forbade *nabeedh* made in earthenware *jars* and gourds. Sufyan was not sure. Then I met Ibn az-Zubair and asked him, and he said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware *jars* and gourds.

Comments: [A *saheeh hadeeth*]

٢٦٠- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ (١/ ٣٨) سَلَمَةَ، عَنْ عِمْرَانَ السُّلَمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيذِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ. فَلَقِيتُ ابْنَ عُمَرَ فَسَأَلْتُهُ فَأَخْبَرَنِي - فِيمَا أَظُنُّ - عَنْ عُمَرَ ﷺ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ - شَكَّ سُفْيَانُ - قَالَ: فَلَقِيتُ ابْنَ الزُّبَيْرِ، فَسَأَلْتُهُ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ. [راجع: ١٨٥]

تخريج: حديث صحيح، مؤمل - وإن كان سيء الحفظ - قد توبع.

261. It was narrated from 'Ubaid bin Adam, Abu Maryam and Abu Shu'aib that 'Umar bin al-Khattab

٢٦١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ أَبِي سِنَانٍ، عَنْ عُبَيْدِ بْنِ آدَمَ

(ﷺ) was in al-Jabiyah and he mentioned the conquest of Baitul-Maqdis (Jerusalem). Then Abu Salamah said: Abu Sinan told me, from 'Ubaid bin Adam that he said: I heard 'Umar bin al-Khattab (ﷺ) say to Ka'b: Where do you think I should pray? He said: If you listen to me, you will pray behind the rock and all of al-Quds (Jerusalem) will be in front of you. 'Umar (ﷺ) said: You are suggesting something similar to the Jewish way; rather I shall pray where the Messenger of Allah (ﷺ) prayed. He went forward to the *qiblah* and prayed, then he came and spread his upper garment and swept the place, collecting garbage in his upper garment, and the people swept it too.

وَأَبِي مَرْيَمَ وَأَبِي شُعَيْبٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ كَانَ بِالْجَابِيَةِ... فَذَكَرَ فَتْحَ بَيْتِ الْمَقْدِسِ. قَالَ: فَقَالَ أَبُو سَلَمَةَ: فَحَدَّثَنِي أَبُو سِنَانٍ عَنْ عُبَيْدِ بْنِ آدَمَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ لِكَعْبٍ: أَيْنَ تُرَى أَنْ أُصَلِّيَ؟ فَقَالَ: إِنْ أَخَذْتَ عَنِّي صَلَّيْتَ خَلْفَ الصَّخْرَةِ، فَكَانَتِ الْقُدْسُ كُلُّهَا بَيْنَ يَدَيْكَ، فَقَالَ عُمَرُ ﷺ: ضَاهَيْتَ الْيَهُودِيَّةَ، لَا، وَلَكِنْ أُصَلِّي حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ، فَتَقَدَّمَ إِلَى الْقِبْلَةِ، فَصَلَّى، ثُمَّ جَاءَ فَبَسَطَ رِدَاءَهُ فَكَنَسَ الْكُنَاسَةَ فِي رِدَائِهِ، وَكَنَسَ النَّاسُ.

تخريج: إسناده ضعيف لضعف أبي سنان وهو عيسى بن سنان الحنفي.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Sinan]

262. It was narrated that 'Umar (ﷺ) said: I asked the Messenger of Allah (ﷺ) about *kalalah* and he said: "The verse that was revealed in summer is sufficient for you." He said: Had I asked the Messenger of Allah (ﷺ) about it, that would have been dearer to me than having red camels.

Comments: [*Saheeh* because of corroborating evidence]

٢٦٢- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكٌ - يَعْنِي ابْنَ مِغْوَلٍ - قَالَ: سَمِعْتُ الْفُضَيْلَ بْنَ عَمْرٍو عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ ﷺ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلَالَةِ فَقَالَ: «تَكْفِيكَ آيَةُ الصَّيْفِ» فَقَالَ: لَأَنْ أَكُونَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي حُمْرُ النَّعَمِ. [راجع: ١٨٦]

تخريج: صحيح لغيره، وهذا سند رجاله ثقات إلا أن إبراهيم- النخعي- لم يدرك عمر. م: (٥٦٧).

263. It was narrated from 'Umar (ﷺ) that he went to the Prophet (ﷺ) and said: Sometimes I become *junub*. He told him to wash his

٢٦٣- حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ: أَنَّهُ أَتَى النَّبِيَّ

private parts and do *wudoo'* as for prayer (i.e., then go to sleep, and do *ghusl* before Fajr).

Comments: [Its *isnad* is *saheeh*]

ﷺ فَقَالَ: إِنَّهُ تُصِيبُنِي الْجَنَابَةُ، فَأَمَرَهُ أَنْ يَغْسِلَ ذَكَرَهُ، وَيَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ. [راجع: ٩٤]

تخريج: إسناده صحيح.

264. It was narrated that Qaza'ah said: I said to Ibn 'Umar: Is the deceased tormented because of the weeping of this living one? He said: 'Umar narrated to me from the Messenger of Allah (ﷺ), and I did not lie when narrating from 'Umar, and 'Umar did not lie when narrating from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

٢٦٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ قَزَعَةَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: يُعَذِّبُ اللَّهُ هَذَا الْمَيِّتَ بِبُكَاءِ هَذَا الْحَيِّ؟ فَقَالَ: حَدَّثَنِي عُمَرُ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ مَا كَذَبْتُ عَلَى عُمَرَ ﷺ، وَلَا كَذَبَ عُمَرُ ﷺ عَلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

265. It was narrated that 'Umar bin al-Khattab (ﷺ) said: When Abu Bakr and I were with him, the Messenger of Allah (ﷺ) passed by 'Abdullah bin Mas'ood, when he was reciting [in prayer]. He stood and listened to his recitation, then 'Abdullah bowed and prostrated, and the Messenger of Allah (ﷺ) said: "Ask, you will be given; ask, you will be given." Then the Messenger of Allah (ﷺ) went away and said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him learn it from Ibn Umm 'Abd." Then I went at night to 'Abdullah bin Mas'ood to tell him the good news of what the Messenger of Allah (ﷺ) had said, and when I knocked on the door - or he said: when he heard my voice - he said: What brings you

٢٦٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنِ الْقَرْثَعِ، عَنْ قَيْسٍ أَوِ ابْنِ قَيْسٍ - رَجُلٍ مِنْ جُعْفِيٍّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ - وَأَنَا مَعَهُ - وَأَبُو بَكْرٍ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَهُوَ يَقْرَأُ، فَقَامَ فَتَسَمَّعَ قِرَاءَتَهُ، ثُمَّ رَكَعَ عَبْدُ اللَّهِ، وَسَجَدَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَلْ تُعْطَهْ، سَلْ تُعْطَهْ» قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ وَقَالَ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ مِنِ ابْنِ أُمِّ عَبْدٍ» قَالَ: فَأَدْلَجْتُ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ لِأُبَشِّرَهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَلَمَّا ضَرَبْتُ الْبَابَ - أَوْ قَالَ: لَمَّا سَمِعَ صَوْتِي -

here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its *isnad* is *saheeh*]

266. It was narrated that Usair bin Jabir said: When the people of Yemen came, 'Umar started asking people in the group, Is there anyone among you from *Qaran,* until he came to [the tribe of] *Qaran* and said: Who are you? They said: *Qaran.* Umar's reins - or Uwais's reins - fell and one of them picked them up and gave them to the other. 'Umar recognized him and said: What is your name? He said: I am Uwais. ['Umar] said: Do you have a mother? [Uwais] said: Yes. ['Umar] said: Did you have any whiteness [leprosy]? He said: Yes, but I prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a *dirham* near my navel, so that I would remember my Lord. 'Umar (ؓ) said to him: Pray for forgiveness for me. He said: Rather you should pray for forgiveness for me; you are the Companion of the Messenger of Allah (ﷺ). 'Umar (ؓ) said: I heard the Messenger of Allah (ﷺ) say: "The best of the *Tabi'een* will be a man called Uwais who has a mother, and he had some

قَالَ: مَا جَاءَ بِكَ هَذِهِ السَّاعَةَ؟ قُلْتُ: جِئْتُ لِأُبَشِّرَكَ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: قَدْ سَبَقَكَ أَبُو بَكْرٍ. قُلْتُ: إِنْ يَفْعَلْ فَإِنَّهُ سَبَّاقٌ بِالْخَيْرَاتِ، مَا اسْتَبَقْنَا خَيْرًا قَطُّ إِلَّا سَبَقَنَا إِلَيْهَا أَبُو بَكْرٍ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٢٦٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: لَمَّا أَقْبَلَ أَهْلُ الْيَمَنِ جَعَلَ عُمَرُ ؓ يَسْتَقْرِي الرِّفَاقَ، فَيَقُولُ: هَلْ فِيكُمْ أَحَدٌ مِنْ قَرَنٍ؟ حَتَّى أَتَى عَلَى قَرَنٍ، فَقَالَ: مَنْ أَنْتُمْ؟ قَالُوا: قَرَنٌ، فَوَقَعَ زِمَامُ عُمَرَ ؓ، أَوْ زِمَامُ أُوَيْسٍ، فَنَاوَلَهُ _ أَوْ نَاوَلَ _ أَحَدُهُمَا الْآخَرَ، فَعَرَفَهُ، فَقَالَ عُمَرُ: مَا اسْمُكَ؟ قَالَ: أَنَا أُوَيْسٌ. فَقَالَ: هَلْ لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ، قَالَ: فَهَلْ كَانَ بِكَ مِنَ الْبَيَاضِ شَيْءٌ؟ قَالَ: نَعَمْ، فَدَعَوْتُ اللَّهَ عَزَّ وَجَلَّ فَأَذْهَبَهُ عَنِّي إِلَّا مَوْضِعَ الدِّرْهَمِ مِنْ سُرَّتِي لِأَذْكُرَ بِهِ رَبِّي. قَالَ لَهُ عُمَرُ ؓ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحَقُّ أَنْ تَسْتَغْفِرَ لِي، أَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ، فَقَالَ عُمَرُ ؓ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ فَدَعَا اللَّهَ عَزَّ وَجَلَّ فَأَذْهَبَهُ عَنْهُ إِلَّا مَوْضِعَ (١/ ٣٩) الدِّرْهَمِ فِي سُرَّتِهِ» فَاسْتَغْفَرَ لَهُ، ثُمَّ دَخَلَ فِي غِمَارِ

النَّاسِ، فَلَمْ يَدْرِ أَيْنَ وَقَعَ، قَالَ: فَقَدِمَ الْكُوفَةَ قَالَ: وَكُنَّا نَجْتَمِعُ فِي حَلْقَةٍ، فَنَذْكُرُ اللَّهَ، وَكَانَ يَجْلِسُ مَعَنَا، فَكَانَ إِذَا ذَكَرَ هُوَ وَقَعَ حَدِيثُهُ مِنْ قُلُوبِنَا مَوْقِعًا لَا يَقَعُ حَدِيثُ غَيْرِهِ... فَذَكَرَ الْحَدِيثَ.

تخريج: إسناده صحيح، م: (٢٥٤٢).

whiteness, then he prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a *dirham* near his navel." So he prayed for forgiveness for him, then he disappeared in a group of people and no one knew where he ended up. Then he (Uwais) came to Koofah. We used to gather in a circle, remembering Allah, and he would sit with us, and when he spoke of Allah, his words would have an impact on us like that of no one else. And he quoted the *hadeeth*...

Comments: [Its *isnad* is *saheeh*, Muslim (2542)]

٢٦٧- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ ابْنُ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ، عَنِ الْقَرْثَعِ، عَنْ قَيْسٍ أَوِ ابْنِ قَيْسٍ ـ رَجُلٍ مِنْ جُعْفِيٍّ ـ عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ عَفَّانَ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

267. It was narrated from Qais or Ibn Qais, a man from Ju'fi, from 'Umar bin al-Khattab (ﷺ)... and he mentioned a *hadeeth* similar to that of 'Affan.

Comments: [Its *isnad* is *saheeh*]

٢٦٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ لَمَّا عَوَّلَتْ عَلَيْهِ حَفْصَةُ، فَقَالَ: يَا حَفْصَةُ، أَمَا سَمِعْتِ النَّبِيَّ ﷺ يَقُولُ: «الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ» قَالَ: وَعَوَّلَ صُهَيْبٌ، فَقَالَ عُمَرُ: يَا صُهَيْبُ، أَمَا عَلِمْتَ أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ.

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

268. It was narrated from Anas that 'Umar bin al-Khattab said, when Hafsah lamented for him: O Hafsah, did you not hear the Messenger of Allah (ﷺ) say: "The one who is lamented for will be tormented"? And Suhaib lamented for him, and 'Umar said: O Suhaib, do you not know that "the one who is lamented for will be tormented"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

269. It was narrated from Umm 'Amr the daughter of 'Abdullah that she heard 'Abdullah bin az-Zubair narrate that he heard 'Umar bin al-Khattab (ﷺ) delivering a *khutbah*. He ['Umar] said: The Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [A *saheeh hadeeth*]

٢٦٩- **حَدَّثَنَا** عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا يَزِيدُ الرِّشْكُ عَنْ مُعَاذَةَ، عَنْ أُمِّ عَمْرٍو ابْنَةِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُحَدِّثُ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَخْطُبُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يُكْسَاهُ فِي الْآخِرَةِ». [راجع: ١٢٣]

تخريج: حديث صحيح،أم عمرو ابنة عبدالله روى لها البخاري تعليقاً والنسائي.

270. It was narrated that Ibn 'Abbas said: Good men, among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah (ﷺ) said: "There is no prayer after two prayers: after *Fajr* until the sun has risen, and after *'Asr* until the sun has set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

٢٧٠- **حَدَّثَنَا** عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ ﷺ - وَقَالَ عَفَّانُ مَرَّةً: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ ﷺ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاتَيْنِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ». [راجع: ١١٠]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

271. Qatadah narrated a similar report from Abul-'Aliyah from Ibn 'Abbas: Good men testified...

Comments: [Its *isnad* is *saheeh*]

٢٧١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِ هَذَا: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ. [راجع: ١١٠]

تخريج: إسناده صحيح، وانظر ماقبله.

272. It was narrated from Tariq bin Shihab that the Jews said to 'Umar: You recite a verse which, if it had been revealed among us, we would have taken that day as a festival. 'Umar said: I know where it was revealed, on what

٢٧٢- **حَدَّثَنَا** عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ ﷺ: إِنَّكُمْ تَقْرَءُونَ آيَةً لَوْ أُنْزِلَتْ فِينَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا،

day it was revealed and where the Messenger of Allah (ﷺ) was when it was revealed. It was revealed on the day of 'Arafah, when the Messenger of Allah (ﷺ) was standing in 'Arafah. Sufyan said: I am not sure whether it was a Friday or not, i.e., "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion" [al-Ma'idah 5:3].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4606) and Muslim (3017)]

فَقَالَ: إِنِّي لَأَعْلَمُ حَيْثُ أُنْزِلَتْ، وَأَيَّ يَوْمٍ أُنْزِلَتْ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَتْ، أُنْزِلَتْ يَوْمَ عَرَفَةَ وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ ـ قَالَ سُفْيَانُ: وَأَشُكُّ يَوْمَ جُمُعَةٍ أَوْ لَا ـ يَعْنِي ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ (المائدة: ٣). [راجع: ١٨٨]

تخريج: إسناده صحيح، خ: (٤٦٠٦) م: (٣٠١٧).

273. It was narrated that Abu Moosa said: I came to the Messenger of Allah (ﷺ) when he was in al-Batha' and he said: "What did you enter *ihram* for?" I said: I have entered *ihram* for the same as the Prophet (ﷺ) did. He said: "Have you brought a sacrificial animal?" I said: No. He said: "Circumambulate the House and go between as-Safa and al-Marwah, then exit *ihram*." So I circumambulated the House and went between as-Safa and al-Marwah, then I went to a woman of my people and she combed my hair and washed my head. I used to give *fatwas* on that basis during the caliphate of Abu Bakr (ﷺ) and 'Umar. During one season when I was performing *Hajj*, a man came to me and said: You do not know the latest *fatwa* of Ameer al-Mu'mineen concerning the *Hajj*. I said: O people, if we gave a *fatwa*, Ameer al-Mu'mineen is coming to

٢٧٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «بِمَ أَهْلَلْتَ»؟ قُلْتُ: بِإِهْلَالٍ كَإِهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: «هَلْ سُقْتَ مِنْ هَدْيٍ»؟ قُلْتُ: لَا، قَالَ: «طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حِلَّ» فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَّطَتْنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ أُفْتِي النَّاسَ بِذَلِكَ بِإِمَارَةِ أَبِي بَكْرٍ ﷺ وَإِمَارَةِ عُمَرَ ﷺ فَإِنِّي لَقَائِمٌ فِي الْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ فَقُلْتُ: أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ فُتْيَا فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَبِهِ فَأْتَمُّوا، فَلَمَّا قَدِمَ قُلْتُ: مَا هَذَا الَّذِي قَدْ أَحْدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ تَعَالَى، فَإِنَّ اللَّهَ تَعَالَى

قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ (البقرة: ١٩٦) وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا ﷺ، فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

تخريج: إسناده صحيح، خ: (١٥٥٩) م: (١٢٢١).

you, so follow him in perfoming Hajj. When he came I said: What is this thing that you have introduced to the rituals [of *Hajj*]? He said: We see in the Book of Allah that Allah, may He be exalted, says: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and *'Umrah* (i.e. the pilgrimage to Makkah) for Allah" [al-Baqarah 2:196], and if we follow the *Sunnah* of our Prophet, he did not exit *ihram* until he offered the sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1559) and Muslim (1221)]

٢٧٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: رَأَيْتُ عُمَرَ ﷺ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ بِكَ حَفِيًّا. [انظر: ٣٨٢]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧١).

274. It was narrated that Suwaid bin Ghafalah said: I saw 'Umar kiss the [Black] Stone and say: I know that you are a stone and cannot cause harm or bring benefit, but I saw Abul-Qasim (ﷺ) show respect to you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1271)]

٢٧٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: قَالَ عُمَرُ ﷺ ـ قَالَ عَبْدُ الرَّزَّاقِ سَمِعْتُ عُمَرَ ﷺ ـ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تُشْرِقَ الشَّمْسُ عَلَى ثَبِيرٍ ـ قَالَ عَبْدُ الرَّزَّاقِ: وَكَانُوا يَقُولُونَ أَشْرِقْ ثَبِيرُ كَيْمَا نُغِيرُ ـ يَعْنِي فَخَالَفَهُمُ النَّبِيُّ ﷺ فَدَفَعَ (١/ ٤٠) قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ٨٤]

275. It was narrated that 'Amr bin Maimoon said: 'Umar (ﷺ) said [and 'Abdur-Razzaq said: I heard 'Umar (ﷺ)]: The *mushrikeen* used not to depart from Jam' until the sun had risen on (the mountain of) Thabeer ['Abdur-Razzaq said:], and they used to say, Shine, Thabeer, so that we may leave quickly. So the Prophet (ﷺ) differed from them and departed before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

تخريج: إسناده صحيح، خ: (١٦٨٤).

276. It was narrated that Ibn 'Abbas said: 'Umar (ﷺ) said: Allah, may He be exalted, sent Muhammad (ﷺ) and sent down the Book to him. Among that which was revealed to him was the verse of stoning. We recited it and understood it. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, and as a result an obligation that Allah revealed will be forsaken. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession.

٢٧٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ ﷺ: إِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا ﷺ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيمَا أُنْزِلَ عَلَيْهِ آيَةُ الرَّجْمِ، فَقَرَأْنَا بِهَا، وَعَقَلْنَاهَا وَوَعَيْنَاهَا، فَأَخْشَى أَنْ يَطُولَ بِالنَّاسِ عَهْدٌ، فَيَقُولُوا: إِنَّا لَا نَجِدُ آيَةَ الرَّجْمِ، فَتُتْرَكَ فَرِيضَةٌ أَنْزَلَهَا اللَّهُ، وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبَلُ أَوِ الِاعْتِرَافُ. [راجع: ١٥٤]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (ﷺ) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (ﷺ), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furqan in a manner other than you taught it to me. The Messenger of Allah (ﷺ) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah

٢٧٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي الصَّلَاةِ عَلَى غَيْرِ مَا أَقْرَؤُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا، فَأَخَذْتُ بِثَوْبِهِ، فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُهُ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا. فَقَالَ: «اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهَا مِنْهُ، فَقَالَ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ

(ﷺ) said: "Thus it was revealed." Then he said to me: "Recite it." So I recited it and he said: "Thus it was revealed. This Qur'an has been revealed in seven modes of recitation, so recite whatever is easy for you."

لِي: «اقْرَأْ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنْزِلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ». [راجع: ١٥٨]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2419) and Muslim (818)]

278. It was narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari heard 'Umar (ؓ) say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan... and he mentioned a similar *hadeeth*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ ؓ يَقُولُ: مَرَرْتُ بِهِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ... فَذَكَرَ مَعْنَاهُ. [راجع: ١٥٨]

تخريج: إسناده صحيح كسابقه.

279. It was narrated that 'Abdullah bin as-Sa'di said: 'Umar (ؓ) said to me: Haven't I been told that you do certain tasks for the state, then when you are given payment you do not accept it? He said: Yes. He said: Why do you do that? He said: I am well off and I have slaves and horses; I want my work to be a charity to the Muslims. He said: Do not do that, for I used to do what you are doing, and the Messenger of Allah (ﷺ) would give me payment, and I would say: Give it someone who is more in need of it than me. And he said: Whatever of this wealth comes to you when you are not hoping for it or asking for it, take

٢٧٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ قَالَ: قَالَ لِي عُمَرُ ؓ: أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعُمَالَةَ لَمْ تَقْبَلْهَا؟ قَالَ: نَعَمْ. قَالَ: فَمَا تُرِيدُ إِلَى ذَاكَ؟ قَالَ: أَنَا غَنِيٌّ، لِي أَعْبُدٌ وَلِي أَفْرَاسٌ، أُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ. قَالَ: لَا تَفْعَلْ، فَإِنِّي كُنْتُ أَفْعَلُ مِثْلَ الَّذِي تَفْعَلُ، كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ: «خُذْهُ، فَإِمَّا أَنْ تَمَوَّلَهُ، وَإِمَّا أَنْ تَصَدَّقَ بِهِ، وَمَا آتَاكَ اللَّهُ مِنْ هَذَا الْمَالِ،

it, otherwise do not hanker after it."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7163) and Muslim (1045)]

وَأَنْتَ غَيْرُ مُشْرِفٍ لَهُ وَلَا سَائِلِهِ فَخُذْهُ، وَمَالَا، فَلَا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٠٠]

تخريج: إسناده صحيح، خ: (٧١٦٣) م: (١٠٤٥).

280. It was narrated that as-Sa'ib bin Yazeed said: 'Umar met 'Abdullah bin as-Sa'di... and he mentioned a similar report, but he said: "Give it in charity," and he said: "Do not hanker after it."

Comments: [Its *isnad* is *saheeh]*

٢٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَقِيَ عُمَرُ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «تَصَدَّقْ بِهِ، وَلَا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٠٠]

تخريج: إسناده صحيح كسابقه.

281. It was narrated that 'Umar bin al-Khattab (ﷺ) said: I gave a horse for the sake of Allah, but its owner neglected it. I thought that he would sell it for a cheap price, but I said to myself, not until I ask the Messenger of Allah (ﷺ) about that. He said: "Do not buy it even if he gives it to you for a *dirham,* for the one who takes back his charity is like the dog that goes back to its vomit."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1490) and Muslim (1620)]

٢٨١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ صَاحِبُهُ، فَأَرَدْتُ أَنْ أَبْتَاعَهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَقُلْتُ: حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «لَا تَبْتَعْهُ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الَّذِي يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». [راجع: ١٦٦]

تخريج: إسناده صحيح، خ: (١٤٩٠) م: (١٦٢٠)

282. It was narrated that Abu 'Ubaid, the freed slave of Ibn Azhar, said: I attended *Eid* with 'Umar bin al-Khattab (ﷺ). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (ﷺ) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.

٢٨٢- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَجَاءَ فَصَلَّى، ثُمَّ انْصَرَفَ، فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. [راجع: ١٦٣]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1990) and Muslim (1137)]

تخريج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧)

283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

٢٨٣- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى ابْنِ أَبِي إِسْحَاقَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ عُمَرُ رَجُلًا غَيُورًا، فَكَانَ إِذَا خَرَجَ إِلَى الصَّلَاةِ اتَّبَعَتْهُ عَاتِكَةُ ابْنَةُ زَيْدٍ، فَكَانَ يَكْرَهُ خُرُوجَهَا، وَيَكْرَهُ مَنْعَهَا، وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اسْتَأْذَنَتْكُمْ نِسَاؤُكُمْ إِلَى الصَّلَاةِ فَلَا تَمْنَعُوهُنَّ».

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، سالم بن عبدالله ابن عمر لم يدرك جده، و في الباب عن ابن عمر عندالبخاري: (٨٦٥) ومسلم: (٤٤٢).

284. It was narrated that 'Umar said: Were it not for the coming generations of the Muslims, I would not have conquered any town but I would have divided it as the Messenger of Allah (ﷺ) divided Khaibar.

٢٨٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ. [راجع: ٢١٣]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2334)]

تخريج: إسناده صحيح، خ: (٢٣٣٤).

285. It was narrated that Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive, do not make women's dowries expensive, for had this been a sign of honour in this world or piety before Allah, the first one of you to do it would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not give any of his wives, and none of his daughters were given, any more than twelve *Ooqiyyahs* [as a

٢٨٥- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: نُبِّئْتُ عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ: أَلَا لَا تُغْلُوا صُدُقَ (١/ ٤١) النِّسَاءِ، أَلَا لَا تُغْلُوا صُدُقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَقْوَى عِنْدَ اللَّهِ، كَانَ أَوْلَاكُمْ بِهَا النَّبِيُّ ﷺ، مَا أَصْدَقَ رَسُولُ اللَّهِ ﷺ امْرَأَةً مِنْ نِسَائِهِ، وَلَا أُصْدِقَتِ امْرَأَةٌ مِنْ

dowry]. And a man will go to great trouble in order to offer a high dowry to his wife. - On one occasion he said: A man would pay his wife a high dowry until he feels resentment towards her and says: You cost me everything I own, even the string to tie a waterskin and hang it up. He [the narrator] said: I was a young Arab boy with a non-Arab mother, and I did not know what a "string" was. ['Umar] said: And another thing, you say of one who is killed in your campaigns and dies that So and so was killed as a martyr, and So and so died as a martyr. But perhaps he loaded the back of his mount with gold and silver for the purpose of trading. So do not say that; rather say what the Prophet [or what Muhammad] (ﷺ) said: "Whoever is killed or dies for the sake of Allah will be in Paradise."

بَنَاتِهِ أَكْثَرَ مِنْ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً، وَإِنَّ الرَّجُلَ لَيُبْتَلَى بِصَدُقَةِ امْرَأَتِهِ - وَقَالَ مَرَّةً: وَإِنَّ الرَّجُلَ لَيُغْلِي بِصَدُقَةِ امْرَأَتِهِ - حَتَّى تَكُونَ لَهَا عَدَاوَةٌ فِي نَفْسِهِ، وَحَتَّى يَقُولَ: كُلِّفْتُ إِلَيْكِ عَلَقَ الْقِرْبَةِ. قَالَ: وَكُنْتُ غُلَامًا عَرَبِيًّا مُوَلَّدًا لَمْ أَدْرِ مَا عَلَقُ الْقِرْبَةِ. قَالَ: وَأُخْرَى تَقُولُونَهَا لِمَنْ قُتِلَ فِي مَغَازِيكُمْ وَمَاتَ: قُتِلَ فُلَانٌ شَهِيدًا، أَوْمَاتَ فُلَانٌ شَهِيدًا، وَلَعَلَّهُ أَنْ يَكُونَ قَدْ أَوْقَرَ عَجُزَ دَابَّتِهِ أَوْ دَفَّ رَاحِلَتِهِ ذَهَبًا، أَوْ وَرِقًا يَلْتَمِسُ التِّجَارَةَ، لَا تَقُولُوا ذَاكُمْ، وَلَكِنْ قُولُوا كَمَا قَالَ النَّبِيُّ أَوْ كَمَا قَالَ مُحَمَّدٌ ﷺ: «مَنْ قُتِلَ أَوْ مَاتَ فِي سَبِيلِ اللَّهِ، فَهُوَ فِي الْجَنَّةِ». [انظر: ٢٨٧، ٣٤٠]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، ظاهر إسناده الانقطاع بين محمد بن سيرين وبين أبي العجفاء لكن قد وصل الإسناد بتصريح ابن سيرين بالسماع من أبي العجفاء عند المؤلف برقم: (٣٤٠).

286. It was narrated that Abu Firas said: 'Umar bin al-Khattab (ﷺ) gave a speech and said: O people, we used to know you when the Prophet (ﷺ) was among us and revelation was coming down to him; Allah would tell us about you. But now the Prophet (ﷺ) has passed away and revelation has ceased, and now the way to judge you is this: whoever among you shows us good conduct, we will think well of him and love him; whoever among you shows us bad conduct, we will think badly of him and hate him

٢٨٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا الْجُرَيْرِيُّ سَعِيدٌ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي فِرَاسٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ ﷺ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَلَا إِنَّا إِنَّمَا كُنَّا نَعْرِفُكُمْ إِذْ بَيْنَ ظَهْرَانِينَا النَّبِيُّ ﷺ، وَإِذْ يَنْزِلُ الْوَحْيُ، وَإِذْ يُنَبِّئُنَا اللَّهُ مِنْ أَخْبَارِكُمْ، أَلَا وَإِنَّ النَّبِيَّ ﷺ قَدِ انْطَلَقَ، وَقَدِ انْقَطَعَ الْوَحْيُ، وَإِنَّمَا نَعْرِفُكُمْ بِمَا نَقُولُ لَكُمْ، مَنْ أَظْهَرَ مِنْكُمْ خَيْرًا ظَنَنَّا بِهِ خَيْرًا وَأَحْبَبْنَاهُ عَلَيْهِ، وَمَنْ أَظْهَرَ لَنَا شَرًّا ظَنَنَّا بِهِ شَرًّا وَأَبْغَضْنَاهُ عَلَيْهِ، سَرَائِرُكُمْ بَيْنَكُمْ وَبَيْنَ

for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and *Sunnah*; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah (ﷺ) do that with regard to himself. But do not strike the Muslims and thus humiliate them, and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

رَبِّكُمْ، أَلَا إِنَّهُ قَدْ أَتَى عَلَيَّ حِينٌ وَأَنَا أَحْسِبُ أَنَّ مَنْ قَرَأَ الْقُرْآنَ يُرِيدُ اللَّهَ وَمَا عِنْدَهُ، فَقَدْ خُيِّلَ إِلَيَّ بِأَخَرَةٍ أَلَا إِنَّ رِجَالًا قَدْ قَرَءُوهُ يُرِيدُونَ بِهِ مَا عِنْدَ النَّاسِ، فَأَرِيدُوا اللَّهَ بِقِرَاءَتِكُمْ، وَأَرِيدُوهُ بِأَعْمَالِكُمْ. أَلَا إِنِّي وَاللَّهِ مَا أُرْسِلُ عُمَّالِي إِلَيْكُمْ لِيَضْرِبُوا أَبْشَارَكُمْ، وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، وَلَكِنْ أُرْسِلُهُمْ إِلَيْكُمْ لِيُعَلِّمُوكُمْ دِينَكُمْ وَسُنَّتَكُمْ، فَمَنْ فُعِلَ بِهِ شَيْءٌ سِوَى ذَلِكَ فَلْيَرْفَعْهُ إِلَيَّ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِذًا لَأُقِصَّنَّهُ مِنْهُ. فَوَثَبَ عَمْرُو بْنُ الْعَاصِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوَرَأَيْتَ إِنْ كَانَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَعِيَّةٍ، فَأَدَّبَ بَعْضَ رَعِيَّتِهِ، أَئِنَّكَ لَمُقْتَصُّهُ مِنْهُ، قَالَ: إِي وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ، إِذَنْ لَأُقِصَّنَّهُ مِنْهُ، أَنَّى لَا أُقِصُّهُ مِنْهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقِصُّ مِنْ نَفْسِهِ؟. أَلَا لَا تَضْرِبُوا الْمُسْلِمِينَ فَتُذِلُّوهُمْ، وَلَا تُجَمِّرُوهُمْ فَتَفْتِنُوهُمْ، وَلَا تَمْنَعُوهُمْ حُقُوقَهُمْ فَتُكَفِّرُوهُمْ، وَلَا تُنْزِلُوهُمُ الْغِيَاضَ فَتُضَيِّعُوهُمْ.

تخريج: إسناده ضعيف لجهالة أبي فراس وهو النهدي، والشطر الأول من الحديث في البخاري: (٢٦٤١) مختصراً.

Comments: [Its *isnad* is *da'eef* because Abu Firas is unknown]

287. It was narrated that 'Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive,... and he mentioned the same *hadeeth*.

Comments: [A *saheeh hadeeth*. It is a repeat of no. 285]

٢٨٧- حَدَّثَنَا إِسْمَاعِيلُ مَرَّةً أُخْرَى: أَخْبَرَنَا سَلَمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: نُبِّئْتُ عَنْ أَبِي الْعَجْفَاءِ قَالَ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ: أَلَا لَا تُغْلُوا صُدُقَ النِّسَاءِ .. فَذَكَرَ الْحَدِيثَ. [راجع: ٢٨٥] قَالَ إِسْمَاعِيلُ: وَذَكَرَ أَيُّوبُ وَهِشَامٌ وَابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَبِي الْعَجْفَاءِ، عَنْ عُمَرَ ﷺ نَحْوًا مِنْ حَدِيثِ سَلَمَةَ، إِلَّا أَنَّهُمْ قَالُوا: لَمْ يَقُلْ مُحَمَّدٌ: نُبِّئْتُ عَنْ أَبِي الْعَجْفَاءِ.

تخريج: حديث صحيح، وهو مكرر: (٢٨٥).

288. It was narrated that 'Abdullah bin Abi Mulaikah said: I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Aban bint 'Uthman bin 'Affan. 'Amr bin 'Uthman was also present. Ibn 'Abbas came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said: I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of the crying of his family." He said: And 'Abdullah understood it as general in meaning. Ibn 'Abbas said: We were with Ameer al-Mu'mineen 'Umar until we came to some arid land, where we found a man who had halted in the shade of a tree. He said to me: Go and find out for me who that man is. I went and found that it was Suhaib. I came back to

٢٨٨- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ عِنْدَ عَبْدِاللَّهِ بْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانَ ابْنَةِ عُثْمَانَ بْنِ عَفَّانَ، وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدُهُ، قَالَ: فَأُرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي وَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ» فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً، قَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ ﷺ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ، فَقَالَ لِي: انْطَلِقْ فَاعْلَمْ مَنْ ذَاكَ. فَانْطَلَقْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ مَنْ ذَاكَ، وَإِنَّهُ صُهَيْبٌ. فَقَالَ: مُرُوهُ فَلْيَلْحَقْ بِنَا. فَقُلْتُ:

him and said: You told me to find out for you who that man is; it is Suhaib. He said: Tell him to join us. I said: He has his family with him. He said: Even if he has his family with him [and perhaps Ayyoob said on one occasion: Tell him to join us]. When we came to Madinah, it was not long before Ameer al-Mu'mineen ['Umar] was attacked. Suhaib came, saying: O my brother, O my friend! 'Umar said: Do you not know, or have you not heard, that the Messenger of Allah (ﷺ) said: "The deceased is tormented because of some of his family's crying." 'Abdullah understood it as general in meaning, but 'Umar said: some of [their] weeping. I went to 'A'ishah, and I told her what Ibn 'Umar had said. She said: No, by Allah, the Messenger of Allah (ﷺ) did not say, "The deceased is tormented because of the weeping of anyone." Rather he said: "Allah increases the torment of the *kafir* because of his family's weeping, and that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep; 'And no bearer of burdens shall bear another's burden' [Al-An'am 6:164]." Ayyoob said: Ibn Abu Mulaikah said: al-Qasim bin Muhammad told me: When 'A'ishah heard what 'Umar and Ibn 'Umar had said, she said: You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.

إِنَّ مَعَهُ أَهْلَهُ. قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ ـ وَرُبَّمَا قَالَ أَيُّوبُ: مُرْهُ فَلْيَلْحَقْ بِنَا ـ فَلَمَّا بَلَغْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيبَ، فَجَاءَ صُهَيْبٌ فَقَالَ: وَا أَخَاهُ، وَا صَاحِبَاهُ. فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ أَوَلَمْ تَسْمَعْ - أَوْ قَالَ أَوَ لَمْ تَعْلَمْ، أَوَ لَمْ تَسْمَعْ ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ»؟ فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: «بِبَعْضِ بُكَاءٍ». فَأَتَيْتُ عَائِشَةَ فَذَكَرْتُ لَهَا قَوْلَ عُمَرَ، فَقَالَتْ: لَا وَاللَّهِ، مَا قَالَهُ رَسُولُ اللَّهِ ﷺ، أَنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ (١/ ٤٢) أَحَدٍ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْكَافِرَ لَيَزِيدُهُ اللَّهُ عَزَّ وَجَلَّ بِبُكَاءِ أَهْلِهِ عَذَابًا» وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَى، ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ (الأنعام: ١٦٤). قَالَ أَيُّوبُ: وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ قَالَ: لَمَّا بَلَغَ عَائِشَةَ قَوْلُ عُمَرَ وَابْنِ عُمَرَ قَالَتْ: إِنَّكُمْ لَتُحَدِّثُونِي عَنْ غَيْرِ كَاذِبَيْنِ وَلَا مُكَذَّبَيْنِ، وَلَكِنَّ السَّمْعَ يُخْطِئُ.

[انظر: ٢٩٠]

تخريج: إسناده صحيح، خ: (١٢٨٧ ومابعدها) م: (٩٢٨، ٩٢٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1287) and Muslim (927,928)]

289. 'Abdullah bin Abi Mulaikah narrated... and he mentioned a *hadeeth* similar to that of Ayyoob, except that he said: Ibn 'Umar said to 'Amr bin 'Uthman, when he was facing him: Why don't you tell them not to weep? For the Messenger of Allah (ﷺ) said: "The deceased is tormented because of his family's weeping for him."

Comments: [Its *isnad* is *saheeh*]

٢٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ... فَذَكَرَ مَعْنَى حَدِيثِ أَيُّوبَ إِلَّا أَنَّهُ قَالَ: فَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا لِعَمْرِو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». [انظر: ٢٩٠]

تخريج: إسناده صحيح كسابقه.

290. 'Abdullah bin Abi Mulaikah said: A daughter of 'Uthman bin 'Affan died in Makkah and Ibn 'Umar and Ibn 'Abbas attended her funeral. I was sitting between them and Ibn 'Umar said to 'Amr bin 'Uthman, who was facing him: Why don't you tell them not to weep? For I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of his family's weeping for him." And he mentioned a *hadeeth* similar to that of Isma'eel from Ayyoob from Ibn Abu Mulaikah.

Comments: [Its *isnad* is *saheeh*]

٢٩٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ قَالَ: تُوُفِّيَتِ ابْنَةٌ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ، فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا، فَقَالَ ابْنُ عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ.

تخريج: إسناده صحيح كسابقه.

291. It was narrated that Ibn 'Abbas said: 'Umar (ﷺ) said: I was marching with a group of people on a campaign with the Messenger of Allah, and I swore, saying: No, by my father. A man behind me called out: "Do not swear by your fathers." I turned around and saw it was the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٩١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ ﷺ: كُنْتُ فِي رَكْبٍ أَسِيرُ فِي غَزَاةٍ مَعَ رَسُولِ اللَّهِ ﷺ فَحَلَفْتُ، فَقُلْتُ: لَا وَأَبِي، فَهَتَفَ بِي رَجُلٌ مِنْ خَلْفِي: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَالْتَفَتُّ، فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. [راجع: ١١٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب. خ: (٦٦٤٧) م: (١٦٤٦).

292. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar would swear an oath three times, saying: By Allah, no one has more right to this wealth than anyone else, I have no more right to it than anyone else; there is no Muslim who does not have a share in this wealth, except a slave, but it is to be divided according to our categories in the light of the Book of Allah and our closeness to the Messenger of Allah (ﷺ). Thus it is to be given on the basis of a man's efforts for the sake of Islam, his seniority in Islam, his support for Islam, and his need. By Allah, if I live, a shepherd in the mountains of San'a' will get his share of that wealth when he is tending his flock.

Comments: [Its *isnad* is *da'eef*]

٢٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدٍ الصَّاغَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدَثَانِ قَالَ: كَانَ عُمَرُ يَحْلِفُ عَلَى أَيْمَانٍ ثَلَاثٍ، يَقُولُ: وَاللَّهِ مَا أَحَدٌ أَحَقُّ بِهَذَا الْمَالِ مِنْ أَحَدٍ، وَمَا أَنَا بِأَحَقَّ بِهِ مِنْ أَحَدٍ، وَاللَّهِ مَا مِنَ الْمُسْلِمِينَ أَحَدٌ إِلَّا وَلَهُ فِي هَذَا الْمَالِ نَصِيبٌ إِلَّا عَبْدًا مَمْلُوكًا، وَلَكِنَّا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللَّهِ، وَقَسْمِنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَالرَّجُلُ وَبَلَاؤُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَقِدَمُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَغَنَاؤُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَحَاجَتُهُ، وَوَاللَّهِ لَئِنْ بَقِيتُ لَهُمْ، لَيَأْتِيَنَّ الرَّاعِيَ بِجَبَلِ صَنْعَاءَ حَظُّهُ مِنْ هَذَا الْمَالِ وَهُوَ يَرْعَى مَكَانَهُ.

تخريج: إسناده ضعيف لعنعنة محمد بن إسحاق.

293. Abul-Mukhariq Zuhair bin Salim narrated that 'Umair bin Sa'd al-Ansari was appointed by 'Umar as governor of Hims... and he mentioned the *hadeeth*. 'Umar said to Ka'b: I am going to ask you about something, so do not hide it from me. [Ka'b] said: By Allah I will not hide anything I know. 'Umar said: What do you fear most for the *ummah* of Muhammad (ﷺ)? He said: Misleading leaders. 'Umar said: The Messenger of Allah (ﷺ) told me about that in private and informed me of it.

Comments: [Its *isnad* is *da'eef*]

٢٩٣- حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنِي أَبُو الْمُخَارِقِ زُهَيْرُ بْنُ سَالِمٍ: أَنَّ عُمَيْرَ بْنَ سَعْدٍ الْأَنْصَارِيَّ كَانَ وَلَّاهُ عُمَرُ حِمْصَ... فَذَكَرَ الْحَدِيثَ. قَالَ عُمَرُ يَعْنِي لِكَعْبٍ: إِنِّي أَسْأَلُكَ عَنْ أَمْرٍ فَلَا تَكْتُمْنِي. قَالَ: وَاللَّهِ لَا أَكْتُمُكَ شَيْئًا أَعْلَمُهُ. قَالَ: مَا أَخْوَفُ شَيْءٍ تَخَوَّفُهُ عَلَى أُمَّةِ مُحَمَّدٍ ﷺ؟ قَالَ: أَئِمَّةً مُضِلِّينَ. قَالَ عُمَرُ: صَدَقْتَ، قَدْ أَسَرَّ ذَلِكَ إِلَيَّ وَأَعْلَمَنِيهِ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف زهير بن سالم ولم يسمع من عمر.

294. Salim said: I heard 'Abdullah bin 'Umar say: 'Umar said: Send me a doctor to examine this wound of mine. So they sent for an Arab doctor who gave 'Umar *nabeedh*, and the *nabeedh* was mixed with blood when it came out of the stab wound that was beneath his navel. I [Ibn 'Umar] called another doctor from among the *Ansar*, from the tribe of Banu Mu'awiyah. He gave him milk to drink and it came out of the wound solid and white. The doctor said to him: O Ameer al-Mu'mineen, give your final instructions. 'Umar said: The man from Banu Mu'awiyah has spoken the truth. If you had said anything else I would not have believed you. The people wept for him when they heard that, but he said: Do not weep for us; whoever wants to weep, let him leave. Did you not hear what the Messenger of Allah (ﷺ) said? He said: "The deceased is tormented by his family's weeping for him." Because of that, 'Abdullah did not approve of any weeping if one of his sons or anyone else died.

٢٩٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: فَقَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ ﷺ يَقُولُ: قَالَ عُمَرُ ﷺ: أَرْسِلُوا إِلَيَّ طَبِيبًا يَنْظُرُ إِلَى جُرْحِي هَذَا. قَالَ: فَأَرْسَلُوا إِلَى طَبِيبٍ مِنَ الْعَرَبِ، فَسَقَى عُمَرَ ﷺ نَبِيذًا، فَشُبِّهَ النَّبِيذُ بِالدَّمِ حِينَ خَرَجَ مِنَ الطَّعْنَةِ الَّتِي تَحْتَ السُّرَّةِ، قَالَ: فَدَعَوْتُ طَبِيبًا آخَرَ مِنَ الْأَنْصَارِ مِنْ بَنِي مُعَاوِيَةَ، فَسَقَاهُ لَبَنًا، فَخَرَجَ اللَّبَنُ مِنَ الطَّعْنَةِ صَلْدًا أَبْيَضَ، فَقَالَ لَهُ الطَّبِيبُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اعْهَدْ. فَقَالَ عُمَرُ: صَدَقَنِي أَخُو بَنِي مُعَاوِيَةَ، وَلَوْ قُلْتَ غَيْرَ ذَلِكَ كَذَّبْتُكَ. قَالَ: فَبَكَى عَلَيْهِ الْقَوْمُ حِينَ سَمِعُوا ذَلِكَ، فَقَالَ: لَا تَبْكُوا عَلَيْنَا، مَنْ كَانَ بَاكِيًا فَلْيَخْرُجْ، أَلَمْ تَسْمَعُوا مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «يُعَذَّبُ الْمَيِّتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَمِنْ أَجْلِ ذَلِكَ كَانَ عَبْدُ اللَّهِ لَا يُقِرُّ أَنْ يُبْكَى عِنْدَهُ عَلَى هَالِكٍ مِنْ وَلَدِهِ وَلَا غَيْرِهِمْ. [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

295. It was narrated that 'Amr bin Maimoon said: I heard 'Umar bin al-Khattab say: The people of *Jahiliyyah* used not to move on from Jam' until they saw the sun shining on (the mountain of) Thabeer, and they would say: Shine Thabeer, then we will move on swiftly. So the Messenger of Allah (ﷺ) moved on before the sun rose.

٢٩٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى يَرَوُا الشَّمْسَ عَلَى ثَبِيرٍ وَكَانُوا يَقُولُونَ: أَشْرِقْ ثَبِيرُ كَيْمَا نُغِيرُ، فَأَفَاضَ رَسُولُ اللَّهِ ﷺ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

296. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a manner different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck. I said to him: Who taught you this soorah that you are reciting? He said: The Messenger of Allah (ﷺ) taught it to me. I said to him: You are lying by Allah! He taught me this soorah that you recited. I brought him to the Messenger of Allah (ﷺ) and said, 'O Messenger of Allah, I heard this man reciting Sooratal-Furqan in a way different to the way you taught it to me, and you taught me Sooratal-Furqan. The Prophet (ﷺ) said: Let him go, O 'Umar! Recite it, O Hisham. So he recited it to him as I had heard him recite it. The Messenger of Allah (ﷺ) said, "Thus it was revealed." Then he said to me, "Recite it," so I recited it and he said, "Thus it was revealed." Then the Messenger of Allah ﷺ said: "This Qur'an has been revealed in

تخريج: إسناده صحيح، خ: (١٦٨٤).

٢٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ (١/ ٤٣) عَبْدٍ الْقَارِيِّ أَنَّهُمَا سَمِعَا عُمَرَ ﷺ يَقُولُ: مَرَرْتُ بِهِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعْتُ قِرَاءَتَهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ. فَكِدْتُ أَنْ أُسَاوِرَهُ فِي الصَّلَاةِ، فَنَظَرْتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ، لَبَّبْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي تَقْرَؤُهَا؟ قَالَ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ. قَالَ: قُلْتُ لَهُ: كَذَبْتَ، فَوَاللَّهِ إِنَّ النَّبِيَّ ﷺ لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي تَقْرَؤُهَا. قَالَ: فَانْطَلَقْتُ أَقُودُهُ إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ! فَقَالَ النَّبِيُّ ﷺ: «أَرْسِلْهُ يَا عُمَرُ، اقْرَأْ يَا هِشَامُ» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ، فَقَالَ النَّبِيُّ ﷺ: «هَكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «اقْرَأْ يَا عُمَرُ» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا مِنْهُ مَا تَيَسَّرَ». [راجع: ١٥٨]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

seven different ways, so recite it in the way that is easiest for you.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2419) and Muslim (818)]

297. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the *tasleem*, and when he had said the *tasleem*,... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٩٧- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ عَنْ حَدِيثِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ النَّبِيِّ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَنَظَرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ .. فَذَكَرَ مَعْنَاهُ. [راجع: ١٥٨]

تخريج: إسناده صحيح كسابقه.

298. It was narrated that Ibn 'Abbas said: 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever among you is seeking *Lailatul-Qadr*, let him seek it in the odd-numbered nights of the last ten days [of Ramadan]."

Comments: [Its *isnad* is *qawi*]

٢٩٨- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيْلَةَ الْقَدْرِ، فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ وِتْرًا». [راجع: ٨٥]

تخريج: إسناده قوي.

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don't you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (ﷺ).

٢٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ﷺ قِيلَ لَهُ: أَلَا تَسْتَخْلِفُ؟ فَقَالَ: إِنْ أَتْرُكْ، فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي: رَسُولُ اللَّهِ ﷺ، وَإِنْ أَسْتَخْلِفْ، فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي: أَبُو بَكْرٍ ﷺ. [انظر: ٣٣٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7218) and Muslim (1823)]

تخريج: إسناده صحيح، خ: (٧٢١٨) م: (١٨٢٣).

300. 'Alqamah bin Waqqas al-Laithi said that he heard 'Umar bin al-Khattab (ﷺ) addressing the people, and he said: I heard the Messenger of Allah (ﷺ) say: "Action is but by intention and each person will have but that which he intended. So whoever migrated for the sake of Allah and His Messenger, then his migration was for the sake of Allah and His Messenger; whoever migrated for some worldly purpose or for the sake of a woman whom he could marry, his migration was for the purpose for which he migrated."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1) and Muslim (1907)]

٣٠٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَلْقَمَةَ ابْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ، وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْعَمَلُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [راجع: ١٦٨]

تخريج: إسناده صحيح، خ: (١) م: (١٩٠٧).

301. It was narrated from 'Umar bin al-Khattab (ﷺ) that he said: Wear *izars* and *rida*'s and wear shoes, but take off boots and pants; throw away the stirrups and jump onto your mounts. You should wear rough clothes and practise archery, and keep away from luxury and the dress of the non-Arabs. Beware of silk, for the Messenger of Allah (ﷺ) forbade it and said: "Do not wear silk except this much" - and the Messenger of Allah (ﷺ) gestured with two fingers.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5829) and Muslim (2069)]

٣٠١- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ أَنَّهُ قَالَ: اتَّزِرُوا وَارْتَدُوا، وَانْتَعِلُوا وَأَلْقُوا الْخِفَافَ وَالسَّرَاوِيلَاتِ، وَأَلْقُوا الرُّكُبَ وَانْزُوا نَزْوًا، وَعَلَيْكُمْ بِالْمَعَدِّيَّةِ، وَارْمُوا الْأَغْرَاضَ، وَذَرُوا التَّنَعُّمَ وَزِيَّ الْعَجَمِ، وَإِيَّاكُمْ وَالْحَرِيرَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْهُ وَقَالَ: «لَا تَلْبَسُوا مِنَ الْحَرِيرِ إِلَّا مَا كَانَ هَكَذَا» وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِإِصْبَعَيْهِ. [راجع: ٩٢]

تخريج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩).

302. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab (ﷺ) said: Beware of

٣٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ قَالَ: إِيَّاكُمْ

overlooking the verse of stoning and (do not let) anyone say: 'We do not find two *hadd* punishments in the Book of Allah, for I saw the Messenger of Allah (ﷺ) stone [adulterers] and we stoned [them] after he was gone.

Comments: [*Saheeh*, al-Bukhari (2462) and Muslim (1691)]

أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ، وَأَنْ يَقُولَ قَائِلٌ: لَا نَجِدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَجَمَ، وَرَجَمْنَا بَعْدَه. [راجع: ٢٤٩]

تخريج: صحيح، سعيد بن المسيب لم يسمع من عمر، خ: (٢٤٦٢)، م: (١٦٩١).

303. Al-'Awwam narrated: an old man who was guarding the coast told me: I met Abu Salih, the freed slave of 'Umar bin al-Khattab (ﷺ) and he said: 'Umar bin al-Khattab (ﷺ) told us that the Messenger of Allah (ﷺ) said: "There is no night in which the sea does not approach the land three times and ask Allah for permission to flood it, but Allah, may He be glorified and exalted, restrains it."

Comments: [Its *isnad* is *da'eef*]

٣٠٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي شَيْخٌ كَانَ مُرَابِطًا بِالسَّاحِلِ، قَالَ: لَقِيتُ أَبَا صَالِحٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ مِنْ لَيْلَةٍ إِلَّا وَالْبَحْرُ يُشْرِفُ فِيهَا ثَلَاثَ مَرَّاتٍ عَلَى الْأَرْضِ، يَسْتَأْذِنُ اللَّهَ فِي أَنْ يَنْفَضِخَ عَلَيْهِمْ، فَيَكُفُّهُ اللَّهُ عَزَّ وَجَلَّ».

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه العوام بن حوشب، وأبو صالح مجهول أيضا.

304. It was narrated that Anas bin Seereen said: I asked Ibn 'Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told 'Umar about that, and he told the Prophet (ﷺ), who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: So I took her back, then I divorced her when she was pure. I said: Was that divorce that you gave her when she was menstruating counted as such?" He said: Why wouldn't I count it? It must be counted even if I failed and acted foolishly.

٣٠٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ أَنَسِ بْنِ سِيرِينَ، (١/ ٤٤) قَالَ: قُلْتُ لِابْنِ عُمَرَ ﷺ: حَدِّثْنِي عَنْ طَلَاقِكَ امْرَأَتَكَ، قَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِعُمَرَ بْنِ الْخَطَّابِ ﷺ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا، فَإِذَا طَهُرَتْ، فَلْيُطَلِّقْهَا فِي طُهْرِهَا» قَالَ: قُلْتُ لَهُ: هَلِ اعْتَدَدْتَ بِالَّتِي طَلَّقْتَهَا وَهِيَ حَائِضٌ؟ قَالَ: فَمَا لِي لَا أَعْتَدُّ بِهَا وَإِنْ كُنْتُ قَدْ عَجَزْتُ وَاسْتَحْمَقْتُ. [انظر: ٥٢٦٨]

تخريج: إسناده صحيح، خ: (٥٢٥٢) م: (١٤٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5252) and Muslim (1471)]

305. It was narrated that Abul-'Ala' ash-Shami said: Abu Umamah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my *'awrah* and with which I may beautify myself in my life. Then he said: I heard 'Umar bin al-Khattab (ﷺ) say: The Messenger of Allah (ﷺ) said: "Whoever gets a new garment, and puts it on and says, when it reaches his collarbone, 'Praise be to Allah Who has clothed me with that which conceals my *'awrah* and with which I may beautify myself in my life,' then takes the garment that is worn out - or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death, in life and in death."

٣٠٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَصْبَغُ عَنْ أَبِي الْعَلَاءِ الشَّامِيِّ قَالَ: لَبِسَ أَبُو أُمَامَةَ ثَوْبًا جَدِيدًا، فَلَمَّا بَلَغَ تَرْقُوَتَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنِ اسْتَجَدَّ ثَوْبًا فَلَبِسَهُ، فَقَالَ حِينَ يَبْلُغُ تَرْقُوَتَهُ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ _ أَوْ قَالَ: أَلْقَى _ فَتَصَدَّقَ بِهِ، كَانَ فِي ذِمَّةِ اللَّهِ وَفِي جِوَارِ اللَّهِ، وَفِي كَنَفِ اللَّهِ حَيًّا وَمَيِّتًا، حَيًّا وَمَيِّتًا، حَيًّا وَمَيِّتًا».

تخريج: إسناده ضعيف لجهالة أبي العلاء الشامي.

Comments: [Its *isnad* is *da'eef*, because Abul-'Ala' Ash-Shami is unknown]

306. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab (ﷺ) said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, if one of us wants to sleep before doing *ghusl* when he is *junub*, what should he do? He said: "Let him do *wudoo'* as for prayer, then sleep."

Comments: [Its *isnad* is *hasan*]

٣٠٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَحَدُنَا إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ، كَيْفَ يَصْنَعُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: «يَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ يَنَامُ».

[راجع: ٩٤]

تخريج: إسناده حسن.

307. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with al-Bara' bin 'Azib and 'Umar bin al-Khattab (ﷺ) in al-Baqee', looking for the new moon, when a rider came and was met by 'Umar (ﷺ), who said: Where have you come from? He said: From the Bedouins. He said: Have you sighted the moon? He said: Yes. 'Umar said: *Allah Akbar*! Verily one man's (testimony) is enough for the Muslims. Then 'Umar got up and did *wudoo'*, and he wiped over his leather slippers, then he prayed *Maghrib*. Then he said: This is what I saw the Messenger of Allah (ﷺ) do. Abun-Nadr said: He was wearing a *jubbah* with tight sleeves, and he brought his arm out from beneath it and wiped over his leather slippers.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abdul-A'la Ath-Tha'labi]

٣٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا وَرْقَاءُ، وَأَبُو النَّضْرِ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ الْبَرَاءِ بْنِ عَازِبٍ وَعُمَرُ بْنُ الْخَطَّابِ ﷺ فِي الْبَقِيعِ يَنْظُرُ إِلَى الْهِلَالِ، فَأَقْبَلَ رَاكِبٌ، فَتَلَقَّاهُ عُمَرُ ﷺ فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ فَقَالَ: مِنَ الْمَغْرِبِ، قَالَ: أَهْلَلْتَ؟ قَالَ: نَعَمْ، قَالَ عُمَرُ ﷺ: اللَّهُ أَكْبَرُ! إِنَّمَا يَكْفِي الْمُسْلِمِينَ الرَّجُلُ. ثُمَّ قَامَ عُمَرُ ﷺ فَتَوَضَّأَ، فَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ. قَالَ أَبُو النَّضْرِ: وَعَلَيْهِ جُبَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِهَا وَمَسَحَ. [راجع: ١٩٣]

تخريج: إسناده ضعيف لضعف عبدالأعلى الثعلبي، وعبدالرحمن بن أبي ليلى لم يسمع من عمر.

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [*hijrah*], and he reached Madinah a few days after the Messenger of Allah (ﷺ) died. 'Umar (ﷺ) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (ﷺ) and said: This man is from the land of which I heard the Messenger of Allah (ﷺ) saying: "I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him."

٣٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا الزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ أَبِي لَبِيدٍ قَالَ: خَرَجَ رَجُلٌ مِنْ طَاحِيَةَ مُهَاجِرًا، يُقَالُ لَهُ: بَيْرَحُ بْنُ أَسَدٍ، فَقَدِمَ الْمَدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ بِأَيَّامٍ، فَرَآهُ عُمَرُ ﷺ فَعَلِمَ أَنَّهُ غَرِيبٌ، فَقَالَ لَهُ: مَنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ عُمَانَ. قَالَ: مِنْ أَهْلِ عُمَانَ؟ قَالَ: نَعَمْ. قَالَ: فَأَخَذَ بِيَدِهِ فَأَدْخَلَهُ عَلَى أَبِي بَكْرٍ ﷺ، فَقَالَ: هَذَا مِنْ أَهْلِ الْأَرْضِ الَّتِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَأَعْلَمُ أَرْضًا يُقَالُ لَهَا: عُمَانُ، يَنْضَحُ بِنَاحِيَتِهَا الْبَحْرُ، بِهَا حَيٌّ مِنَ الْعَرَبِ لَوْ أَتَاهُمْ رَسُولِي مَا رَمَوْهُ بِسَهْمٍ وَلَا حَجَرٍ».

Comments: [Its *isnad* is *da'eef*, because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، أبو لبيد لم يدرك عمر ولا أبا بكر، ويشهد للمرفوع منه حديث أبي برزة الأسلمي يأتي برقم: (١٩٧٧١).

309. It was narrated from Ibn 'Umar that 'Umar (ﷺ) - and I think he attributed it to the Prophet (ﷺ) - said: "Allah, may He be blessed and exalted - says: 'Whoever humbles himself before Me like that'" - and he turned his palm down towards the ground like that, very close to the ground - " 'I will raise him in status like this'" - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its *isnad* is *saheeh*]

٣٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ - قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَهُ - قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: مَنْ تَوَاضَعَ لِي هَكَذَا - وَجَعَلَ يَزِيدُ بَاطِنَ كَفِّهِ إِلَى الْأَرْضِ، وَأَدْنَاهَا إِلَى الْأَرْضِ - رَفَعْتُهُ هَكَذَا - وَجَعَلَ بَاطِنَ كَفِّهِ إِلَى السَّمَاءِ، وَرَفَعَهَا نَحْوَ السَّمَاءِ».

تخريج: إسناده صحيح.

310. It was narrated that Abu 'Uthman an-Nahdi said: I was sitting beneath the minbar of 'Umar (ﷺ) when he was addressing the people, and he said in his *khutbah*: I heard the Messenger of Allah (ﷺ) say: "What I fear the most for this *ummah* is every knowledgeable hypocrite with a smooth tongue."

Comments: [Its *isnad* is *qawi*]

٣١٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا دَيْلَمُ بْنُ غَزْوَانَ الْعَبْدِيُّ: حَدَّثَنَا مَيْمُونٌ الْكُرْدِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: إِنِّي لَجَالِسٌ تَحْتَ مِنْبَرِ عُمَرَ ﷺ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ فِي خُطْبَتِهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ كُلُّ مُنَافِقٍ عَلِيمِ اللِّسَانِ». [راجع: ١٤٣]

تخريج: إسناده قوي.

311. It was narrated from Muslim bin Yasar al-Juhani that 'Umar bin al-Khattab was asked about this verse: "And (remember) when your Lord brought forth from the Children of Adam, from their loins" [al-A'raf 7:172]. 'Umar (ﷺ) said: I heard the Messenger of Allah (ﷺ) being asked about it and the Messenger of Allah (ﷺ) said:

٣١١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنِي مَالِكٌ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَحَدَّثَنَا مُصْعَبٌ الزُّبَيْرِيُّ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ ﷺ أَخْبَرَهُ، عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ سُئِلَ

"Allah created Adam, then He passed His right hand over his loins and brought forth from him his offspring and said: I have created these for Paradise and they will do the deeds of the people of Paradise. Then He passed (His hand) over his loins and brought forth from him his offspring and said: I have created these for Hell and they will do the deeds of the people of Hell." A man said: O Messenger of Allah, why then should we strive? The Messenger of Allah (ﷺ) said: "When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and is admitted to Paradise thereby. And when He creates a person for Hell, He causes him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and is admitted to Hell thereby."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

عَنْ هَذِهِ الْآيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّاتِهِمْ﴾ الْآيَةَ (الأعراف: ١٧٢) فَقَالَ عُمَرُ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ، وَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ (١/ ٤٥) هَؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلَهُ بِهِ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلَهُ بِهِ النَّارَ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، مسلم بن يسار لم يسمع من عمر، ثم إنه في عداد المجهولين.

312. It was narrated from Salim bin 'Abdullah bin 'Umar (ﷺ) from his father that one of the companions of the Messenger of Allah (ﷺ) entered the mosque one Friday when 'Umar bin al-Khattab was standing and addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than *wudoo'* and came here. 'Umar said: Just *wudoo'*, when you

٣١٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَعُمَرُ بْنُ الْخَطَّابِ ﷺ قَائِمٌ يَخْطُبُ، فَقَالَ عُمَرُ ﷺ: أَيَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، انْقَلَبْتُ مِنَ السُّوقِ، فَسَمِعْتُ النِّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ فَأَقْبَلْتُ. فَقَالَ عُمَرُ ﷺ: الْوُضُوءُ

know that the Messenger of Allah (ﷺ) used to enjoin us to do *ghusl*?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (878) and Muslim (845)]

أَيْضًا؟ وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْغُسْلِ. [راجع: ١٩٩]

تخريج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

313. It was narrated that Ya'la bin Umayyah said: I circumambulated [the Ka'bah] with 'Umar bin al-Khattab (ﷺ) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A *saheeh hadeeth*]

٣١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ بَعْضِ بَنِي يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: طُفْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَاسْتَلَمَ الرُّكْنَ، قَالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي الْبَيْتَ، فَلَمَّا بَلَغْتُ الرُّكْنَ الْغَرْبِيَّ الَّذِي يَلِي الْأَسْوَدَ، جَرَرْتُ بِيَدِهِ لِيَسْتَلِمَ، فَقَالَ: مَا شَأْنُكَ؟ فَقُلْتُ: أَلَا تَسْتَلِمُ؟ قَالَ: أَلَمْ تَطُفْ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقُلْتُ: بَلَى. فَقَالَ: أَفَرَأَيْتَهُ يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ الْغَرْبِيَّيْنِ؟ قَالَ: فَقُلْتُ: لَا. قَالَ: أَفَلَيْسَ لَكَ فِيهِ أُسْوَةٌ حَسَنَةٌ؟ قَالَ قُلْتُ: بَلَى. قَالَ: فَانْفُذْ عَنْكَ. [راجع: ٢٥٣]

تخريج: حديث صحيح، وجهالة «بعض بني يعلى» لا تضر، فقد روى عبدالله بن بابيه هذا الحديث عن يعلى بن أمية دون واسطة.

314. It was narrated that Malik bin Aws bin al-Hadathan said: I brought some *dinars* of mine and wanted to exchange them. Talhah bin 'Ubaidullah met me and we agreed to an exchange. Then he took them and said: Wait until my storekeeper comes - Abu 'Amir said: From *al-Ghabah* (a place). And he said concerning it: All of it should be 'Take this' and 'take this' [i.e., exchanged on the spot]. - I asked 'Umar bin al-Khattab (ﷺ) about that and he said: I heard the Messenger

٣١٤- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدَثَانِ قَالَ: جِئْتُ بِدَنَانِيرَ لِي فَأَرَدْتُ أَنْ أَصْرِفَهَا، فَلَقِيَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، فَاصْطَرَفَهَا وَأَخَذَهَا، فَقَالَ: حَتَّى يَجِيءَ خَازِنِي _ قَالَ أَبُو عَامِرٍ: مِنَ الْغَابَةِ، وَقَالَ فِيهَا كُلِّهَا: هَاءَ وَهَاءَ _ قَالَ: فَسَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الذَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاتِ،

of Allah (ﷺ) say: "Silver for gold is *riba*, unless it is exchanged on the spot; wheat for wheat is *riba*, unless it is exchanged on the spot; barley for barley is *riba*, unless it is exchanged on the spot; dates for dates is *riba* unless it is exchanged on the spot."

وَالْبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاتِ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاتِ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاتِ». [راجع: ١٦٢]

تخريج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

315. It was narrated from Sa'eed bin al-Musayyab that 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The deceased is tormented because of the weeping of his family over him."

Comments: [*Saheeh*. al-Bukhari (1292) and Muslim (927)]

٣١٥- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ ﷺ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». [انظر: ٣٣٤]

تخريج: صحيح، سيعد بن المسيب لم يسمع من عمر، خ: (١٢٩٢) م: (٩٢٧).

316. It was narrated that 'Adi bin Hatim said: I came to Umar bin al-Khattab with some of my people and he starting giving to each man of Tayy two thousand, and he ignored me. I tried to come in front of him and he turned away from me, then I came from the direction he was facing and he turned away from me. Then I said: O Ameer al-Mu'mineen, do you recognize me? He smiled and leaned backwards, then he said: Yes, by Allah! I know that you believed when they disbelieved, and you came when they turned away, and you remained loyal when they betrayed. The first *sadaqah* (*zakah*) that brightened the face of the Messenger of Allah (ﷺ) and the faces of his Companions was the *sadaqah* of Tayy that you brought to the Messenger of Allah

٣١٦- حَدَّثَنَا بَكْرُ بْنُ عِيسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ فِي أُنَاسٍ مِنْ قَوْمِي، فَجَعَلَ يَفْرِضُ لِلرَّجُلِ مِنْ طَيِّءٍ فِي أَلْفَيْنِ وَيُعْرِضُ عَنِّي، قَالَ: فَاسْتَقْبَلْتُهُ، فَأَعْرَضَ عَنِّي، ثُمَّ أَتَيْتُهُ مِنْ حِيَالِ وَجْهِهِ فَأَعْرَضَ عَنِّي، قَالَ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَتَعْرِفُنِي؟ قَالَ: فَضَحِكَ حَتَّى اسْتَلْقَى لِقَفَاهُ، ثُمَّ قَالَ: نَعَمْ، وَاللَّهِ إِنِّي لَأَعْرِفُكَ، آمَنْتَ إِذْ كَفَرُوا، وَأَقْبَلْتَ إِذْ أَدْبَرُوا، وَوَفَيْتَ إِذْ غَدَرُوا، وَإِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ أَصْحَابِهِ صَدَقَةُ طَيِّءٍ، جِئْتَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ أَخَذَ يَعْتَذِرُ، ثُمَّ قَالَ: إِنَّمَا فَرَضْتُ لِقَوْمٍ أَجْحَفَتْ بِهِمُ الْفَاقَةُ، وَهُمْ سَادَةُ عَشَائِرِهِمْ، لِمَا يَنُوبُهُمْ مِنَ الْحُقُوقِ.

(ﷺ). Then he began to apologize, then he said: I am only giving to people who are extremely poor and they are the leaders of their tribes and have responsibilities.

تخريج: صحيح لغيره، خ: (١٦٠٥).

Comments: [*Saheeh*, because of corroborating evidence, al-Bukhari (1605)]

317. It was narrated from Zaid bin Aslam, from his father who said: I heard 'Umar bin al-Khattab (ﷺ) say: Why are we running now and uncovering our shoulders [in *tawaf*], when Allah has caused Islam to prevail and has eliminated *kufr* and its people? Whatever the case, we will never give up something that we did at the time of the Messenger of Allah (ﷺ).

٣١٧- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: فِيمَا الرَّمَلَانُ الْآنَ، وَالْكَشْفُ عَنِ الْمَنَاكِبِ، وَقَدْ أَطَّأَ اللَّهُ الْإِسْلَامَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ، وَمَعَ ذَلِكَ لَا نَدَعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

Comments: [*Saheeh* because of corroborating evidence; this *isnad* is *hasan*, al-Bukhari (1605)]

تخريج: صحيح لغيره، وهذا إسناد حسن، خ: (١٦٠٥).

318. It was narrated that Abul-Aswad al-Deeli said: When I came to Madinah, sickness was occurring in the city. 'Abdus-Samad said: They were dying quickly. I sat with 'Umar bin al-Khattab (ﷺ) and a funeral passed by. Good things were said about (the deceased) and 'Umar (ﷺ) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then another funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I say what the Messenger of Allah (ﷺ) said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: Or three? He

٣١٨- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ - قَالَ عَفَّانُ: عَنِ ابْنِ بُرَيْدَةَ - عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ قَالَ: أَتَيْتُ الْمَدِينَةَ، وَقَدْ وَقَعَ بِهَا مَرَضٌ - قَالَ عَبْدُ الصَّمَدِ: فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا - فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ﷺ فَمَرَّتْ بِهِ جَنَازَةٌ، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ (٤٦/١) عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَيْهَا خَيْرٌ فَقَالَ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ ﷺ: وَجَبَتْ، فَقَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا وَجَبَتْ؟ فَقَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ» قَالَ: قُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وَثَلَاثَةٌ»

said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1368)]

قُلْنَا: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ» قَالَ: وَلَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

تخريج: إسناده صحيح، خ: (١٣٦٨).

319. Abu Hurairah said: Whilst 'Umar bin al-Khattab (ra) was delivering a *khutbah*, a man came and sat down. 'Umar said: Why are you coming late to *Jumu'ah*? The man said: O Ameer al-Mu'mineen, as soon as I heard the call I did *wudoo'*, then I came. 'Umar (ra) said: Only *wudoo*? Didn't you hear the Messenger of Allah (ﷺ) say: "When one of you goes to *Jumu'ah*, let him do *ghusl*"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (882) and Muslim (845)]

٣١٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ - يَعْنِي ابْنَ شَدَّادٍ -: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ (ra) يَخْطُبُ إِذْ جَاءَ رَجُلٌ فَجَلَسَ، فَقَالَ عُمَرُ: لِمَ تَحْتَبِسُونَ عَنِ الْجُمُعَةِ؟ فَقَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هُوَ إِلَّا أَنْ سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ (ra): وَأَيْضًا! أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ؟». [راجع: ٩١]

تخريج: إسناده صحيح، خ: (٨٨٢) م: (٨٤٥).

320. Abu Salamah narrated that Abu Hurairah (ra) told him that whilst 'Umar was delivering the *khutbah*... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٣٢٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْحُسَيْنُ الْمُعَلِّمُ: حَدَّثَنَا يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ (ra) أَخْبَرَهُ: أَنَّ عُمَرَ (ra) بَيْنَا هُوَ يَخْطُبُ .. فَذَكَرَهُ. [راجع: ٩١]

تخريج: إسناده صحيح كسابقه.

321. It was narrated from 'Imran bin Hittan, according to what Harb thinks, who asked Ibn 'Abbas (ra) about silk garments. He said: Ask 'A'ishah about that. So he asked 'A'ishah and she said: Ask Ibn 'Umar (ra). So he asked Ibn 'Umar (ra), and he said: Abu Hafs told me that the Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will have no share of it in the Hereafter."

٣٢١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَى عَنْ عِمْرَانَ بْنِ حِطَّانَ - فِيمَا يَحْسِبُ حَرْبٌ -: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْ لُبُوسِ الْحَرِيرِ، فَقَالَ: سَلْ عَنْهُ عَائِشَةَ، فَسَأَلَ عَائِشَةَ فَقَالَتْ: سَلِ ابْنَ عُمَرَ، فَسَأَلَ ابْنَ عُمَرَ، فَقَالَ: حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَلَاقَ لَهُ فِي الْآخِرَةِ». [انظر: ٣٤٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5835)]

322. It was narrated from Humaid bin 'Abdur- Rahman al-Himyari that Ibn 'Abbas said in Basrah: I was the first one to come to 'Umar (ﷺ) when he was stabbed. He said: Learn from me three things, for I fear that the people will not come to me (before I die). As for me, I did not pass any judgement regarding *kalalah* and I did not appoint any successor to be in charge of the people after me, and every slave of his ['Umar's] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (ﷺ) did that, and if I appoint someone, one who is better than me did that, namely Abu Bakr (ﷺ). I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (ﷺ), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - 'Affan [another narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers' affairs, by Allah I wish

تخريج: إسناده صحيح، خ: (٥٨٣٥).

٣٢٢- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ وَعَفَّانُ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ: حَدَّثَنَا ابْنُ عَبَّاسٍ بِالْبَصْرَةِ قَالَ: أَنَا أَوَّلُ مَنْ أَتَى عُمَرَ ﷺ حِينَ طُعِنَ، فَقَالَ: احْفَظْ عَنِّي ثَلَاثًا، فَإِنِّي أَخَافُ أَنْ لَا يُدْرِكَنِي النَّاسُ: أَمَّا أَنَا فَلَمْ أَقْضِ فِي الْكَلَالَةِ قَضَاءً، وَلَمْ أَسْتَخْلِفْ عَلَى النَّاسِ خَلِيفَةً، وَكُلُّ مَمْلُوكٍ لَهُ عَتِيقٌ. فَقَالَ لَهُ النَّاسُ: اسْتَخْلِفْ، فَقَالَ: أَيَّ ذَلِكَ أَفْعَلُ فَقَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنْ أَدَعْ إِلَى النَّاسِ أَمْرَهُمْ، فَقَدْ تَرَكَهُ نَبِيُّ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَإِنْ أَسْتَخْلِفْ، فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي: أَبُو بَكْرٍ. فَقُلْتُ لَهُ: أَبْشِرْ بِالْجَنَّةِ، صَاحَبْتَ رَسُولَ اللَّهِ ﷺ، فَأَطَلْتَ صُحْبَتَهُ، وَوَلِيتَ أَمْرَ الْمُؤْمِنِينَ فَقَوِيتَ وَأَدَّيْتَ الْأَمَانَةَ. فَقَالَ: أَمَّا تَبْشِيرُكَ إِيَّايَ بِالْجَنَّةِ، فَوَاللَّهِ لَوْ أَنَّ لِي _ قَالَ عَفَّانُ: فَلَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَوْ أَنَّ لِي _ الدُّنْيَا بِمَا فِيهَا لَافْتَدَيْتُ بِهِ مِنْ هَوْلِ مَا أَمَامِي قَبْلَ أَنْ أَعْلَمَ الْخَبَرَ، وَأَمَّا قَوْلُكَ فِي أَمْرِ الْمُؤْمِنِينَ فَوَاللَّهِ لَوَدِدْتُ أَنَّ ذَلِكَ كَفَافًا، لَا لِي وَلَا عَلَيَّ. وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ نَبِيِّ اللَّهِ ﷺ فَذَلِكَ.

تخريج: إسناده صحيح.

that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (ﷺ), that is true.

Comments: [Its *isnad* is *saheeh*]

323. It was narrated that Abu Umamah bin Sahl said: 'Umar wrote to Abu 'Ubaidah bin al-Jarrah [saying]: Teach your children swimming and teach your fighters archery. (After that) they used to practise archery frequently, then a stray arrow came and killed a boy, and no one knew where it came from; he was under the care of his maternal uncle. Abu 'Ubaidah wrote to 'Umar about that [asking]: To whom should I pay his *diyah*? 'Umar (ﷺ) wrote back telling him that the Messenger of Allah (ﷺ) used to say: "Allah and His Messenger are the *mawla* (guardian) of the one who has no *mawla*, and the maternal uncle is the heir of the one who has no heir."

Comments: [Its *isnad* is *hasan*]

٣٢٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كَتَبَ عُمَرُ ﷺ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ: أَنْ عَلِّمُوا غِلْمَانَكُمُ الْعَوْمَ، وَمُقَاتِلَتَكُمُ الرَّمْيَ. فَكَانُوا يَخْتَلِفُونَ إِلَى الْأَغْرَاضِ، فَجَاءَ سَهْمٌ غَرْبٌ إِلَى غُلَامٍ فَقَتَلَهُ، فَلَمْ يُوجَدْ لَهُ أَصْلٌ، وَكَانَ فِي حَجْرِ خَالٍ لَهُ، فَكَتَبَ فِيهِ أَبُو عُبَيْدَةَ إِلَى عُمَرَ، فَكَتَبَ إِلَيْهِ عُمَرُ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ، وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ». [راجع: ١٨٩]

تخريج: إسناده حسن.

324. It was narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah (ﷺ) say: "The loyalty (*wala'*) of a freed slave (to his former master) is passed on to the one who inherits his wealth, father or son."

Comments: [Its *isnad* is *hasan*]

٣٢٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَرِثُ الْوَلَاءَ مَنْ وَرِثَ الْمَالَ مِنْ وَالِدٍ أَوْ وَلَدٍ». [راجع: ١٤٧]

تخريج: إسناده حسن.

325. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar (ﷺ) go to the Black Stone and say: By Allah, I know that you are a

٣٢٥- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ ﷺ أَتَى الْحَجَرَ فَقَالَ: أَمَا

stone and cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he leant down and kissed it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ، ثُمَّ دَنَا فَقَبَّلَهُ. [راجع: ٩٩]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

326. Dujain Abul-Ghusn, who was from Basrah, said: I came to Madinah and met Aslam, the freed slave of 'Umar bin al-Khattab (﵁). I said: Tell me (a report) from 'Umar. He said: I cannot; I am afraid that I will add or subtract something. If we said to 'Umar, Tell us something from the Messenger of Allah (ﷺ), he would say: I am afraid that I may add or subtract a letter. The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me will be in Hell."

Comments: [*Saheeh* because of corroborating evidence; this *isnad* is *da'eef*, because of the weakness of Dujain bin Thabit]

٣٢٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا دُجَيْنٌ أَبُو الْغُصْنِ بَصْرِيٌّ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيتُ أَسْلَمَ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ (١/ ٤٧) ﵁، فَقُلْتُ: حَدِّثْنِي عَنْ عُمَرَ، فَقَالَ: لَا أَسْتَطِيعُ أَخَافُ أَنْ أَزِيدَ أَوْ أَنْقُصَ، كُنَّا إِذَا قُلْنَا لِعُمَرَ ﵁: حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَخَافُ أَنْ أَزِيدَ حَرْفًا أَوْ أَنْقُصَ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ فَهُوَ فِي النَّارِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف دجين بن ثابت، ومتن الحديث متواتر.

327. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "Whoever says in a market-place, 'There is no god but Allah alone, with no partner or associate; His is the dominion, to Him all praise is due, all goodness is in His hand, He grants life and death and He has power over all things,' Allah will record for him one thousand thousand good deeds and will erase from him one thousand thousand bad deeds, and will build a house for him in Paradise."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

٣٢٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ مَوْلَى آلِ الزُّبَيْرِ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﵁ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي سُوقٍ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ بِهَا أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْفَ أَلْفِ سَيِّئَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: إسناده ضعيف جدًا، عمرو بن دينار قهرمان آل الزبير منكر الحديث.

328. 'Umar bin al-Khattab (ﷺ) said: On the day of Khaibar, a group of the companions of the Messenger of Allah (ﷺ) said: So and so is a martyr, So and so is a martyr, until they passed by a man and said: So and so is a martyr. The Messenger of Allah (ﷺ) said: "No; I saw him being dragged to Hell because of a cloak that he stole from the booty. Go out and call out to the people, 'No one will enter Paradise except the believers.'" So I went out and called out: No one will enter Paradise except the believers.

Comments: [Its *isnad* is *hasan*, Muslim (114)]

٣٢٨- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ﷺ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: فُلَانٌ شَهِيدٌ، وَفُلَانٌ شَهِيدٌ، حَتَّى مَرُّوا بِرَجُلٍ، فَقَالُوا: فُلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ يُجَرُّ إِلَى النَّارِ فِي عَبَاءَةٍ غَلَّهَا، اُخْرُجْ يَا عُمَرُ، فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» فَخَرَجْتُ فَنَادَيْتُ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. [راجع: ٢٠٣]

تخريج: إسناده حسن، م: (١١٤).

329. It was narrated from Sa'd bin 'Ubaidah, from Ibn 'Umar, that 'Umar (ﷺ) said: No, by my father. The Messenger of Allah (ﷺ) said: "Stop it! Whoever swears by anything other than Allah has committed an act of *shirk*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

٣٢٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ أَنَّهُ قَالَ: لَا وَأَبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ إِنَّهُ مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ، فَقَدْ أَشْرَكَ».

تخريج: إسناده صحيح، خ: (٦٦٤٧) م: (١٦٤٦).

330. It was narrated from Nafi' that 'Umar (ﷺ) added to the mosque the area between the pillar and the enclosure, and 'Uthman (ﷺ) added [something to the mosque]. 'Umar said: Were it not for the fact that I heard the Messenger of Allah (ﷺ) say: "We want to extend our mosque," I would not have added anything to it.

٣٣٠- حَدَّثَنَا حَمَّادٌ الْخَيَّاطُ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ: أَنَّ عُمَرَ ﷺ زَادَ فِي الْمَسْجِدِ مِنَ الْأُسْطُوَانَةِ إِلَى الْمَقْصُورَةِ، وَزَادَ عُثْمَانُ، وَقَالَ عُمَرُ ﷺ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَبْغِي نَزِيدُ فِي مَسْجِدِنَا» مَا زِدْتُ فِيهِ.

تخريج: إسناده ضعيف لضعف عبد الله، وهو ابن عمر العمري.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abdullah]

331. It was narrated from 'Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, "Do not forsake your real father (and attribute yourself to someone else), for this is an act of *kufr* if you do that, or it is an act of *kufr* to forsake your real father (and attribute yourself to someone else)." And the Messenger of Allah (ﷺ) said: "Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger." Perhaps Ma'mar said: "As the Christians praised the son of Maryam."

٣٣١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ﷺ أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ مَعَهُ الْكِتَابَ، فَكَانَ مِمَّا أُنْزِلَ عَلَيْهِ آيَةُ الرَّجْمِ، فَرَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمْنَا بَعْدَهُ. ثُمَّ قَالَ: قَدْ كُنَّا نَقْرَأُ: (وَلَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفْرٌ بِكُمْ - أَوْ: إِنَّ كُفْرًا بِكُمْ - أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ). ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُطْرُونِي كَمَا أُطْرِيَ ابْنُ مَرْيَمَ، وَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُهُ وَرَسُولُهُ». [راجع: ١٥٤] وَرُبَّمَا قَالَ مَعْمَرٌ: «كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ».

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

332. It was narrated from Salim from Ibn 'Umar that he said to 'Umar (ﷺ): I heard the people saying something so I decided that I should talk to you. They are saying that you are not going to appoint a successor. He lowered his head for a while, then he looked up and said: Allah, may He be glorified and exalted, will protect His religion. If I do not appoint a successor, the Messenger of Allah (ﷺ) did not appoint a successor either; if I do appoint a successor, Abu Bakr (ﷺ) appointed a successor. By Allah, once he mentioned the Messenger of Allah

٣٣٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ قَالَ لِعُمَرَ ﷺ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً فَآلَيْتُ أَنْ أَقُولَهَا لَكَ: زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ. فَوَضَعَ رَأْسَهُ سَاعَةً، ثُمَّ رَفَعَهُ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي إِنْ لَا أَسْتَخْلِفْ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفْ فَإِنَّ أَبَا بَكْرٍ ﷺ قَدِ اسْتَخْلَفَ. قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ يَعْدِلُ بِرَسُولِ اللَّهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ. [راجع: ٢٩٩]

(ﷺ) and Abu Bakr, I realized that he was not going to regard anyone else as equal to the Messenger of Allah (ﷺ) and that he was not going to appoint a successor.

تخريج: إسناده صحيح، خ: (٧٢١٨) م: (١٨٢٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7218) and Muslim (1823)]

333. It was narrated from Malik bin Aws that al-Hadathan said: 'Umar (ﷺ) sent word to me... and he mentioned the *hadeeth*. I said to you [both]: The Messenger of Allah (ﷺ) said: "We are not to be inherited from and what we leave behind is charity."

٣٣٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ ﷺ .. فَذَكَرَ الْحَدِيثَ. فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ». [راجع: ١٧٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

334. It was narrated that Ibn al-Musayyab said: When Abu Bakr (ﷺ) died, people wept for him. 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The deceased is tormented because of the weeping of the living."

٣٣٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ قَالَ: لَمَّا مَاتَ أَبُو بَكْرٍ ﷺ بُكِيَ عَلَيْهِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ». [راجع: ٣١٥]

Comments: [*Saheeh*; al-Bukhari (1292) and Muslim (927)]

تخريج: صحيح، ابن المسيب لم يسمع من عمر، خ: (١٢٩٢) م: (٩٢٧).

335. It was narrated that Abu Hurairah (ﷺ) said: When the Messenger of Allah (ﷺ) died and some people apostatised, 'Umar bin al-Khattab (ﷺ) said: O Abu Bakr, how can you fight the people, when the Messenger of Allah (ﷺ) said: "I have been commanded to fight the people until they say *La ilaha illallah* (There is no god but Allah), and whoever says *La ilaha illallah*, his wealth and his life are protected

٣٣٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَكَفَرَ مَنْ كَفَرَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ ﷺ: (١/٤٨) يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

from me, and his reckoning will be with Allah"? Abu Bakr said: I will most certainly fight those who separate prayer and *zakah*, for *zakah* is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar (ﷺ) said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ»؟ قَالَ أَبُو بَكْرٍ ﷺ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، إِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهَا. فَقَالَ عُمَرُ ﷺ: وَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ بِالْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع: ١١٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1399) and Muslim (20)]

تخريج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠).

336. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "We are not to be inherited from; what we leave behind is charity."

٣٣٦- **حَدَّثَنَا** سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ». [راجع: ١٧٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

337. It was narrated that Malik bin Aws said: 'Umar (ﷺ) sent for me... and he mentioned a similar *hadeeth*. He said: The wealth of Banun-Nadeer was among the *fai'* that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). He allocated some of it for his family's maintenance for one year, and what was left he spent on horses and weapons in preparation for *jihad* for the sake of Allah, may He be glorified and exalted.

٣٣٧- **حَدَّثَنَا** سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ ﷺ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: إِنَّ أَمْوَالَ بَنِي النَّضِيرِ كَانَتْ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةَ سَنَةٍ، وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسِّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. [راجع: ١٧١]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

338. It was narrated from 'Asim bin 'Umar from his father that the Prophet (ﷺ) said: "When night comes and day departs and the sun sets, the fasting person may break his fast."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

٣٣٨- حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَ اللَّيْلُ، وَأَدْبَرَ النَّهَارُ، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٢]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

339. It was narrated that Ibn 'Abbas (ﷺ) said: I wanted to ask 'Umar (ﷺ) something but I did not find a chance, so I waited for two years. Then when we were in Marraz-Zahran, he went to relieve himself, then he came after relieving himself and I poured water for him. I said: O Ameer al-Mu'mineen, who are the two women who helped one another against the Messenger of Allah (ﷺ)[1]? He said: 'A'ishah and Hafsah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4914) and Muslim (1479)]

٣٣٩- حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ ﷺ فَمَا رَأَيْتُ مَوْضِعًا، فَمَكَثْتُ سَنَتَيْنِ فَلَمَّا كُنَّا بِمَرِّ الظَّهْرَانِ، وَذَهَبَ لِيَقْضِيَ حَاجَتَهُ، فَجَاءَ وَقَدْ قَضَى حَاجَتَهُ، فَذَهَبْتُ أَصُبُّ عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ قَالَ: عَائِشَةُ وَحَفْصَةُ. [راجع: ٢٢٢]

تخريج: إسناده صحيح، خ: (٤٩١٤) م: (١٤٧٩).

340. It was narrated from Ibn Seereen, who heard it from Abul-'Ajfa' [who said:] I heard 'Umar (ﷺ) say: Do not make women's dowries too expensive, for if it were a sign of honour in this world or a sign of piety in the Hereafter, the most likely of you to do it would have been the Prophet (ﷺ). But he did not give

٣٤٠- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ سَمِعَهُ مِنْ أَبِي الْعَجْفَاءِ: سَمِعْتُ عُمَرَ ﷺ يَقُولُ: لَا تُغْلُوا صُدُقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَقْوَى فِي الْآخِرَةِ، لَكَانَ أَوْلَاكُمْ بِهَا النَّبِيُّ ﷺ؛ مَا أَنْكَحَ شَيْئًا مِنْ بَنَاتِهِ وَلَا نِسَائِهِ فَوْقَ اثْنَتَيْ

[1] As mentioned in the Qur'an: "If you two (wives of the Prophet ﷺ turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes); but if you help one another against him (Muhammad ﷺ, then verily, Allâh is his *Maula* (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers" [at-Tahreem 66:3].

any of his daughters in marriage or marry any of his wives for more than twelve *Ooqiyyah*. Furthermore, you say during your campaigns: So and so was killed as a martyr, So and so died as a martyr, but perhaps he loaded his mount's back with gold and silver, hoping to do trade. So do not say that; rather say as Muhammad (ﷺ) said: "Whoever died for the sake of Allah is in Paradise."

عَشْرَةَ وُقِيَّةً. وَأُخْرَى تَقُولُونَهَا فِي مَغَازِيكُمْ: قُتِلَ فُلَانٌ شَهِيدًا، مَاتَ فُلَانٌ شَهِيدًا، وَلَعَلَّهُ أَنْ يَكُونَ قَدْ أَوْقَرَ عَجُزَ دَابَّتِهِ أَوْ دَفَّ رَاحِلَتِهِ ذَهَبًا وَفِضَّةً، يَبْتَغِي التِّجَارَةَ، فَلَا تَقُولُوا ذَاكُمْ، وَلَكِنْ قُولُوا كَمَا قَالَ مُحَمَّدٌ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ فِي الْجَنَّةِ».

[راجع: ٢٨٥]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

341. It was narrated from Ma'dan bin Abi Talhah al-Ya'mari that 'Umar (ﷺ) stood up to deliver a *khutbah*. He praised and glorified Allah, then he mentioned the Prophet of Allah (ﷺ) and Abu Bakr (ﷺ), then he said: "I have seen a dream, in which I saw myself being pecked by a rooster twice, and I think it signals my death. The people are telling me to appoint a caliph after me. Allah will not cause His caliphate or His religion to be lost, or that with which He sent His Prophet. If I die, then the caliphate is to be decided by a council of these six men with whom the Messenger of Allah (ﷺ) was pleased when he died, then whichever of them you swear allegiance to, listen to him and obey. I know that there are some men who will seek to undermine this matter, and I have fought them with these two hands of mine in support of Islam. If they do that, then those are the

٣٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ، أَمَلَّهُ عَلَيَّ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ: أَنَّ عُمَرَ ﷺ قَامَ خَطِيبًا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ نَبِيَّ اللَّهِ ﷺ وَأَبَا بَكْرٍ ﷺ، ثُمَّ قَالَ: إِنِّي رَأَيْتُ رُؤْيَا: كَأَنَّ دِيكًا نَقَرَنِي نَقْرَتَيْنِ، وَلَا أُرَى ذَلِكَ إِلَّا لِحُضُورِ أَجَلِي، وَإِنَّ نَاسًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيُضِيعَ خِلَافَتَهُ وَدِينَهُ، وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ، فَإِنْ عَجِلَ بِي أَمْرٌ فَالْخِلَافَةُ شُورَى فِي هَؤُلَاءِ الرَّهْطِ السِّتَّةِ الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، فَأَيُّهُمْ بَايَعْتُمْ لَهُ فَاسْمَعُوا لَهُ وَأَطِيعُوا، وَقَدْ عَرَفْتُ أَنَّ رِجَالًا سَيَطْعَنُونَ فِي هَذَا الْأَمْرِ، وَإِنِّي قَاتَلْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضُّلَّالُ. وَإِنِّي وَاللَّهِ مَا أَدَعُ بَعْدِي شَيْئًا هُوَ أَهَمُّ إِلَيَّ مِنْ أَمْرِ الْكَلَالَةِ، وَلَقَدْ

enemies of Allah, the misguided disbelievers. By Allah, I am not leaving behind anything of more concern to me than *kalalah*. I asked the Prophet of Allah (ﷺ) about it and he never spoke to me in such a harsh manner as he did with regard to that, to such an extent that he poked me in the chest or side with his hand or his finger and said: "O 'Umar! The verse at the end of Soorat an-Nisa' that was revealed in summer is sufficient for you." If I live, I will pass a judgement concerning it that no one who reads Qur'an or who does not read Qur'an will dispute. Then 'Umar said: O Allah, bear witness concerning the governors of the regions; I sent them to teach the people their religion and the *Sunnah* of their Prophet, and to divide the *fai'* among them, and to judge between them on a fair basis, and whatever they found difficult they were to refer to me. Then he said: O people, you eat two plants that I think are nothing but distasteful, this garlic and onion. At the time of the Messenger of Allah (ﷺ), I would see that if the smell of these things was found on a man, he would be taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death. 'Umar (ﷺ) said this in a *khutbah* on Friday, and was stabbed on Wednesday 26 Dhul-Hijjah.

Comments: [A *saheeh hadeeth*]

سَأَلْتُ نَبِيَّ اللَّهِ عَنْهَا، فَمَا أَغْلَظَ لِي فِي شَيْءٍ قَطُّ مَا أَغْلَظَ لِي فِيهَا، حَتَّى طَعَنَ بِيَدِهِ - أَوْ بِإِصْبَعِهِ - فِي صَدْرِي - أَوْ جَنْبِي - وَقَالَ: «يَا عُمَرُ، تَكْفِيكَ الآيَةُ الَّتِي نَزَلَتْ فِي الصَّيْفِ، الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ»، وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا قَضِيَّةً لَا يَخْتَلِفُ فِيهَا أَحَدٌ يَقْرَأُ الْقُرْآنَ أَوْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الأَمْصَارِ، فَإِنِّي بَعَثْتُهُمْ يُعَلِّمُونَ النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ، وَيَقْسِمُونَ فِيهِمْ فَيْئَهُمْ، وَيَعْدِلُونَ عَلَيْهِمْ، وَمَا أَشْكَلَ عَلَيْهِمْ يَرْفَعُونَهُ (١/ ٤٩) إِلَيَّ. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هَذَا الثُّومُ وَالْبَصَلُ، لَقَدْ كُنْتُ أَرَى الرَّجُلَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ، فَمَنْ كَانَ آكِلَهُمَا لَا بُدَّ، فَلْيُمِتْهُمَا طَبْخًا. قَالَ: فَخَطَبَ بِهَا عُمَرُ ﷺ يَوْمَ الْجُمُعَةِ، وَأُصِيبَ يَوْمَ الأَرْبِعَاءِ، لِأَرْبَعِ لَيَالٍ بَقِينَ مِنْ ذِي الْحِجَّةِ. [راجع: ٨٩]

تخريج: حديث صحيح، سعيد بن أبي عروبة اختلط، وقد توبع، م: (٥٦٧).

342. It was narrated from Abu Moosa that 'Umar (ﷺ) said: It was the *Sunnah* of the Messenger of Allah (ﷺ), i.e., *tamattu'* (in *Hajj*), but I am afraid that they will have intimate relations with them (their wives) beneath the *Arak* trees, then they will bring them for *Hajj*.

Comments: [A *saheeh hadeeth*, Muslim (1222)]

٣٤٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: وَأَخْبَرَنِي هُشَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْحَكَمِ ابْنِ عُتَيْبَةَ، عَنْ عُمَارَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: أَنَّ عُمَرَ ﷺ قَالَ: هِيَ سُنَّةُ رَسُولِ اللَّهِ ﷺ - يَعْنِي الْمُتْعَةَ - وَلَكِنِّي أَخْشَى أَنْ يُعَرِّسُوا بِهِنَّ تَحْتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بِهِنَّ حُجَّاجًا. [انظر: ٣٥١]

تخريج: صحيح، م: (١٢٢٢)، حجاج بن أرطاة مدلس وقد عنعن، ويأتي بإسناد صحيح من طريق شعبة برقم: (٣٥١).

343. It was narrated that 'Umar (ﷺ) said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* after relieving himself, and wiping over his leather slippers (*khuff*), then praying.

Comments: [*Saheeh lighairihi*, and its *isnad* is *da'eef* because of the weakness of Yazeed bin Ziyad and Asim bin 'Ubaidullah]

٣٤٣- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ أَوْ جَدِّهِ - الشَّكُّ مِنْ يَزِيدَ - عَنْ عُمَرَ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ بَعْدَ الْحَدَثِ، وَمَسَحَ عَلَى خُفَّيْهِ وَصَلَّى. [راجع: ١٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد وعاصم بن عبيدالله.

344. It was narrated that Simak said: I heard 'Iyad al-Ash'ari say: I was present at al-Yarmook and we had five commanders over us: Abu 'Ubaidah bin al-Jarrah, Yazeed bin Abi Sufyan, Ibn Hasanah, Khalid bin al-Waleed and 'Iyad - and this 'Iyad was not the one who narrated reports to Simak. - 'Umar (ﷺ) said: If fighting occurs, then your commander is Abu 'Ubaidah. So we wrote to him, saying: We are facing death; and we asked him for reinforcements. He wrote to us, saying: I have received your letter asking for reinforcements and I can tell you about who has the greatest support and the most ready troops:

٣٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عِيَاضًا الْأَشْعَرِيَّ قَالَ: شَهِدْتُ الْيَرْمُوكَ، وَعَلَيْنَا خَمْسَةُ أُمَرَاءَ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَيَزِيدُ بْنُ أَبِي سُفْيَانَ، وَابْنُ حَسَنَةَ، وَخَالِدُ بْنُ الْوَلِيدِ، وَعِيَاضٌ - وَلَيْسَ عِيَاضٌ هَذَا بِالَّذِي حَدَّثَ سِمَاكًا - قَالَ: وَقَالَ عُمَرُ ﷺ: إِذَا كَانَ قِتَالٌ فَعَلَيْكُمْ أَبُو عُبَيْدَةَ. قَالَ: فَكَتَبْنَا إِلَيْهِ: إِنَّهُ قَدْ جَاشَ إِلَيْنَا الْمَوْتُ، وَاسْتَمْدَدْنَاهُ، فَكَتَبَ إِلَيْنَا: إِنَّهُ قَدْ جَاءَنِي كِتَابُكُمْ تَسْتَمِدُّونِي، وَإِنِّي أَدُلُّكُمْ عَلَى مَنْ هُوَ أَعَزُّ نَصْرًا وَأَحْضَرُ جُنْدًا: اللَّهُ

Allah, may He be glorified and exalted; ask Him for support, for Muhammad (ﷺ) was caused to prevail on the day of Badr with fewer than your numbers. When this letter of mine reaches you, fight them without referring back to me. So we fought them, and we defeated them, pursuing and killing them for four parasangs, and we acquired wealth (booty). They discussed the issue (of booty) and 'Iyad suggested to us that we should give ten for every head. And Abu 'Ubaidah said: Who will compete with me (in a horse race)? A young man said: I will, if you don't get angry. Then he beat him, and I saw the two braids of Abu 'Ubaidah flying as he raced behind him on an Arabian horse.

Comments: [Its *isnad* is *hasan*]

عَزَّ وَجَلَّ، فَاسْتَنْصِرُوهُ، فَإِنَّ مُحَمَّدًا ﷺ قَدْ نُصِرَ يَوْمَ بَدْرٍ فِي أَقَلَّ مِنْ عِدَّتِكُمْ، فَإِذَا أَتَاكُمْ كِتَابِي هَذَا فَقَاتِلُوهُمْ وَلَا تُرَاجِعُونِي. قَالَ: فَقَاتَلْنَاهُمْ فَهَزَمْنَاهُمْ وَقَتَلْنَاهُمْ أَرْبَعَ فَرَاسِخَ، قَالَ: وَأَصَبْنَا أَمْوَالًا، فَتَشَاوَرُوا فَأَشَارَ عَلَيْنَا عِيَاضٌ أَنْ نُعْطِيَ عَنْ كُلِّ رَأْسٍ عَشْرَةً. قَالَ: وَقَالَ أَبُو عُبَيْدَةَ: مَنْ يُرَاهِنِّي؟ فَقَالَ شَابٌّ: أَنَا إِنْ لَمْ تَغْضَبْ. قَالَ: فَسَبَقَهُ، فَرَأَيْتُ عَقِيصَتَيْ أَبِي عُبَيْدَةَ تَنْقُزَانِ وَهُوَ خَلْفَهُ عَلَى فَرَسٍ عَرَبِيٍّ.

تخريج: إسناده حسن.

345. It was narrated that 'Ali bin Zaid said: I came to Madinah and entered upon Salim bin 'Abdullah, and I was wearing a silk *jubbah*. Salim said to me: What are you doing with this garment? I heard my father narrate from 'Umar bin al-Khattab (ﷺ) that the Messenger of Allah (ﷺ) said: "Silk is only worn by one who has no share [in the Hereafter].

Comments: [*Saheeh*, because of the corroborating evidence, and its *isnad* is *da'eef* because of the weakness of Ali bin Zaid bin Jud'an, al-Bukhari (5835) and Muslim (2069)

٣٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا عُيَيْنَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَى سَالِمِ بْنِ عَبْدِ اللَّهِ وَعَلَيَّ جُبَّةُ خَزٍّ، فَقَالَ لِي سَالِمٌ: مَا تَصْنَعُ بِهَذِهِ الثِّيَابِ؟ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ». [راجع: ٣٢١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف علي بن زيد بن جدعان، خ: (٥٨٣٥) م: (٢٠٦٩)

346. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said: A man killed his (own) son deliberately and the

٣٤٦- حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ، أُرَاهُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَتَلَ رَجُلٌ ابْنَهُ عَمْدًا،

فَرُفِعَ إِلَى عُمَرَ بْنِ الْخَطَّابِ ﷺ فَجَعَلَ عَلَيْهِ مِائَةً مِنَ الْإِبِلِ: ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ جَذَعَةً، وَأَرْبَعِينَ ثَنِيَّةً، وَقَالَ: لَا يَرِثُ الْقَاتِلُ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقْتَلُ وَالِدٌ بِوَلَدِهِ» لَقَتَلْتُكَ. [راجع: ١٤٧]

تخريج: حديث حسن، حجاج بن أرطاة مدلس، وقد توبع.

case was referred to 'Umar bin al-Khattab (ﷺ), who ruled that the murderer should pay one hundred camels [as *diyah*]: thirty three-year-old she-camels, thirty four-year-old she-camels and forty five-year-old she-camels. He said: And the killer does not inherit anything. Were it not that I heard the Messenger of Allah (ﷺ) say, "No father is to be killed in retaliation for his son," I would have executed you.

Comments: [A *hasan hadeeth*]

٣٤٧- حَدَّثَنَا هُشَيْمٌ وَيَزِيدُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ: قَالَ عُمَرُ ﷺ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ لِقَاتِلٍ شَيْءٌ» لَوَرَّثْتُكَ قَالَ: وَدَعَا أَخَا الْمَقْتُولِ فَأَعْطَاهُ الْإِبِلَ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لا نقطاعه، عمرو بن شيعب لم يدرك عمر.

347. It was narrated that 'Amr bin Shu'aib said: 'Umar (ﷺ) said: Were it not that I heard the Messenger of Allah (ﷺ) say, "The killer gets nothing (from the estate of the one he murdered)," I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef* (weak)]

٣٤٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ وَعَمْرُو بْنُ شُعَيْبٍ، كِلَاهُمَا عَنْ مُجَاهِدِ بْنِ جَبْرٍ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: أَخَذَ عُمَرُ ﷺ مِنَ الْإِبِلِ ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ جَذَعَةً، وَأَرْبَعِينَ ثَنِيَّةً إِلَى بَازِلِ عَامِهَا كُلُّهَا خَلِفَةٌ، قَالَ: ثُمَّ دَعَا أَخَا الْمَقْتُولِ فَأَعْطَاهَا إِيَّاهُ دُونَ أَبِيهِ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ لِقَاتِلٍ شَيْءٌ»

348. It was narrated from Mujahid bin Jabr... and he mentioned the same *hadeeth*. He said: 'Umar (ﷺ) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (ﷺ) say: "The killer gets nothing."

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef*, because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، مجاهد بن جبر لم يدرك عمر، وانظر ماقبله.

349. It was narrated that Malik bin Aws bin al-Hadathan said: al-'Abbas and 'Ali came to 'Umar (ﷺ) with a dispute. Al-'Abbas said: Judge between me and this one. And the people said: Judge between them, judge between them. He said: I shall not judge between them; they know that the Messenger of Allah (ﷺ) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

٣٤٩- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ عَلَيْهِمَا السَّلَامُ إِلَى عُمَرَ ﷺ يَخْتَصِمَانِ، فَقَالَ الْعَبَّاسُ: اقْضِ بَيْنِي وَبَيْنَ هَذَا الْكَذَا كَذَا. فَقَالَ النَّاسُ: افْصِلْ بَيْنَهُمَا، افْصِلْ بَيْنَهُمَا. قَالَ: لَا أَفْصِلُ بَيْنَهُمَا، قَدْ عَلِمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ». [راجع: ١٧٢]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

350. It was narrated from Ibn al-Musayyab that 'Umar (ﷺ) said: One of the last verses to be revealed was the verse on *riba*, and when the Messenger of Allah (ﷺ) died, he had not explained it. So avoid *riba* and any dubious matter.

Comments: [*Hasan*]

(١/ ٥٠)٣٥٠- حَدَّثَنَا إِسْمَاعِيلُ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ ابْنِ الْمُسَيَّبِ: أَنَّ عُمَرَ ﷺ قَالَ: إِنَّ مِنْ آخِرِ مَا نَزَلَ آيَةَ الرِّبَا، وَإِنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَلَمْ يُفَسِّرْهَا، فَدَعُوا الرِّبَا وَالرِّيبَةَ. [راجع: ٢٤٦]

تخريج: حسن، سعيد بن المسيب لم يسمع من عمر.

351. It was narrated from Abu Moosa that he used to advise people to do *tamattu'* (in Hajj). A man said to him: Do not rush in giving *fatwas*, for you do not know what Ameer al-Mu'mineen has decided with regard to *Hajj*. When he met him later on, he asked him and 'Umar said: I know that the Prophet (ﷺ) did it and his Companions did it, but I

٣٥١- حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى: أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بِبَعْضِ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ. حَتَّى لَقِيَهُ بَعْدُ،

do not like [the people] to have intercourse with [their wives] beneath the *arak* trees and go out to *Hajj* with their heads dripping [from *ghusl*].

Comments: [Its *isnad* is *saheeh*, Muslim (1222)]

فَسَأَلَهُ، فَقَالَ عُمَرُ ﷺ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ وَأَصْحَابُهُ، وَلَكِنِّي كَرِهْتُ أَنْ يَظَلُّوا بِهِنَّ مُعَرِّسِينَ فِي الْأَرَاكِ، ثُمَّ يَرُوحُونَ بِالْحَجِّ تَقْطُرُ رُءُوسُهُمْ.

تخريج: إسناده صحيح، م: (١٢٢٢).

352. It was narrated that 'Abdur-Rahman bin 'Awf said: 'Umar bin al-Khattab (ﷺ) did *Hajj* and wanted to deliver a speech to the people. 'Abdur-Rahman bin 'Awf said: The uneducated people are gathered around you, so delay it until you come to Madinah. When he came to Madinah, I got close to him when he was on the minbar and I heard him saying: Some people are saying, Why should we stone [adulterers]? In the book of Allah it only mentions flogging. But the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Were it not that people would say, You have inserted something into the Book of Allah that is not part of it, I would have inserted it as it was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

٣٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ﷺ قَالَ: حَجَّ عُمَرُ بْنُ الْخَطَّابِ ﷺ، فَأَرَادَ أَنْ يَخْطُبَ النَّاسَ خُطْبَةً، فَقَالَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ: إِنَّهُ قَدِ اجْتَمَعَ عِنْدَكَ رَعَاعُ النَّاسِ، فَأَخِّرْ ذَلِكَ حَتَّى تَأْتِيَ الْمَدِينَةَ. فَلَمَّا قَدِمَ الْمَدِينَةَ دَنَوْتُ مِنْهُ قَرِيبًا مِنَ الْمِنْبَرِ، فَسَمِعْتُهُ يَقُولُ: وَإِنَّ نَاسًا يَقُولُونَ: مَا بَالُ الرَّجْمِ، وَإِنَّمَا فِي كِتَابِ اللَّهِ الْجَلْدُ؟ وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ يَقُولُوا: أَثْبَتَّ فِي كِتَابِ اللَّهِ مَا لَيْسَ فِيهِ، لَأَثْبَتُّهَا كَمَا أُنْزِلَتْ. [انظر: ٣٩١]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

353. It was narrated that Simak bin Harb said: I heard an-Nu'man - i.e., bin Basheer - say: 'Umar (ﷺ) mentioned what the people had acquired of worldly gains and said: I saw the Messenger of Allah (ﷺ) remaining curled up [with hunger pangs] all day, unable to

٣٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ ـ يَعْنِي ابْنَ بَشِيرٍ ـ يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ ﷺ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا؟ فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَظَلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ دَقَلًا يَمْلَأُ بِهِ بَطْنَهُ. [راجع: ١٥٩]

find even the worst type of dates with which to fill his stomach.

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, Muslim (2978)]

تخريج: حديث صحيح، وإسناده حسن، م: (٢٩٧٨).

354. It was narrated from Ibn 'Umar, from his father, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of being wailed over." Al-Hajjaj said: "...because of the wailing over him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

٣٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ» وَقَالَ حَجَّاجٌ: بِالنِّيَاحَةِ عَلَيْهِ. [راجع: ١٨٠]

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

355. It was narrated that Qatadah said: I heard Rufai' Abul-'Aliyah narrate from Ibn 'Abbas: A man told me - Shu'bah said: I think he said: one of the Companions of the Prophet (ﷺ) -: The most admired of them to me is Umar bin al-Khattab (ﷺ): The Messenger of Allah (ﷺ) forbade praying at two times: after *'Asr* until the sun sets and after *Fajr* until the sun rises.

٣٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ رُفَيْعًا أَبَا الْعَالِيَةِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: حَدَّثَنِي رِجَالٌ - قَالَ شُعْبَةُ: أَحْسِبُهُ قَالَ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ - قَالَ: وَأَعْجَبُهُمْ إِلَيَّ عُمَرُ ابْنُ الْخَطَّابِ ﷺ -: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ فِي سَاعَتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ. [راجع: ١١٠]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

356. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us when we were in Adhrabeejan with 'Utbah bin Farqad, or in Syria, (saying): The Messenger of Allah (ﷺ) forbade silk except so much - two fingers. Abu 'Uthman said: We had no doubt that he meant silk borders.

٣٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ - أَوْ بِالشَّامِ -: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا، أُصْبُعَيْنِ. قَالَ أَبُو عُثْمَانَ: فَمَا عَتَّمْنَا إِلَّا أَنَّهُ الْأَعْلَامُ. [راجع: ٩٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5828) and Muslim (2069)]

تخريج: إسناده صحيح، خ: (٥٨٢٨) م: (٢٠٦٩).

357. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us...

Comments: [Its *isnad* is *saheeh*]

٣٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَجَّاجٌ وَأَبُو دَاوُدَ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ.

تخريج: إسناده صحيح كسابقه.

358. It was narrated that 'Amr bin Maimoon said: 'Umar (ﷺ) prayed *Fajr* when he was in Jam'. Abu Dawood said: We were with 'Umar in Jam', and he said: The *mushrikoon* used not to move on until the sun rose, and they would say: Shine, (Mount) Thabeer. The Prophet of Allah (ﷺ) differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

٣٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: صَلَّى عُمَرُ ﷺ، الصُّبْحَ وَهُوَ بِجَمْعٍ _ قَالَ أَبُودَاوُدَ: كُنَّا مَعَ عُمَرَ بِجَمْعٍ _ فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ خَالَفَهُمْ، فَأَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تخريج: إسناده صحيح، خ: (١٦٨٤).

359. It was narrated that 'Abdullah bin Deenar said: I heard Ibn 'Umar say: 'Umar (ﷺ) asked the Messenger of Allah (ﷺ): If I become *junub* at night; what should I do? He said: "Wash your private part then do *wudoo'* then go to sleep."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (287) and Muslim (306)]

٣٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَأَلَ عُمَرُ ﷺ رَسُولَ اللَّهِ ﷺ فَقَالَ: تُصِيبُنِي الْجَنَابَةُ مِنَ اللَّيْلِ، فَمَا أَصْنَعُ؟ قَالَ: «اغْسِلْ ذَكَرَكَ، ثُمَّ تَوَضَّأْ، ثُمَّ ارْقُدْ». [٥٠٥٦، ٥١٩٠، ٥٣١٤، ٥٤٤٢، ٥٤٩٧، ٥٩٦٧]

تخريج: إسناده صحيح، خ: (٢٨٧) م: (٣٠٦).

360. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam said: I asked Ibn 'Umar about earthenware *jars* and he narrated to us from 'Umar (ﷺ)

٣٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْجَرِّ، فَحَدَّثَنَا

that the Messenger of Allah forbade (making *nabeedh* in) earthenware *jars*, gourds, and varnished jars.

Comments: [Its *isnad* is *saheeh*]

عَنْ عُمَرَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَرِّ، وَعَنِ الدُّبَّاءِ، وَعَنِ الْمُزَفَّتِ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

361. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one - meaning 'Umar bin al-Khattab (ﷺ) - kissing the Black Stone and saying: I know that you are only a stone, but I saw the Messenger of Allah (ﷺ) kiss you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

٣٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ، (١/ ٥١) عَنْ عَبْدِ اللَّهِ ابْنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأُصَيْلِعَ - يَعْنِي عُمَرَ بْنَ الْخَطَّابِ ﷺ - يُقَبِّلُ الْحَجَرَ وَيَقُولُ: أَمَا إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ. [راجع: ٢٢٩]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

362. It was narrated that Juwairiyyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and what happened was that he was stabbed. The people were given permission to enter upon him. The first ones to enter upon him were the Companions of the Prophet (ﷺ), then the people of Madinah, then the people of Syria. Then permission was given to the people of Iraq, and I was among those who entered upon him. Every time people entered upon him, they praised him and wept. When we entered upon him, he had wrapped his stomach with a black turban cloth, and

٣٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ يُحَدِّثُ عَنْ جُوَيْرِيَةَ بْنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ ﷺ، قَالَ: فَخَطَبَ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا أَحْمَرَ نَقَرَنِي نَقْرَةً أَوْ نَقْرَتَيْنِ - شُعْبَةُ الشَّاكُّ - فَكَانَ مِنْ أَمْرِهِ أَنَّهُ طُعِنَ، فَأُذِنَ لِلنَّاسِ عَلَيْهِ، فَكَانَ أَوَّلَ مَنْ دَخَلَ عَلَيْهِ أَصْحَابُ النَّبِيِّ ﷺ، ثُمَّ أَهْلُ الْمَدِينَةِ، ثُمَّ أَهْلُ الشَّامِ، ثُمَّ أُذِنَ لِأَهْلِ الْعِرَاقِ، فَدَخَلْتُ فِيمَنْ دَخَلَ، قَالَ: فَكَانَ كُلَّمَا دَخَلَ عَلَيْهِ قَوْمٌ أَثْنَوْا عَلَيْهِ وَبَكَوْا. قَالَ: فَلَمَّا دَخَلْنَا عَلَيْهِ، قَالَ: وَقَدْ عَصَبَ بَطْنَهُ بِعِمَامَةٍ سَوْدَاءَ، وَالدَّمُ يَسِيلُ، قَالَ: فَقُلْنَا: أَوْصِنَا، قَالَ: وَمَا سَأَلَهُ الْوَصِيَّةَ

blood was flowing. We said: Give us some advice; and no one asked him for advice except us. He said: You have to adhere to the Book of Allah, for you will never go astray so long as you follow it. We said: Advise us. He said: I urge you to be kind to the *Muhajireen*, for the people will increase in number and they will decrease. And I advise you to be kind to the *Ansar*, for they are the people of Islam with whom Islam sought refuge. And I advise you to be kind to the Bedouin, for they are your origin and your strength. And I advise you be kind to the non-Muslim people under your rule (*ahludh-dhimmah*), for they have a covenant with your Prophet and they give you a source of income. You may leave now. And he did not say any more to us than these words. Muhammad bin Ja'far said: Shu'bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

أَحَدٌ غَيْرُنَا، فَقَالَ: عَلَيْكُمْ بِكِتَابِ اللَّهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَا اتَّبَعْتُمُوهُ. فَقُلْنَا: أَوْصِنَا، فَقَالَ: أُوصِيكُمْ بِالْمُهَاجِرِينَ، فَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ، وَأُوصِيكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ شَعْبُ الْإِسْلَامِ الَّذِي لَجَأَ إِلَيْهِ، وَأُوصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ أَصْلُكُمْ وَمَادَّتُكُمْ، وَأُوصِيكُمْ بِأَهْلِ ذِمَّتِكُمْ، فَإِنَّهُمْ عَهْدُ نَبِيِّكُمْ، وَرِزْقُ عِيَالِكُمْ، قُومُوا عَنِّي. قَالَ: فَمَا زَادَنَا عَلَى هَؤُلَاءِ الْكَلِمَاتِ. قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَعْرَابِ: وَأُوصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ إِخْوَانُكُمْ، وَعَدُوُّ عَدُوِّكُمْ.

تخريج: إسناده صحيح، خ: (٣١٦٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3162)]

363. It was narrated that Juwairiyyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and only a week later, he was stabbed. And he mentioned a similar report,

٣٦٣- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ يُحَدِّثُ عَنْ جُوَيْرِيَةَ بْنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ ﷺ، قَالَ: فَخَطَبَ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا أَحْمَرَ نَقَرَنِي نَقْرَةً- أَوْ نَقْرَتَيْنِ شُعْبَةُ الشَّاكُّ

except that he said: And I advise you be kind to the non-Muslim people under your rule (*ahludh-dhimmah*), and honour the covenant of your Prophet. Then I asked him after that and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its *isnad* is *saheeh*]

ـ قَالَ: فَمَا لَبِثَ إِلَّا جُمُعَةً حَتَّى طُعِنَ... فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: وَأُوصِيكُمْ بِأَهْلِ ذِمَّتِكُمْ، فَإِنَّهُمْ ذِمَّةُ نَبِيِّكُمْ. قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَعْرَابِ: وَأُوصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ إِخْوَانُكُمْ، وَعَدُوُّ عَدُوِّكُمْ.

تخريج: إسناده صحيح كسابقه.

364. It was narrated from Ibn 'Abbas (ﷺ) that he said: Some men of good character, among whom was 'Umar, who is the best of them in my view, testified in my presence that the Messenger of Allah (ﷺ) forbade praying after *Fajr* prayer until the sun rose, and after *'Asr* prayer until it (the sun) set.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

٣٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَلَاةٍ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ.

[راجع: ١١٠]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

365. It was narrated from Suwaid bin Ghafalah that 'Umar addressed the people in al-Jabiyah and said: The Messenger of Allah (ﷺ) forbade wearing silk except the width of two fingers or three or four - and he gestured with his hand.

Comments: [A *saheeh hadeeth*]

٣٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ ﷺ خَطَبَ النَّاسَ بِالْجَابِيَةِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ إِلَّا مَوْضِعَ أُصْبُعَيْنِ، أَوْ ثَلَاثَةٍ، أَوْ أَرْبَعَةٍ، وَأَشَارَ بِكَفِّهِ.

تخريج: حديث صحيح، وسماع محمد بن جعفر من سعيد بن أبي عروبة مختلف فيه: أ قبل الاختلاط أم بعده؟ خ: (٥٨٢٨) م: (٢٠٦٩).

366. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [A *saheeh hadeeth*]

٣٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ ﷺ أَنَّ النَّبِيَّ قَالَ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ». [راجع: ١٨٠]

تخريج: حديث صحيح، سماع محمد بن جعفر من سعيد مختلف فيه: أ قبل الاختلاط أم بعده؟ وقد توبع، خ: (١٢٩٢) م: (٩٢٧).

367. Ibn 'Umar said: 'Umar bin al-Khattab (ﷺ) told me: Whilst we were with the Messenger of Allah (ﷺ) one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us knew who he was. He came and sat before the Prophet (ﷺ), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: "Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay *zakah*, to fast Ramadan and to perform pilgrimage to the House (the Ka'bah), if you have the means." He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (*Eeman*). He said: "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in *al-qadar* (the

٣٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ. وَيَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى ابْنِ يَعْمَرَ سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ ابْنُ الْخَطَّابِ ﷺ قَالَ: بَيْنَمَا نَحْنُ ذَاتَ يَوْمٍ عِنْدَ نَبِيِّ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى _ قَالَ يَزِيدُ: لَا نَرَى _ عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ، مَا الْإِسْلَامُ؟ فَقَالَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، مَا الْإِحْسَانُ؟ _ قَالَ يَزِيدُ: _ «أَنْ

divine will and decree), both good and bad." He said: You have spoken the truth. He said: Tell me about *ihsan*: what is *ihsan*? - Yazeed said: - "It is to worship Allah as if you can see Him, for although you cannot see Him, He sees you." He said: Tell me about the Hour. He said: "The one who is asked about it does not know more than the one who is asking." He said: Then tell me about its signs. He said: "When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings." He ['Umar] said: Then he went away. He ['Umar] waited for a while - Yazeed said: three (days). Then he (the Prophet (ﷺ)) said to me: "O 'Umar, do you know who that questioner was?" I said: Allah and His Messenger know best. He said: "That was Jibreel, who came to you to teach you your religion."

تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا (١/ ٥٢) مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبِنَاءِ». قَالَ: ثُمَّ انْطَلَقَ، قَالَ: فَلَبِثْتُ مَلِيًّا _ قَالَ يَزِيدُ: ثَلاثًا _ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ». [راجع: ١٨٤]

Comments: [Its *isnad* is *Saheeh*, Muslim (8)]

تخريج: إسناده صحيح، م: (٨).

368. Ibn 'Umar said: 'Umar (رضي الله عنه) told us: We were sitting with the Messenger of Allah (ﷺ)... and he mentioned the same *hadeeth*, except that he said: No signs of travel were to be seen on him. And he said: 'Umar said: I waited for three (days), then the Messenger of Allah (ﷺ) said: "O 'Umar..."

٣٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا كَهْمَسٌ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنَا عُمَرُ رضي الله عنه قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: وَلَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ. وَقَالَ: قَالَ عُمَرُ رضي الله عنه: فَلَبِثْتُ ثَلاثًا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ». [راجع: ١٨٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح كسابقه.

369. It was narrated that Abu Nadrah said: I said to Jabir bin 'Abdullah: Ibn az-Zubair (ﷺ) forbids *tamattu'* (in hajj) and Ibn 'Abbas enjoins it. He said to me: I knew about this issue. We did *tamattu'* with the Messenger of Allah (ﷺ) - 'Affan said: And with Abu Bakr - then when 'Umar (ﷺ) became Caliph, he addressed the people and said: The Qur'an is still the Qur'an and the Messenger of Allah (ﷺ) is the Messenger. There were two *mut'ahs* at the time of the Messenger of Allah (ﷺ): one of them was the *mut'ah* of *Hajj* (i.e., *tamattu'*) and the other was *mut'ah* with women.

Comments: [Its *isnad* is *saheeh*, Muslim (1217)]

٣٦٩- حَدَّثَنَا بَهْزٌ. قَالَ: وَحَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي نَضْرَةَ قَالَ: قُلْتُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ: إِنَّ ابْنَ الزُّبَيْرِ ﷺ يَنْهَى عَنِ الْمُتْعَةِ وَإِنَّ ابْنَ عَبَّاسٍ يَأْمُرُ بِهَا قَالَ: فَقَالَ لِي: عَلَى يَدِي جَرَى الْحَدِيثُ، تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ ـ قَالَ عَفَّانُ: وَمَعَ أَبِي بَكْرٍ ـ فَلَمَّا وَلِيَ عُمَرُ ﷺ خَطَبَ النَّاسَ، فَقَالَ: إِنَّ الْقُرْآنَ هُوَ الْقُرْآنُ، وَإِنَّ رَسُولَ اللَّهِ ﷺ هُوَ الرَّسُولُ، وَإِنَّهُمَا كَانَتَا مُتْعَتَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: إِحْدَاهُمَا مُتْعَةُ الْحَجِّ، وَالْأُخْرَى مُتْعَةُ النِّسَاءِ.

تخريج: إسناده صحيح، (م: (١٢١٧).

370. It was narrated from Abu Tameem that he heard 'Umar bin al-Khattab (ﷺ) say: I heard the Prophet (ﷺ) say: "If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs."

Comments: [A *saheeh hadeeth*]

٣٧٠- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا». [راجع: ٢٠٥]

تخريج: حديث صحيح، عبدالله بن لهيعة- وإن كان سيء الحفظ- توبع.

371. It was narrated that Ibn as-Sa'idi al-Maliki said: 'Umar bin al-Khattab (ﷺ) appointed me in charge of the *zakah*, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: I only did it for the sake of Allah

٣٧١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ ابْنُ الْخَطَّابِ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ، فَقُلْتُ لَهُ: إِنَّمَا

and my reward is with Allah. He said: Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah (ﷺ) and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah (ﷺ) said to me: "If you are given something without asking for it, then take it and give some in charity."

عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ. قَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ، فَكُلْ وَتَصَدَّقْ». [راجع: ١٠٠]

تخريج: إسناده صحيح، خ: (٧١٦٣) م: (١٠٤٥)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7163) and Muslim (1045)]

372. It was narrated from 'Umar bin al-Khattab (ﷺ) that he said: I got excited one day and kissed [my wife] when I was fasting. I came to the Messenger of Allah (ﷺ) and said: Today I have done a horrible thing: I kissed [my wife] when I was fasting. The Messenger of Allah (ﷺ) said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with that. The Messenger of Allah (ﷺ) said: "Then why [are you worried]?"

Comments: [Its *isnad* is *saheeh*]

٣٧٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بُكَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ أَنَّهُ قَالَ: هَشَشْتُ يَوْمًا، فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا؛ قَبَّلْتُ وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ تَمَضْمَضْتَ بِمَاءٍ وَأَنْتَ صَائِمٌ؟» قُلْتُ: لَا بَأْسَ بِذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَفِيمَ؟». [راجع: ١٣٨]

تخريج: إسناده صحيح.

373. 'Abdullah bin Hubairah said: I heard Abu Tameem al-Jaishani say: I heard 'Umar bin al-Khattab (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "If you really put your trust in Allah, He would provide for you as He provides for the birds. Do you not see that they go out with empty stomachs and come back with full stomachs?"

٣٧٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ قَالَ: سَمِعْتُ أَبَا تَمِيمٍ الْجَيْشَانِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، أَلَا تَرَوْنَ أَنَّهَا تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا؟». [راجع: ٢٠٥]

Comments: [A *saheeh hadeeth*]

374. It was narrated that Ibn Ya'mar said: I said to Ibn 'Umar: We travel to different countries and we meet people who say there is no *qadar* (divine decree). Ibn 'Umar said: If you meet them, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - three times. Then he started narrating: Whilst we were with the Messenger of Allah (ﷺ), there came a man... and he described his appearance. The Messenger of Allah (ﷺ) said: Come closer, so he came closer. He said: Come closer, so he came closer. He said: Come closer, so he came closer, until his knees were nearly touching [the Prophet's] knees. Then he said: O Messenger of Allah, tell me what is faith [or: about faith]. He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in *al-qadar*." - Sufyan said: I think he said: "... both good and bad." He said: What is Islam? He said: "To establish prayer, pay *zakah*, perform pilgrimage to the House, to fast Ramadan and to do *ghusl* in the case of *janabah*." For all of that, he [the stranger] said: You are right, you are right. The people said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. It was as if he was teaching the Messenger of Allah (ﷺ). Then he said: O Messenger of

تخريج: حديث صحيح، عبدالله بن لهيعة قد توبع.

٣٧٤- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنِ ابْنِ يَعْمَرَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِنَّا نُسَافِرُ فِي الْآفَاقِ، فَنَلْقَى قَوْمًا يَقُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقِيتُمُوهُمْ فَأَخْبِرُوهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنْهُ بُرَآءُ _ ثَلَاثًا_ ثُمَّ أَنْشَأَ يُحَدِّثُ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَذَكَرَ مِنْ هَيْئَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْنُهْ» فَدَنَا، فَقَالَ: «ادْنُهْ» فَدَنَا، فَقَالَ: «ادْنُهْ» فَدَنَا، حَتَّى كَادَ رُكْبَتَاهُ تَمَسَّانِ رُكْبَتَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَا الْإِيمَانُ؟ _ أَوْ عَنِ الْإِيمَانِ _ قَالَ: «تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنُ بِالْقَدَرِ» _ قَالَ سُفْيَانُ: أُرَاهُ قَالَ: خَيْرِهِ وَشَرِّهِ _. قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصِيَامُ شَهْرِ رَمَضَانَ، وَغُسْلٌ مِنَ الْجَنَابَةِ» كُلَّ ذَلِكَ قَالَ: صَدَقْتَ صَدَقْتَ. قَالَ الْقَوْمُ: مَا رَأَيْنَا رَجُلًا أَشَدَّ (١/٥٣) تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، كَأَنَّهُ يُعَلِّمُ رَسُولَ اللَّهِ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ _ أَوْ تَعْبُدَهُ _ كَأَنَّكَ تَرَاهُ، فَإِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ» كُلَّ ذَلِكَ نَقُولُ: مَا رَأَيْنَا رَجُلًا أَشَدَّ تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، فَيَقُولُ:

صَدَقْتَ صَدَقْتَ. قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ» قَالَ: فَقَالَ: صَدَقْتَ. قَالَ ذَلِكَ مِرَارًا، مَا رَأَيْنَا رَجُلًا أَشَدَّ تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، ثُمَّ وَلَّى. قَالَ سُفْيَانُ: فَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْتَمِسُوهُ» فَلَمْ يَجِدُوهُ، قَالَ: «هَذَا جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ، مَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ، غَيْرَ هَذِهِ الصُّورَةِ». [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

Allah, tell me about *ihsan*. He said: "It is to worship Allah as if you see Him, for even if you do not see Him, He sees you." For all of that we said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did; he said: You are right, you are right. He said: Tell me about the Hour. He said: "The one who is asked about it does not know more about it than one who is asking." He said: You are right. He said it several times, and we never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. Then he left. Sufyan said: I heard that the Messenger of Allah (ﷺ) said: "Look for him," but they did not find him. He said: "That was *Jibreel* who came to you to teach you your religion. He never came to me in any form but I recognised him, except for this form."

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

٣٧٥- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنِ ابْنِ يَعْمَرَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ، أَوْ سَأَلَهُ رَجُلٌ: إِنَّا نَسِيرُ فِي هَذِهِ الْأَرْضِ فَنَلْقَى قَوْمًا يَقُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ وَهُمْ مِنْهُ بُرَآءُ - قَالَهَا ثَلَاثَ مَرَّاتٍ - ثُمَّ أَنْشَأَ يُحَدِّثُنَا قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ،

375. It was narrated that Ibn Ya'mar said: I asked Ibn 'Umar - or a man asked him: We travel in this land and we meet people who say, There is no *qadar* (divine decree). Ibn 'Umar said: If you meet those people, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - he said it three times. Then he told us: Whilst we were with the Messenger of Allah (ﷺ), a man came and said: O Messenger of Allah, may I draw closer? He

said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer until his knees were almost touching the knees of the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah, what is faith? - and he mentioned a similar report.

أَدْنُو؟ فَقَالَ: «ادْنُهْ» فَدَنَا رَتْوَةً، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَدْنُو؟ فَقَالَ: «ادْنُهْ» فَدَنَا رَتْوَةً، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَدْنُو؟ فَقَالَ: «ادْنُهْ» فَدَنَا رَتْوَةً حَتَّى كَادَتْ أَنْ تَمَسَّ رُكْبَتَاهُ رُكْبَةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِيمَانُ؟... فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٤]

تخريج: إسناده صحيح كسابقه.

Comments: [Its *isnad* is *saheeh* like the previous report]

376. It was narrated that 'Umar bin al-Khattab (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection; whoever equips a warrior until he is fully equipped, will have a reward like his; whoever builds a mosque in which the Name of Allah is mentioned, Allah will build for him a house in Paradise."

Comments: [A *saheeh hadeeth*]

٣٧٦- حَدَّثَنَا حَسَنُ بْنُ مُوسَى الْأَشْيَبُ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَظَلَّ رَأْسَ غَازٍ أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ جَهَّزَ غَازِيًا حَتَّى يَسْتَقِلَّ بِجَهَازِهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ، وَمَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ». [راجع: ١٢٦]

تخريج: حديث صحيح، عبدالله بن لهيعة قد توبع، وفي إدراك عثمان بن عبدالله بن سراقة لعمر بن الخطاب خلاف.

377. It was narrated that Umar bin al-Khattab (ﷺ) - 'Abdullah said: My father attributed it to the Prophet (ﷺ) - said: "Whoever misses any part of his *wird* or portion (of prayer or Qur'an) at night and reads it between *Fajr* prayer and *Zuhr*, it will be as if he read it at night."

٣٧٧- حَدَّثَنَا عَتَّابٌ - يَعْنِي ابْنَ زِيَادٍ -: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ -: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِالرَّحْمَنِ بْنِ عَبْدٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ - قَالَ عَبْدُ اللَّهِ: وَقَدْ بَلَغَ بِهِ أَبِي إِلَى

النَّبِيِّ ـ قَالَ: «مَنْ فَاتَهُ شَيْءٌ مِنْ وِرْدِهِ ـ أَوْ قَالَ: مِنْ جُزْئِهِ ـ مِنَ اللَّيْلِ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى الظُّهْرِ، فَكَأَنَّمَا قَرَأَهُ مِنْ لَيْلَتِهِ». [راجع: ٢٢٠]

تخريج: إسناده صحيح، م: (٧٤٧).

Comments: [Its *isnad* is *saheeh*, Muslim (747)]

٣٧٨- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَنَزَلَتْ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ: ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ (البقرة: ٢١٩) قَالَ: فَدُعِيَ عُمَرُ ﷺ، فَقُرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَنَزَلَتِ الْآيَةُ الَّتِي فِي سُورَةِ النِّسَاءِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى﴾ (النساء: ٤٣) فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانُ، فَدُعِيَ عُمَرُ ﷺ فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْمَائِدَةِ، فَدُعِيَ عُمَرُ ﷺ فَقُرِئَتْ عَلَيْهِ فَلَمَّا بَلَغَ: ﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ (المائدة: ٩١) قَالَ: فَقَالَ عُمَرُ ﷺ: انْتَهَيْنَا، انْتَهَيْنَا.

تخريج: إسناده صحيح.

378. It was narrated that 'Umar bin al-Khattab said: Before the prohibition of *khamr* was revealed, 'Umar said: O Allah, give us a clear ruling on *khamr*. Then the verse which is in Soorat al-Baqarah was revealed: "They ask you (O Muhammad (ﷺ)) concerning alcoholic drink and gambling. Say: 'In them is a great sin...'" [al-Baqarah 2:219]. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and the verse which is in Soorat an-Nisa' was revealed: "O you who believe! Approach not *As-Salah* (the prayer) when you are in a drunken state..." [an-Nisa' 4:43]. When the *iqamah* for prayer was given, the caller of the Messenger of Allah (ﷺ) would call out: Do not approach the prayer drunk. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and this verse was revealed then Umar was summoned and recited to him when he reached "So, will you not then abstain?" [al-Ma'idah 5:91]. Then 'Umar said: We abstain, we abstain.

Comments: [Its *isnad* is *saheeh*]

379. It was narrated from Subayy bin Ma'bad that he was a Taghlibi Christian, then he became Muslim and asked which deed is best? He was told: *Jihad* for the sake of Allah, may He be glorified and exalted. He wanted to go for *jihad*, but he was asked: Have you done *Hajj*? He said: No. It was said to him: Do *Hajj* and *'Umrah*, then go for *jihad*. So he entered *ihram* for both of them together, then he met Zaid bin Soohan and Salman bin Rabee'ah who said: He is more misguided than his camel, or he is no more guided than his camel. He went to 'Umar (ﷺ) and told him what they had said, and he said: You have been guided to the *Sunnah* of your Prophet (ﷺ), or to the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣٧٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ صُبَيِّ بْنِ مَعْبَدٍ: أَنَّهُ كَانَ نَصْرَانِيًّا تَغْلِبِيًّا، فَأَسْلَمَ، فَسَأَلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقِيلَ لَهُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: أَحَجَجْتَ؟ قَالَ: لَا. فَقِيلَ لَهُ: حُجَّ وَاعْتَمِرْ، ثُمَّ جَاهِدْ. فَأَهَلَّ بِهِمَا جَمِيعًا، فَوَافَقَ زَيْدَ بْنَ صُوحَانَ وَسَلْمَانَ بْنَ رَبِيعَةَ، فَقَالَا: هُوَ أَضَلُّ مِنْ نَاقَتِهِ - أَوْ مَا هُوَ بِأَهْدَى مِنْ جَمَلِهِ - فَانْطَلَقَ إِلَى عُمَرَ ﷺ فَأَخْبَرَهُ بِقَوْلِهِمَا، فَقَالَ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ، أَوْ لِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٣]

تخريج: إسناده صحيح.

380. It was narrated that Hisham said: My father told me that 'Umar bin al-Khattab (ﷺ) said to the [Black] Stone: You are only a stone; were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he kissed it.

Comments: [A *saheeh hadeeth*]

٣٨٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ عُمَرَ ﷺ قَالَ لِلْحَجَرِ: إِنَّمَا أَنْتَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ (١/ ٥٤) مَا قَبَّلْتُكَ. ثُمَّ قَبَّلَهُ. [انظر: ٣٨١]

تخريج: حديث صحيح، عروة بن الزبير والد هشام لم يدرك عمر، خ: (١٥٩٧) م: (١٢٧١).

381. It was narrated from Hisham, from his father, that 'Umar (ﷺ) came to the [Black] Stone and said: I know that you are only a stone and you cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not

٣٨١- حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ ﷺ أَتَى الْحَجَرَ فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ. قَالَ: ثُمَّ قَبَّلَهُ. [راجع: ٣٨٠]

have kissed you. Then he kissed it.

تخريج: صحيح كسابقه.

Comments: [A repeat of the previous report]

382. It was narrated from Suwaid bin Ghafalah that 'Umar (ﷺ) kissed it and touched it, then he said: I saw Abul-Qasim (ﷺ) show respect to you - meaning the Black Stone.

٣٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ الأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ ﷺ قَبَّلَهُ وَالْتَزَمَهُ، ثُمَّ قَالَ: رَأَيْتُ أَبَا الْقَاسِمِ بِكَ حَفِيًّا ـ يَعْنِي الْحَجَرَ ـ. [راجع: ٢٧٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وانظر ماقبله.

383. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah (ﷺ) said: "When night comes from here and day departs from here, the fasting person may break his fast."

٣٨٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ اللَّيْلُ مِنْ هَهُنَا، وَذَهَبَ النَّهَارُ مِنْ هَهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

تخريج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

384. It was narrated that 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The likeness of the one who takes back his charity is that of one who goes back to his vomit."

٣٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَعُودُ فِي صَدَقَتِهِ كَمَثَلِ الَّذِي يَعُودُ فِي قَيْئِهِ». [راجع: ١٦٦]

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, al-Bukhari (1490) and Muslim (1620)]

تخريج: حديث صحيح، وإسناده حسن، خ: (١٤٩٠) م: (١٦٢٠).

385. It was narrated that 'Umar (ﷺ) said: The people of Jahiliyyah used not to move on from Jam' until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (ﷺ) came, he differed from them and he used to move on from Jam' before sunrise, like the time when people who delay *Fajr* usually pray.

٣٨٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ﷺ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى يَقُولُوا: أَشْرِقْ ثَبِيرُ كَيْمَا نُغِيرُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ خَالَفَهُمْ، فَكَانَ يَدْفَعُ مِنْ جَمْعٍ مِقْدَارَ صَلَاةِ الْمُسْفِرِينَ بِصَلَاةِ الْغَدَاةِ، قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari and Muslim (1684)]

تخريج: إسناده صحيح، خ: (١٦٨٤).

386. It was narrated from Ibn Abu Mulaikah, who heard Ibn 'Abbas (ﷺ) say: 'Umar (ﷺ) said to me: I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of the weeping of his family over him."

٣٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ لِي عُمَرُ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». [راجع: ٢٨٨]

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*, al-Bukhari (1287) and Muslim (927)]

تخريج: حديث صحيح، وإسناده حسن، خ: (١٢٨٧) م: (٩٢٧).

387. It was narrated that Ibn 'Umar said: 'Umar (ﷺ) said: I saw the Messenger of Allah (ﷺ) wipe over his leather slippers (*khuff*) whilst travelling.

٣٨٧- حَدَّثَنَا وَكِيعٌ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِاللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ: قَالَ عُمَرُ ﷺ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى خُفَّيْهِ فِي السَّفَرِ. [راجع: ١٢٨]

Comments: [Its *isnad* is *da'eef* because of the weakness of Asim bin Ubaidullah]

تخريج: حديث صحيح لغيره، وهذا إسناد ضعيف لضعف عاصم بن عبيدالله واضطرابه.

388. It was narrated from 'Umar (ﷺ) that the Prophet (ﷺ) used to seek refuge with Allah from miserliness, cowardice, the torment of the grave, the feebleness of old age and diseases of the heart (such as envy, hatred, and wrong 'aqeedah). Wakee' said: And diseases of the heart means dying. Wakee' said: And turmoil (*fitnah*) from which he has not repented.

٣٨٨- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْبُخْلِ وَالْجُبْنِ، وَعَذَابِ الْقَبْرِ، وَأَرْذَلِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ. [راجع: ١٤٥] قَالَ وَكِيعٌ: فِتْنَةُ الصَّدْرِ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكِيعٌ: الْفِتْنَةَ لَمْ يَتُبْ مِنْهَا.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

389. It was narrated that 'Abdullah bin Buraidah said: 'Umar (ﷺ) sat where the Messenger of Allah (ﷺ) used to sit, in a place where funerals passed by. A funeral

٣٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عُمَرُ بْنُ الْوَلِيدِ الشَّنِّيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: جَلَسَ عُمَرُ ﷺ مَجْلِسًا كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُهُ

passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said: This man was the most dishonest of people. He said: The most dishonest of people is the one who tells the most lies about Allah, and the next worst is the one who is dishonest with his soul in his body. They said: What do you think if four people testify? He said: It is due. They said: Or three? He said: If they are three, it is due. They said: Or two? He said: It is due, and if I had asked about one, that would have been dearer to me than red camels. It was said to 'Umar: Is this something that you are saying on the basis of your own opinion or is it something that you heard from the Messenger of Allah (ﷺ)? He said: No; rather it is something that I heard from the Messenger of Allah (ﷺ).

تَمُرُّ عَلَيْهِ الْجَنَائِزُ، قَالَ: فَمَرُّوا بِجِنَازَةٍ فَأَثْنَوْا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُّوا بِجِنَازَةٍ فَأَثْنَوْا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُّوا بِجِنَازَةٍ فَقَالُوا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُّوا بِجِنَازَةٍ فَقَالُوا: هَذَا كَانَ أَكْذَبَ النَّاسِ. فَقَالَ: إِنَّ أَكْذَبَ النَّاسِ أَكْذَبُهُمْ عَلَى اللَّهِ، ثُمَّ الَّذِينَ يَلُونَهُمْ مَنْ كَذَبَ عَلَى رُوحِهِ فِي جَسَدِهِ، قَالَ: قَالُوا: أَرَأَيْتَ إِذَا شَهِدَ أَرْبَعَةٌ؟ قَالَ: وَجَبَتْ، قَالُوا: وَ ثَلَاثَةٌ؟ قَالَ: وَجَبَتْ، قَالُوا: وَاثْنَيْنِ؟ قَالَ: وَجَبَتْ، وَلَأَنْ أَكُونَ قُلْتُ وَاحِدًا أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ. قَالَ: فَقِيلَ لِعُمَرَ ﷺ: هَذَا شَيْءٌ تَقُولُهُ بِرَأْيِكَ أَمْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَا، بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٩]

تخريج: حديث صحيح، خ: (٢٦٤٣)، عبدالله بن بريدة لم يدرك عمر، بينهما أبو الأسود الدؤلي كما تقدم برقم: (١٣٩) بإسناد صحيح.

Comments: [A *saheeh hadeeth*, al-Bukhari (2643)]

390. It was narrated that 'Abayah bin Rifa'ah said: 'Umar (ﷺ) heard that when Sa'd built the palace, he said: Now there will be no more noise. 'Umar sent Muhammad bin Maslamah to him, and when he arrived he took out some kindling and lit a fire, and he bought some wood for a

٣٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ قَالَ: بَلَغَ عُمَرَ ﷺ أَنَّ سَعْدًا لَمَّا بَنَى الْقَصْرَ، قَالَ: انْقَطَعَ الصُّوَيْتُ، فَبَعَثَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةَ، فَلَمَّا قَدِمَ أَخْرَجَ زَنْدَهُ، وَأَوْرَى نَارَهُ، وَابْتَاعَ حَطَبًا بِدِرْهَمٍ، وَقِيلَ لِسَعْدٍ: إِنَّ رَجُلًا فَعَلَ كَذَا

وَكَذَا، فَقَالَ: ذَاكَ مُحَمَّدُ بْنُ مَسْلَمَةَ. فَخَرَجَ إِلَيْهِ فَحَلَفَ بِاللَّهِ مَا قَالَهُ، فَقَالَ: نُؤَدِّي عَنْكَ الَّذِي تَقُولُهُ وَنَفْعَلُ مَا أُمِرْنَا بِهِ. فَأَحْرَقَ الْبَابَ، ثُمَّ أَقْبَلَ يَعْرِضُ عَلَيْهِ أَنْ يُزَوِّدَهُ فَأَبَى، فَخَرَجَ فَقَدِمَ عَلَى عُمَرَ ﷺ، فَهَجَّرَ إِلَيْهِ، فَسَارَ ذَهَابَهُ وَرُجُوعَهُ تِسْعَ عَشْرَةَ، فَقَالَ: لَوْلَا حُسْنُ الظَّنِّ بِكَ لَرَأَيْنَا أَنَّكَ لَمْ تُؤَدِّ عَنَّا. قَالَ: بَلَى، أَرْسَلَ يَقْرَأُ السَّلَامَ، وَيَعْتَذِرُ، وَيَحْلِفُ بِاللَّهِ مَا قَالَهُ. قَالَ: فَهَلْ زَوَّدَكَ شَيْئًا؟ قَالَ: لَا، قَالَ: فَمَا مَنَعَكَ أَنْ تُزَوِّدَنِي أَنْتَ؟ قَالَ: إِنِّي كَرِهْتُ أَنْ آمُرَ لَكَ فَيَكُونَ لَكَ الْبَارِدُ، وَيَكُونَ لِي الْحَارُّ، وَحَوْلِي أَهْلُ الْمَدِينَةِ قَدْ قَتَلَهُمُ الْجُوعُ، وَقَدْ (١/ ٥٥) سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَشْبَعُ الرَّجُلُ دُونَ جَارِهِ».

تخريج: حديث صحيح، ورواية عباية بن رفاعة عن عمر مرسلة.

dirham. It was said to Sa'd: A man has done such and such. He said: That is Muhammad bin Maslamah. He went out to him and swore by Allah that he never said that. He said: We will convey from you what you have said and we will do as we were instructed. So he burned the door. Then he [Sa'd] offered some supplies (to the envoy) but he refused. He left at midday and went to 'Umar (ﷺ), and he went and came back within nineteen days. He said: Were it not that I think well of you, I would have thought that you did not convey my message. He said: Yes I did convey it; he conveys his *salam* and apologises, and he swore by Allah that he did not say that. He said: Did he give you any provisions? He said: No. He said: What prevented you from supplying [sufficient] provisions to me yourself? He said: I did not want to instruct that you be given the cold whilst I had the hot [i.e., I could not have given you what you wanted of food and enjoyed plentiful food myself], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (ﷺ) say: "No man should eat his fill when his neighbour is going without."

Comments: [A *Saheeh hadeeth*]

آخِرُ مُسْنَدِ عُمَرَ بْنِ الْخَطَّابِ ﷺ

End of the Musnad of 'Umar bin al-Khattab ﷺ



حديث السقيفة
The *hadeeth* of as-Saqeefah

391. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood that Ibn 'Abbas told him that 'Abdur-Rahman bin 'Awf went back to where he had halted. Ibn 'Abbas said: I used to recite to 'Abdur-Rahman bin 'Awf, and he found me waiting for him. That was in Mina during the last *Hajj* performed by 'Umar bin al-Khattab (ﷺ). 'Abdur-Rahman bin 'Awf said: A man came to 'Umar bin al-Khattab and said: So and so is saying: If 'Umar (ﷺ) dies, I will swear allegiance to So and so. 'Umar (ﷺ) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. 'Abdur-Rahman said: I said: O Ameer al-Mu'mineen, do not do that, for the *Hajj* season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of *Hijrah* and the *Sunnah*, and you will meet the most knowledgeable and noble people there, and you

٣٩١- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى رَحْلِهِ، قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أُقْرِئُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَوَجَدَنِي، وَأَنَا أَنْتَظِرُهُ، وَذَلِكَ بِمِنًى فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ بْنُ الْخَطَّابِ ﷺ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ رَجُلًا أَتَى عُمَرَ بْنَ الْخَطَّابِ ﷺ، فَقَالَ: إِنَّ فُلَانًا يَقُولُ: لَوْ قَدْ مَاتَ عُمَرُ بَايَعْتُ فُلَانًا، فَقَالَ عُمَرُ ﷺ: إِنِّي قَائِمٌ الْعَشِيَّةَ فِي النَّاسِ فَمُحَذِّرُهُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أَمْرَهُمْ، قَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَا تَفْعَلْ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ وَغَوْغَاءَهُمْ، وَإِنَّهُمُ الَّذِينَ يَغْلِبُونَ عَلَى مَجْلِسِكَ إِذَا قُمْتَ فِي النَّاسِ، فَأَخْشَى أَنْ تَقُولَ مَقَالَةً يَطِيرُ بِهَا أُولَئِكَ فَلَا يَعُوهَا، وَلَا يَضَعُوهَا عَلَى مَوَاضِعِهَا، وَلَكِنْ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، وَتَخْلُصَ بِعُلَمَاءِ النَّاسِ وَأَشْرَافِهِمْ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعُونَ مَقَالَتَكَ، وَيَضَعُونَهَا مَوَاضِعَهَا، فَقَالَ عُمَرُ ﷺ: لَئِنْ قَدِمْتُ الْمَدِينَةَ

can say what you want to say with confidence; they will understand what you say and will interpret it correctly. 'Umar (ؓ) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhul-Hijjah, it was a Friday. I set out early. 'Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa'eed bin Zaid at the right-hand corner of the *minbar*; he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before 'Umar (ؓ) came. When I saw him, I said: He will certainly speak today on this *minbar* and say something that no one ever heard before. Sa'eed bin Zaid objected to that and said: What do you think he will say that no one said before? 'Umar (ؓ) sat on the *minbar*, and when the *mu'dhdhin* fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tell lies about me. Allah, may He be blessed and exalted, sent Muhammad (ﷺ) with the truth and revealed the Book to him;

سَالِمًا صَالِحًا لَأُكَلِّمَنَّ بِهَا النَّاسَ فِي أَوَّلِ مَقَامٍ أَقُومُهُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ فِي عَقِبِ ذِي الْحِجَّةِ، وَكَانَ يَوْمَ الْجُمُعَةِ، عَجَّلْتُ الرَّوَاحَ صَكَّةَ الْأَعْمَى _ فَقُلْتُ لِمَالِكٍ، وَمَا صَكَّةُ الْأَعْمَى؟ قَالَ: إِنَّهُ لَا يُبَالِي أَيَّ سَاعَةٍ خَرَجَ، لَا يَعْرِفُ الْحَرَّ وَالْبَرْدَ وَنَحْوَ هَذَا_ فَوَجَدْتُ سَعِيدَ بْنَ زَيْدٍ عِنْدَ رُكْنِ الْمِنْبَرِ الْأَيْمَنِ قَدْ سَبَقَنِي، فَجَلَسْتُ حِذَاءَهُ تَحُكُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبْ أَنْ طَلَعَ عُمَرُ ؓ، فَلَمَّا رَأَيْتُهُ قُلْتُ: لَيَقُولَنَّ الْعَشِيَّةَ عَلَى هَذَا الْمِنْبَرِ مَقَالَةً مَا قَالَهَا عَلَيْهِ أَحَدٌ قَبْلَهُ، قَالَ: فَأَنْكَرَ سَعِيدُ ابْنُ زَيْدٍ ذَلِكَ، فَقَالَ: مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ أَحَدٌ؟ فَجَلَسَ عُمَرُ ؓ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَذِّنُ قَامَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنِّي قَائِلٌ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَدْرِي لَعَلَّهَا بَيْنَ يَدَيْ أَجَلِي، فَمَنْ وَعَاهَا وَعَقَلَهَا فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ، وَمَنْ لَمْ يَعِهَا فَلَا أُحِلُّ لَهُ أَنْ يَكْذِبَ عَلَيَّ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ مُحَمَّدًا بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكَانَ مِمَّا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْمِ، فَقَرَأْنَاهَا وَوَعَيْنَاهَا، وَرَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: لَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ قَدْ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ، فَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ مِنَ

among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (ﷺ) said: "Do not praise me excessively as 'Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger." I have heard that some among you are saying: If 'Umar (ﷺ) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu

الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَوِ الْحَبَلُ أَوِ الاِعْتِرَافُ، أَلَا وَإِنَّا قَدْ كُنَّا نَقْرَأُ: لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ. أَلَا وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ» وَقَدْ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ: لَوْ قَدْ مَاتَ عُمَرُ، بَايَعْتُ فُلَانًا، فَلَا يَغْتَرَّنَّ امْرُؤٌ أَنْ يَقُولَ: إِنَّ بَيْعَةَ أَبِي بَكْرٍ ﷺ كَانَتْ فَلْتَةً، أَلَا وَإِنَّهَا كَانَتْ كَذَلِكَ، إِلَّا أَنَّ اللَّهَ عَزَّ وَجَلَّ وَقَى شَرَّهَا، وَلَيْسَ فِيكُمُ الْيَوْمَ مَنْ تُقْطَعُ إِلَيْهِ الْأَعْنَاقُ مِثْلُ أَبِي بَكْرٍ ﷺ، أَلَا وَإِنَّهُ كَانَ مِنْ خَبَرِنَا حِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ أَنَّ عَلِيًّا وَالزُّبَيْرَ، وَمَنْ كَانَ مَعَهُمَا، تَخَلَّفُوا فِي بَيْتِ فَاطِمَةَ ﷺ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَتَخَلَّفَتْ عَنَّا الْأَنْصَارُ بِأَجْمَعِهَا فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ ﷺ، فَقُلْتُ لَهُ: يَا أَبَا بَكْرٍ، انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ، فَانْطَلَقْنَا نَؤُمُّهُمْ حَتَّى لَقِيَنَا رَجُلَانِ صَالِحَانِ، فَذَكَرَا لَنَا الَّذِي صَنَعَ الْقَوْمُ، فَقَالَا: أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتُ: نُرِيدُ إِخْوَانَنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ، فَقَالَا: لَا عَلَيْكُمْ أَنْ لَا تَقْرَبُوهُمْ، وَاقْضُوا أَمْرَكُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ، فَقُلْتُ: وَاللَّهِ لَنَأْتِيَنَّهُمْ. (١/ ٥٦) فَانْطَلَقْنَا حَتَّى جِئْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا هُمْ مُجْتَمِعُونَ، وَإِذَا بَيْنَ ظَهْرَانَيْهِمْ رَجُلٌ مُزَمَّلٌ، فَقُلْتُ: مَنْ هَذَا؟

Bakr (﵁). What happened to us when the Messenger of Allah (ﷺ) died was that 'Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (ﷺ), and all the *Ansar* stayed behind and gathered in *Saqeefat* Banu Sa'idah, whilst the *Muhajireen* gathered around Abu Bakr (﵁). I said to him: O Abu Bakr, let us go to our brothers, the *Ansar*. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O *Muhajireen*? I said: We are looking for these brothers of ours, the *Ansar*. They said: You should not go near them; do whatever you have already decided, O *Muhajireen*. I said: By Allah, we will go to them. So we carried on until we came to them in *Saqeefat* Banu Sa'idah, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa'd bin 'Ubadah. I said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed. We are the supporters (*Ansar*) of Allah and the majority of the Muslim army. You, O *Muhajireen*, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared

فَقَالُوا: سَعْدُ بْنُ عُبَادَةَ، فَقُلْتُ: مَا لَهُ؟ قَالُوا: وَجِعٌ، فَلَمَّا جَلَسْنَا قَامَ خَطِيبُهُمْ فَأَثْنَى عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ، وَقَالَ: أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ عَزَّ وَجَلَّ، وَكَتِيبَةُ الْإِسْلَامِ، وَأَنْتُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ مِنَّا، وَقَدْ دَفَّتْ دَافَّةٌ مِنْكُمْ يُرِيدُونَ أَنْ يَخْزِلُونَا مِنْ أَصْلِنَا، وَيَحْضُنُونَا وَيَحْضُنُونَا مِنَ الْأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ، وَكُنْتُ قَدْ زَوَّرْتُ مَقَالَةً أَعْجَبَتْنِي، أَرَدْتُ أَنْ أَقُولَهَا بَيْنَ يَدَيْ أَبِي بَكْرٍ ﵁، وَقَدْ كُنْتُ أُدَارِي مِنْهُ بَعْضَ الْحَدِّ، وَهُوَ كَانَ أَحْلَمَ مِنِّي وَأَوْقَرَ، فَقَالَ أَبُو بَكْرٍ ﵁: عَلَى رِسْلِكَ. فَكَرِهْتُ أَنْ أُغْضِبَهُ، وَكَانَ أَعْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ مَا تَرَكَ مِنْ كَلِمَةٍ أَعْجَبَتْنِي فِي تَزْوِيرِي إِلَّا قَالَهَا فِي بَدِيهَتِهِ وَأَفْضَلَ، حَتَّى سَكَتَ، فَقَالَ: أَمَّا بَعْدُ، فَمَا ذَكَرْتُمْ مِنْ خَيْرٍ فَأَنْتُمْ أَهْلُهُ، وَلَمْ تَعْرِفِ الْعَرَبُ هَذَا الْأَمْرَ إِلَّا لِهَذَا الْحَيِّ مِنْ قُرَيْشٍ، هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ أَيَّهُمَا شِئْتُمْ. وَأَخَذَ بِيَدِي وَبِيَدِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، فَلَمْ أَكْرَهْ مِمَّا قَالَ غَيْرَهَا، وَكَانَ وَاللَّهِ أَنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي، لَا يُقَرِّبُنِي ذَلِكَ إِلَى إِثْمٍ، أَحَبَّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ ﵁، إِلَّا أَنْ تَغَيَّرَ نَفْسِي عِنْدَ الْمَوْتِ، فَقَالَ قَائِلٌ مِنَ الْأَنْصَارِ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجَّبُ، مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ يَا مَعْشَرَ قُرَيْشٍ _ فَقُلْتُ لِمَالِكٍ:

and that I liked in front of Abu Bakr (ﷺ). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (ﷺ) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (ﷺ), unless my own self suggested something at the time of death. One of the *Ansar* said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]; [I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree'

مَا مَعْنَى: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجَّبُ؟ قَالَ: كَأَنَّهُ يَقُولُ: أَنَا دَاهِيَتُهَا ـ. قَالَ: وَكَثُرَ اللَّغَطُ، وَارْتَفَعَتِ الْأَصْوَاتُ، حَتَّى خَشِيتُ الِاخْتِلَافَ، فَقُلْتُ: ابْسُطْ يَدَكَ يَا أَبَا بَكْرٍ، فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعَهُ الْأَنْصَارُ وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلْتُمْ سَعْدًا، فَقُلْتُ: قَتَلَ اللَّهُ سَعْدًا. وَقَالَ عُمَرُ ﷺ: أَمَا وَاللَّهِ مَا وَجَدْنَا فِيمَا حَضَرْنَا أَمْرًا هُوَ أَقْوَى مِنْ مُبَايَعَةِ أَبِي بَكْرٍ ﷺ، خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ، وَلَمْ تَكُنْ بَيْعَةٌ، أَنْ يُحْدِثُوا بَعْدَنَا بَيْعَةً، فَإِمَّا أَنْ نُتَابِعَهُمْ عَلَى مَا لَا نَرْضَى، وَإِمَّا أَنْ نُخَالِفَهُمْ فَيَكُونَ فِيهِ فَسَادٌ، فَمَنْ بَايَعَ أَمِيرًا عَنْ غَيْرِ مَشُورَةِ الْمُسْلِمِينَ فَلَا بَيْعَةَ لَهُ، وَلَا بَيْعَةَ لِلَّذِي بَايَعَهُ تَغِرَّةً أَنْ يُقْتَلَا. قَالَ مَالِكٌ: وَأَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ: أَنَّ الرَّجُلَيْنِ اللَّذَيْنِ لَقِيَاهُمَا: عُوَيْمُ بْنُ سَاعِدَةَ، وَمَعْنُ بْنُ عَدِيٍّ. قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ الَّذِي قَالَ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ وَعُذَيْقُهَا الْمُرَجَّبُ: الْحُبَابُ بْنُ الْمُنْذِرِ. [راجع: ٣٣١]

تخريج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the *Muhajireen* swore allegiance to him, then the *Ansar* swore allegiance to him. Thus we surrounded Sa'd bin 'Ubadah. One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (ﷺ) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (ﷺ). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either follow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Urwah bin az-Zubair, that the men whom they met were 'Uwaim bin Sa'idah and Ma'n bin 'Adiyy. Ibn Shihab said: Sa'eed bin al-Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

392. It was narrated from Yahya bin Sa'eed that he heard Anas bin Malik say: The Messenger of Allah (ﷺ) said: "Shall I not tell you of the best tribe of the *Ansar*? Banun-Najjar, then Banu 'Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa'idah." and he said: "In each tribe of the *Ansar* there is goodness."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5300) and Muslim (2511)]

٣٩٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟ بَنِي النَّجَّارِ، ثُمَّ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ بَلْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنِي سَاعِدَةَ» وَقَالَ: «فِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». [انظر: ١٣١٢٥]

تخريج: إسناده صحيح، خ: (٥٣٠٠) م: (٢٥١١).

393. It was narrated that Ibn 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The two parties to a transaction have the option (of cancelling it) so long as they have not parted or there is a condition which gives the option to cancel."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2107) and Muslim (1531)]

٣٩٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ الْبَيْعُ خِيَارًا». [انظر: ٤٤٨٤، ٥١٥٨، ٥٤١٨، ٦٠٠٦]

تخريج: إسناده صحيح، خ: (٢١٠٧) م: (١٥٣١).

394. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) forbade selling the offspring of the offspring that is still in the womb of a camel.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2143) and Muslim (1514)]

٣٩٤- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ. [انظر: ٤٤٩١، ٤٦٤٠، ٥٣٠٧، ٥٤٦٦، ٥٥١٠]

تخريج: إسناده صحيح، خ: (٢١٤٣) م: (١٥١٤).

395. It was narrated that Ibn 'Umar (ﷺ) said: We used to buy and sell foodstuff at the time of the Messenger of Allah (ﷺ), and he would send someone to tell us to transfer the food from the place

٣٩٥- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ: كُنَّا نَتَبَايَعُ الطَّعَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِنَقْلِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَى

we have bought it to another place before selling it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2123) and Muslim (1527)]

مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ. [انظر: ٤٦٣٩، ٤٧١٦، ٥٩٢٤، ٦١٩١، ٦٢٧٥]

تخريج: إسناده صحيح، خ: (٢١٢٣) م: (١٥٢٧).

396. It was narrated that Ibn 'Umar (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff should not sell it until he takes possession of all of it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2126) and Muslim (1526)]

٣٩٦- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا، فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ». [انظر: ٤٧٣٦، ٥٣٠٩]

تخريج: إسناده صحيح، خ: (٢١٢٦) م: (١٥٢٦).

397. It was narrated from Ibn 'Umar (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares, then he may free the slave, otherwise he has freed only what he has freed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2522) and Muslim (1501)]

٣٩٧- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَا يَبْلُغُ ثَمَنَ الْعَبْدِ، فَإِنَّهُ يُقَوَّمُ قِيمَةَ عَدْلٍ، فَيُعْطَى شُرَكَاؤُهُ (١/٥٧) حَقَّهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ». [انظر: ٤٤٥١، ٤٦٣٥، ٥١٥٠، ٥٤٧٤، ٥٨٢١، ٥٩٢٠، ٦٠٣٨، ٦٢٧٩، ٦٤٥٣]

تخريج: إسناده صحيح، خ: (٢٥٢٢) م: (١٥٠١).

398. It was narrated that Sa'eed said: I said to Ibn 'Umar (رضي الله عنه): What about a man who engaged in *li'an* with his wife? He said: The Messenger of Allah (ﷺ) would separate them - and he mentioned the *hadeeth*.

٣٩٨- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ سَعِيدٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ رضي الله عنه: رَجُلٌ لَاعَنَ امْرَأَتَهُ، فَقَالَ: فَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا .. وَذَكَرَ الْحَدِيثَ. [انظر: ٤٤٧٧، ٤٩٤٥]

تخريج: إسناده صحيح، خ: (٥٣١٢) م: (١٤٩٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5312) and Muslim (1493)]

مُسْنَدُ عُثْمَانَ بْنِ عَفَّانَ ﷺ
Musnad 'Uthman bin 'Affan ﷺ

٣٩٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا يَزِيدُ الْفَارِسِيُّ. قَالَ أَبِي أَحْمَدُ بْنُ حَنْبَلٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفٌ عَنْ يَزِيدَ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ ﷺ: مَا حَمَلَكُمْ عَلَى أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةٌ، وَهِيَ مِنَ الْمِئِينَ، فَقَرَنْتُمْ بَيْنَهُمَا، وَلَمْ تَكْتُبُوا- قَالَ ابْنُ جَعْفَرٍ: بَيْنَهُمَا - سَطْرًا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّوَلِ، مَا حَمَلَكُمْ عَلَى ذَلِكَ؟ قَالَ عُثْمَانُ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ يُنْزَلُ عَلَيْهِ مِنَ السُّوَرِ ذَوَاتِ الْعَدَدِ، وَكَانَ إِذَا أُنْزِلَ عَلَيْهِ الشَّيْءُ يَدْعُو بَعْضَ مَنْ يَكْتُبُ عِنْدَهُ يَقُولُ: «ضَعُوا هَذَا فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وَيُنْزَلُ عَلَيْهِ الْآيَاتُ فَيَقُولُ: «ضَعُوا هَذِهِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وَيُنْزَلُ عَلَيْهِ الْآيَةُ، فَيَقُولُ: «ضَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وَكَانَتِ الْأَنْفَالُ مِنْ أَوَائِلِ مَا أُنْزِلَ بِالْمَدِينَةِ، وَبَرَاءَةٌ مِنْ آخِرِ الْقُرْآنِ، فَكَانَتْ قِصَّتُهَا شَبِيهًا بِقِصَّتِهَا، فَقُبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا، وَظَنَنْتُ أَنَّهَا مِنْهَا، فَمِنْ ثَمَّ قَرَنْتُ

399. It was narrated that Yazeed said: Ibn 'Abbas (ﷺ) said to us: I said to 'Uthman bin 'Affan: What made you take *al-Anfal*, which is one of al-Mathani (the seven long *soorahs*), and Bara'ah, which is one of *al-Mi'een* (soorahs with one hundred verses or thereabouts), and put them next to one another and not write - Ibn Ja'far said: A line between them saying *Bismillahir-Rahmanir-Raheem* - and you put them with the seven long ones? What made you do that? 'Uthman (ﷺ) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (ﷺ), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the *soorah* in which such and such is mentioned"; and verses would be revealed to him and he would say, "Put these verses in the *soorah* in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned." *Al-Anfal* was one of the first *soorahs* to be revealed in Madinah and *Bara'ah* was one of the last *soorahs* of the Qur'an, and the stories and content of the two *soorahs* were

similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*. Ibn Ja'far said: I put it with the seven long ones.

بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ ابْنُ جَعْفَرٍ: وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ. [انظر: ٤٩٩]

تخريج: إسناده ضعيف ومتنه منكر.

Comments: [Its *isnad* is *da'eef* and its content is *munkar*]

400. It was narrated from Hisham bin 'Urwah: My father told me that Humran told him: 'Uthman (ﷺ) did *wudoo'* in *al-Balat* (a paved area in Madinah) then he said: I shall tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (ﷺ) say: "Whoever does *wudoo'* and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer]."

٤٠٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي: أَنَّ حُمْرَانَ أَخْبَرَهُ قَالَ: تَوَضَّأَ عُثْمَانُ ﷺ عَلَى الْبَلَاطِ، ثُمَّ قَالَ: لَأُحَدِّثَنَّكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْلَا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمُوهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ دَخَلَ فَصَلَّى، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى حَتَّى يُصَلِّيَهَا». [انظر: ٤٥٩]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

401. It was narrated from Aban bin 'Uthman (ﷺ) from his father that the Prophet (ﷺ) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

٤٠١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ: حَدَّثَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ» [انظر: ٤٦٢، ٤٦٦، ٤٩٢، ٤٩٦، ٥٣٤، ٥٣٥]

تخريج: إسناده صحيح، م: (١٤٠٩).

402. It was narrated that Ibn Harmalah said: I heard Sa'eed [i.e., Ibn al-Musayyab] say: 'Uthman

٤٠٢- حَدَّثَنَا يَحْيَى عَنِ ابْنِ حَرْمَلَةَ قَالَ: سَمِعْتُ سَعِيدًا ـ يَعْنِي ابْنَ الْمُسَيَّبِ ـ قَالَ:

خَرَجَ عُثْمَانُ ﷺ حَاجًّا، حَتَّى إِذَا كَانَ بِبَعْضِ الطَّرِيقِ قِيلَ لِعَلِيٍّ رِضْوَانُ اللَّهِ عَلَيْهِمَا: إِنَّهُ قَدْ نَهَى عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَلِيٌّ ﷺ لِأَصْحَابِهِ: إِذَا ارْتَحَلَ فَارْتَحِلُوا، فَأَهَلَّ عَلِيٌّ وَأَصْحَابُهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمْهُ عُثْمَانُ ﷺ فِي ذَلِكَ، فَقَالَ لَهُ عَلِيٌّ ﷺ: أَلَمْ أُخْبَرْ أَنَّكَ نَهَيْتَ عَنِ التَّمَتُّعِ؟ قَالَ: فَقَالَ: بَلَى، قَالَ: فَلَمْ تَسْمَعْ رَسُولَ اللَّهِ تَمَتَّعَ؟، قَالَ بَلَى. [انظر: ٤٢٤]

تخريج: صحيح، خ: (١٥٦٩) م: (١٢٢٣)، ابن حرملة مختلف فيه، روى له مسلم حديثاً واحداً في القنوت متابعة.

(ﷺ) went out for *Hajj*, then when he was partway there, it was said to 'Ali (ﷺ): He ['Uthman] has forbidden *tamattu'* [doing 'Umrah then exiting *ihram* until *Hajj*]. 'Ali (ﷺ) said to his companions: When he sets out, set out too. And 'Ali and his companions entered *ihram* with the intention of doing *'Umrah* and 'Uthman (ﷺ) did not say anything to him about that. 'Ali (ﷺ) said to him: Have I not been told that you forbade *tamattu'* by doing *'Umrah* first? He said: Of course. 'Ali said: Did you not hear that the Messenger of Allah (ﷺ) did *tamattu'*? 'Uthman said: Of course.

Comments: [*Saheeh hadeeth*, al-Bukhari (1569) and Muslim (1223)]

٤٠٣- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ ﷺ: أَنَّ رَسُولَ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [انظر: ٦٦٨٤]

تخريج: حديث صحيح لغيره، عامر بن شقيق ضعفه ابن معين وذكره ابن حبان في «الثقات».

403. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) did *wudoo'* washing each part of the body three times.

Comments: [A *hadeeth* that is *saheeh* because of corroborating evidence]

٤٠٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ ﷺ تَوَضَّأَ بِالْمَقَاعِدِ ثَلَاثًا ثَلَاثًا، وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: أَلَيْسَ هَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ؟ قَالُوا: نَعَمْ. [انظر: ٤٨٧، ٤٨٨]

تخريج: إسناده صحيح، م: (٢٣٠).

404. It was narrated from Abu Anas that 'Uthman (ﷺ) did *wudoo'* in *al-Maqa'id*, washing each part of the body three times. Some of the Companions of the Messenger of Allah (ﷺ) were with him. He said: Didn't you see the Messenger of Allah (ﷺ) do *wudoo'* like this? They said: Yes.

Comments: [Its *isnad* is *saheeh*, Muslim (2301)]

٤٠٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ،

405. It was narrated that 'Uthman (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of

you is the one who learns Qur'an and teaches it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5028)]

عَنْ أَبِي عَبْدِالرَّحْمَنِ، عَنْ عُثْمَانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». [انظر: ٤١٢، ٤١٣، ٥٠٠]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

406. It was narrated that 'Uthman (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever does *wudoo'* as Allah, may he be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them."

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

٤٠٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ عَنْ عُثْمَانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [انظر: ٤٧٣، ٥٠٣]

تخريج: إسناده صحيح، م: (٢٣١).

407. Abu Sahlah narrated that 'Uthman (ﷺ) said, on the Day of the House when he was besieged: The Messenger of Allah ﷺ gave me advice and I promised to comply with it, so I shall bear it with patience. Qais said: People thought that it was that day (when he was killed).

Comments: [Its *isnad* is *hasan*]

(١/٥٨) ٤٠٧- حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ: أَنَّ عُثْمَانَ ﷺ قَالَ يَوْمَ الدَّارِ حِينَ حُصِرَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَلِكَ الْيَوْمَ. [انظر: ٥٠١]

تخريج: إسناده حسن.

408. It was narrated from 'Uthman bin 'Affan (ﷺ) - 'Abdur-Razzaq said: from the Prophet (ﷺ) - that he said: "Whoever prays *'Isha'* and *Fajr* prayer in congregation, it is as if he spent the night in prayer (*qiyamul-lail*)." 'Abdur-Rahman said: Whoever prays *'Isha'* in congregation, it is as if he spent half the night in prayer, and whoever prays *Fajr* in congregation, it is as if he spent the entire night in prayer.

٤٠٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ ابْنِ حَكِيمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ؛ قَالَ عَبْدُ الرَّزَّاقِ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةَ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ، فَهُوَ كَقِيَامِ لَيْلَةٍ» وَقَالَ عَبْدُالرَّحْمَنِ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَهُوَ كَقِيَامِ نِصْفِ لَيْلَةٍ،

وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ كَقِيَامِ لَيْلَةٍ». [انظر: ٤٠٩، ٤٩١]

تخريج: إسناده صحيح، م: (٦٥٦).

Comments: [Its *isnad* is *saheeh*, Muslim (656)]

٤٠٩- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَلِيُّ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى ـ يَعْنِي ابْنَ أَبِي كَثِيرٍ ـ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَهُوَ كَمَنْ قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَهُوَ كَمَنْ قَامَ اللَّيْلَ كُلَّهُ». [راجع: ٤٠٨]

409. It was narrated from 'Uthman bin 'Affan (ﷺ) that the Prophet (ﷺ) said: "Whoever prays *'Isha'* in congregation is like one who spent half the night in prayer, and whoever prays *Fajr* in congregation is like one who spent the entire night in prayer."

Comments: [A *hadeeth saheeh*]

تخريج: حديث صحيح كسابقه، وهذا سند فيه انقطاع، محمد بن إبراهيم التيمي لم يدرك عثمان بن عفان.

١٠ ٤- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ ـ يَعْنِي ابْنَ عُبَيْدٍ ـ: حَدَّثَنِي عَطَاءُ بْنُ فَرُّوخَ مَوْلَى الْقُرَشِيِّينَ: أَنَّ عُثْمَانَ ﷺ اشْتَرَى مِنْ رَجُلٍ أَرْضًا، فَأَبْطَأَ عَلَيْهِ، فَلَقِيَهُ، فَقَالَ لَهُ: مَا مَنَعَكَ مِنْ قَبْضِ مَالِكَ؟ قَالَ: إِنَّكَ غَبَنْتَنِي، فَمَا أَلْقَى مِنَ النَّاسِ أَحَدًا إِلَّا وَهُوَ يَلُومُنِي. قَالَ: أَوَ ذَلِكَ يَمْنَعُكَ؟ قَالَ: نَعَمْ، قَالَ فَاخْتَرْ بَيْنَ أَرْضِكَ وَمَالِكَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدْخَلَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا مُشْتَرِيًا وَبَائِعًا وَقَاضِيًا وَمُقْتَضِيًا». [انظر: ٤١٤، ٤٨٥، ٥٠٨]

تخريج: حسن لغيره، وله شاهد من حديث جابر في صحيح البخاري: (٢٠٧٦) وغيره، عطاء بن فروخ روى عنه اثنان، ولم يوثقه غير ابن حبان، وذكر علي بن المديني في «العلل» أنه لم يلق عثمان.

410. 'Ata' bin Farrookh, the freed slave of the Qurashis, narrated that 'Uthman (ﷺ) bought some land from a man and the man did not seek payment for it. Then he met him and he said to him: What prevented you from coming and taking your money? He said: You were unfair to me; I never met anyone but he blamed me. 'Uthman said: Is this the reason? He said: Yes. 'Uthman said: Then choose between your land or your money. Then 'Uthman said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hadeeth* that is *hasan* because of corroborating evidence].

411. It was narrated that 'Alqamah said: I was with Ibn Mas'ood when he was with 'Uthman (ﷺ). 'Uthman (ﷺ) said to him: Do you still feel any desire towards women? When women were mentioned, Ibn Mas'ood said: Come closer, 'Alqamah. I was a young man (at that time). 'Uthman (ﷺ) said to him: The Messenger of Allah (ﷺ) came out to some young men of the *Muhajireen* and said: "Whoever among you has the means to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity; whoever cannot (do that), then fasting is a shield for him."

Comments: [A *saheeh hadeeth*]

٤١١- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ ﷺ وَهُوَ عِنْدَ عُثْمَانَ ﷺ فَقَالَ لَهُ عُثْمَانُ: مَا بَقِيَ لِلنِّسَاءِ مِنْكَ؟ قَالَ: فَلَمَّا ذُكِرَتِ النِّسَاءُ، قَالَ ابْنُ مَسْعُودٍ: ادْنُ يَا عَلْقَمَةُ، قَالَ: وَأَنَا رَجُلٌ شَابٌّ، فَقَالَ عُثْمَانُ ﷺ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى فِتْيَةٍ مِنَ الْمُهَاجِرِينَ، فَقَالَ: «مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلطَّرْفِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَا، فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ».

تخريج: صحيح محفوظ من حديث ابن مسعود الآتي برقم: (٣٥٩٢)، وقد وهم أبو معشر في جعل هذا الحديث عن عثمان بن عفان.

412. It was narrated from 'Uthman bin 'Affan (ﷺ) that the Prophet (ﷺ) said: "The best of you is the one who teaches Qur'an or learns it." Muhammad bin Ja'far and Hajjaj said: Abu 'Abdur-Rahman said: That is what made me sit in this place (i.e., become a teacher). Hajjaj said: Shu'bah said: Abu 'Abdur-Rahman did not hear (it) from 'Uthman (ﷺ) or from 'Abdullah, but he heard it from 'Ali (ﷺ). My father said and Bahz said: (It was narrated from) Shu'bah who said: 'Alqamah bin Marthad told me: "The best of you is the one who learns Qur'an and teaches it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5028)]

٤١٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ وَحَجَّاجٌ، قَالُوا: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ مَرْثَدٍ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ خَيْرَكُمْ مَنْ عَلَّمَ الْقُرْآنَ أَوْ تَعَلَّمَهُ». قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ: قَالَ: فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَذَاكَ الَّذِي أَقْعَدَنِي هَذَا الْمَقْعَدَ. قَالَ حَجَّاجٌ: قَالَ شُعْبَةُ: وَلَمْ يَسْمَعْ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عُثْمَانَ ﷺ وَلَا مِنْ عَبْدِ اللَّهِ وَلَكِنْ قَدْ سَمِعَ مِنْ عَلِيٍّ ﷺ، قَالَ أَبِي: وَقَالَ بَهْزٌ: عَنْ شُعْبَةَ قَالَ عَلْقَمَةُ بْنُ مَرْثَدٍ أَخْبَرَنِي، وَقَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

[راجع: ٤٠٥]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

413. 'Affan told us: Shu'bah told us: 'Alqamah bin Marthad told me... and he said in it: "Whoever learns the Qur'an or teaches it."

Comments: [Its *isnad* is *saheeh*]

٤١٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ وَقَالَ فِيهِ: «مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ عَلَّمَهُ». [راجع: ٤٠٥]

تخريج: إسناده صحيح كسابقه.

414. It was narrated that 'Amr bin Deenar said: I heard a man narrate from 'Uthman bin 'Affan (ﷺ) from the Prophet (ﷺ) who said: "A man was easy-going when buying and selling, and when paying his dues and asking for what he was owe then he will enter Paradise."

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef*]

٤١٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ رَجُلًا يُحَدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ رَجُلٌ سَمْحًا بَائِعًا وَمُبْتَاعًا، وَقَاضِيًا وَمُقْتَضِيًا، فَدَخَلَ الْجَنَّةَ». [راجع: ٤١٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الذي روى عنه عمرو بن دينار، ويحتمل أن يكون عطاء بن فروخ.

415. It was narrated from Aban from 'Uthman (ﷺ) that he called for water and did *wudoo'*: he rinsed his mouth and nose, then he washed his face three times, his arms three times each, and wiped his head and the tops of his feet, then he smiled and said to his companions: Aren't you going to ask me what made me smile? They said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) call for water near this spot, then he did *wudoo'* as I have done it, then he smiled and said: "Aren't you going to ask me what made me smile?" They said: What made you smile, O Messenger of Allah? He said: "If a person calls for (water for) *wudoo'*, then he washes his face, Allah will remove from him every sin that he committed

٤١٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ ابْنِ أَبَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ: أَنَّهُ دَعَا بِمَاءٍ فَتَوَضَّأَ وَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَظَهْرِ قَدَمَيْهِ، ثُمَّ ضَحِكَ، فَقَالَ لِأَصْحَابِهِ: أَلَا تَسْأَلُونِي عَمَّا أَضْحَكَنِي؟ فَقَالُوا: مِمَّ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا بِمَاءٍ قَرِيبًا مِنْ هَذِهِ الْبُقْعَةِ، فَتَوَضَّأَ كَمَا تَوَضَّأْتُ، ثُمَّ ضَحِكَ، فَقَالَ: «أَلَا تَسْأَلُونِي مَا أَضْحَكَنِي؟» فَقَالُوا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِنَّ الْعَبْدَ إِذَا دَعَا بِوَضُوءٍ فَغَسَلَ وَجْهَهُ، حَطَّ اللَّهُ عَنْهُ كُلَّ خَطِيئَةٍ أَصَابَهَا بِوَجْهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كَانَ كَذَلِكَ، وَإِنْ مَسَحَ بِرَأْسِهِ (١/ ٥٩) كَانَ

with his face; when he washes his arms, the same applies; when he wipes his head, the same applies; when he purifies his feet, the same applies."

Comments: [*Saheeh* because of corroborating evidence]

416. It was narrated from al-Hasan bin Sa'd, the freed slave of Hasan bin 'Ali, that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. Then she was corrupted by a Roman slave of my masters, whose name was Yuhannas and he spoke to her in their language. Then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yohannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (ﷺ) - Mahdi said: I think he said: And he asked them both - and they confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman, and the fornicator gets nothing. Mahdi said: and I think he said: He flogged her and him, and they were both slaves.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

كَذَلِكَ، وَإِذَا طَهَّرَ قَدَمَيْهِ كَانَ كَذَلِكَ». [انظر: ٤٣٠، ٤٧٦، ٥٥٣]

تخريج: صحيح لغيره، قتادة لم يسمع من مسلم بن يسار فيما قاله يحيى القطان وأبو حاتم.

٤١٦- حَدَّثَنَا بَهْزٌ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى حَسَنِ بْنِ عَلِيٍّ، عَنْ رَبَاحٍ قَالَ: زَوَّجَنِي أَهْلِي أَمَةً لَهُمْ رُومِيَّةً، فَوَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عُبَيْدَ اللَّهِ، ثُمَّ طَبِنَ لَهَا غُلَامٌ لِأَهْلِي رُومِيٌّ يُقَالُ لَهُ: يُوحَنَّسُ، فَرَاطَنَهَا بِلِسَانِهِ، قَالَ: فَوَلَدَتْ غُلَامًا كَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ قَالَتْ: هُوَ لِيُوحَنَّسَ، قَالَ: فَرُفِعْنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ ﷺ _ قَالَ مَهْدِيٌّ: أَحْسَبُهُ قَالَ: سَأَلَهُمَا فَاعْتَرَفَا _ فَقَالَ: أَتَرْضَيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرَ. قَالَ مَهْدِيٌّ وَأَحْسَبُهُ قَالَ: جَلَدَهَا وَجَلَدَهُ، وَكَانَا مَمْلُوكَيْنِ. [انظر: ٤١٧، ٤٦٧، ٥٠٢]

تخريج: إسناده ضعيف لجهالة رباح وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

417. It was narrated from Rabah... he mentioned a similar *hadeeth*. He said: I took them to Ameer al-Mu'mineen 'Uthman bin 'Affan (﵁), who said: The Messenger of Allah (ﷺ) ruled that the child be attributed to (the husband of) the woman... and he mentioned a similar report.

Comments: [Its *isnad* is *da'eef* and it is a repeat of the previous report]

٤١٧- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ رَبَاحٍ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَرَفَعْتُهُمَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَّانَ ﵁، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ .. فَذَكَرَ مِثْلَهُ. [راجع: ٤١٦]

تخريج: إسناده ضعيف كسابقه.

418. It was narrated that Humran said: 'Uthman (﵁) called for water when he was in al-Maqa'id. He poured some on his right hand and washed it, then he put his right hand in the vessel and washed his hands three times, then he washed his face three times, and he rinsed his mouth and nose; he washed his arms up to the elbows three times, then he wiped his head, then he washed his feet up to the ankles three times. Then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* as I have done *wudoo'*, then prays two *rak'ahs* in which he does not let his mind wander, will be forgiven his previous sins.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

٤١٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ -: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ حُمْرَانَ قَالَ: دَعَا عُثْمَانُ ﵁ بِمَاءٍ وَهُوَ عَلَى الْمَقَاعِدِ، فَسَكَبَ عَلَى يَمِينِهِ فَغَسَلَهَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مِرَارٍ، وَمَضْمَضَ وَاسْتَنْثَرَ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثَ مِرَارٍ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا، غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٤١٩، ٤٢١، ٤٢٨]

تخريج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

419. It was narrated from Humran, the freed slave of 'Uthman, that he saw 'Uthman (﵁) call for a vessel,... and he mentioned a similar report.

Comments: [A *Saheeh hadeeth* and it is repeat of the previous report]

٤١٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ التِّرْمِذِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ: أَنَّهُ رَأَى عُثْمَانَ ﵁ دَعَا بِإِنَاءٍ... فَذَكَرَ نَحْوَهُ.

تخريج: حديث صحيح وهو مكرر ما قبله، وهذا إسناد ضعيف إبراهيم بن نصر ضعفوه بل كذبه بعضهم.

420. It was narrated that Abu Salamah bin 'Abdul-Rahman said: 'Uthman (ﷺ) looked out from the house when he was under siege and said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ), on the day of *Hira'*, when the mountain shook beneath his feet; he kicked it with his foot and said: "Be still, *Hira'*, there is no one on you but a Prophet, a Siddeeq or a martyr," and I was with him. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ) on the day of *Bai'atul-Ridwan*, when he had sent me to the *mushrikeen*, the people of Makkah; he said, "This is my hand and this is the hand of 'Uthman," and he swore allegiance on my behalf. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present when the Messenger of Allah (ﷺ) said: "Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?" and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the Messenger of Allah (ﷺ) on the day of the army of hardship (i.e., *Tabook*), when he said: "Who will spend today a spending that will be accepted by Allah?" and I

٤٢٠- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا يُونُسُ ـ يَعْنِي ابْنَ أَبِي إِسْحَاقَ ـ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَشْرَفَ عُثْمَانُ ﷺ مِنَ الْقَصْرِ، وَهُوَ مَحْصُورٌ، فَقَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ حِرَاءٍ إِذِ اهْتَزَّ الْجَبَلُ فَرَكَلَهُ بِقَدَمِهِ، ثُمَّ قَالَ: «اسْكُنْ حِرَاءُ، لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ» وَأَنَا مَعَهُ؟ فَانْتَشَدَ لَهُ رِجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ بَيْعَةِ الرِّضْوَانِ إِذْ بَعَثَنِي إِلَى الْمُشْرِكِينَ، إِلَى أَهْلِ مَكَّةَ، قَالَ: «هَذِهِ يَدِي، وَهَذِهِ يَدُ عُثْمَانَ» فَبَايَعَ لِي؟ فَانْتَشَدَ لَهُ رِجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُوَسِّعُ لَنَا بِهَذَا الْبَيْتِ فِي الْمَسْجِدِ بِبَيْتٍ فِي الْجَنَّةِ؟» فَابْتَعْتُهُ مِنْ مَالِي فَوَسَّعْتُ بِهِ الْمَسْجِدَ؟ فَانْتَشَدَ لَهُ رِجَالٌ. قَالَ: وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَيْشِ الْعُسْرَةِ، قَالَ: «مَنْ يُنْفِقُ الْيَوْمَ نَفَقَةً مُتَقَبَّلَةً؟» فَجَهَّزْتُ نِصْفَ الْجَيْشِ مِنْ مَالِي؟ قَالَ: فَانْتَشَدَ لَهُ رِجَالٌ. وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رُومَةَ يُبَاعُ مَاؤُهَا ابْنَ السَّبِيلِ، فَابْتَعْتُهَا مِنْ مَالِي، فَأَبَحْتُهَا لِابْنِ السَّبِيلِ؟ قَالَ: فَانْتَشَدَ لَهُ رِجَالٌ. [انظر: ٥١١]

تخريج: حديث صحيح، أبو سلمة بن عبدالرحمن مختلف في سماعه من عثمان، لكن صحح أحمد شاكر سماعه منه.

equipped half of the army with my wealth. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the water of Roomah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free." And some men testified to what he said.

Comments: [A *saheeh hadeeth*]

421. It was narrated that Humran bin Aban said: I saw 'Uthman bin 'Affan (ﷺ) do *wudoo'*. He poured water onto his hands three times and washed them, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then the left arm likewise, then he wiped his head, then he washed his right foot three times, then the left foot likewise. He said: I saw the Messenger of Allah (ﷺ) do *wudoo'* similar to what I just did, then he said: "Whoever does *wudoo'* as I just did, then prays two *rak'ahs* without letting his mind wander, his previous sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

٤٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ تَوَضَّأَ، فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا فَغَسَلَهُمَا، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، قَالَ: رَأَيْتُ رَسُولَ ﷺ اللَّهِ تَوَضَّأَ نَحْوًا مِنْ وُضُوئِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٤١٨]

تخريج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

422. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah sent word to Aban bin 'Uthman (ﷺ), (to ask) whether he could apply something to his eyes when he was in *ihram* - or (to ask) what he could apply to his eyes when he was in *ihram*. He sent word back to him telling him that

٤٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: أَرْسَلَ عُمَرُ بْنُ عُبَيْدِ اللَّهِ إِلَى (١/ ٦٠) أَبَانَ ابْنِ عُثْمَانَ: أَيُكَحِّلُ عَيْنَيْهِ وَهُوَ مُحْرِمٌ؟ أَوْ بِأَيِّ شَيْءٍ يُكَحِّلُهُمَا وَهُوَ مُحْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ: أَنْ يُضَمِّدَهُمَا بِالصَّبِرِ، فَإِنِّي سَمِعْتُ عُثْمَانَ

ابْنَ عَفَّانَ ﷺ يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ. [انظر: ٤٦٥، ٤٩٤، ٤٩٧]

he could apply aloes to them, and I heard 'Uthman bin Affan (ﷺ) narrating that from the Messenger of Allah (ﷺ).

تخريج: إسناده صحيح، م: (١٢٠٤).

Comments: [Its *isnad* is *saheeh,* Muslim (1204)]

٤٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عِمْرَانُ ابْنُ حُدَيْرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ عَنْ حُمْرَانَ بْنِ أَبَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ عَلِمَ أَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ، دَخَلَ الْجَنَّةَ».

423. It was narrated from 'Uthman bin 'Affan that the Prophet (ﷺ) said: "Whoever knows that prayer is an obligatory duty will enter Paradise."

Comments: [Its *isnad* is *da'eef,* because Abdul-Malik bin Ubaid is unknown]

تخريج: إسناده ضعيف لجهالة عبدالملك بن عبيد.

٤٢٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنِي أَبُو مَعْشَرٍ - يَعْنِي الْبَرَّاءَ وَاسْمُهُ يُوسُفُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ حَرْمَلَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَجَّ عُثْمَانُ ﷺ حَتَّى إِذَا كَانَ فِي بَعْضِ الطَّرِيقِ أُخْبِرَ عَلِيٌّ ﷺ أَنَّ عُثْمَانَ ﷺ نَهَى أَصْحَابَهُ عَنِ التَّمَتُّعِ بِالْعُمْرَةِ وَالْحَجِّ، فَقَالَ عَلِيٌّ لِأَصْحَابِهِ: إِذَا رَاحَ فَرُوحُوا. فَأَهَلَّ عَلِيٌّ وَأَصْحَابُهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمْهُمْ عُثْمَانُ، فَقَالَ عَلِيٌّ ﷺ: أَلَمْ أُخْبَرْ أَنَّكَ نَهَيْتَ عَنِ التَّمَتُّعِ، أَلَمْ يَتَمَتَّعْ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فَمَا أَدْرِي مَا أَجَابَهُ عُثْمَانُ ﷺ. [راجع: ٤٠٢]

424. It was narrated that Sa'eed bin al-Musayyab said: 'Uthman went for *Hajj,* and when he was halfway there, 'Ali was informed that 'Uthman had told his companions not to do *tamattu'*. 'Ali said to his companions: When he sets out, set out too. 'Ali and his companions entered *ihram* for *'Umrah,* and 'Uthman did not say anything to them. 'Ali said: Have I not been told that you have forbidden *tamattu'*? Didn't the Messenger of Allah (ﷺ) do *tamattu'*? He (the narrator) said: I do not know what answer 'Uthman (ﷺ) gave.

Comments: [A *hadeeth saheeh,* Muslim (1223)]

تخريج: صحيح، م: (١٢٢٣)، ابن حرملة مختلف فيه، روى له مسلم حديثاً واحداً في القنوت متابعة.

425. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar bin al-Khattab (ﷺ) sent for me, and whilst I was like that, his freed slave Yarfa' came and said: 'Uthman, 'Abdur-Rahman, Sa'd and az-Zubair bin al-'Awwam are here - (the narrator) said: I do not know whether he mentioned Talhah or not - and they are asking for permission to enter upon you. He said: Let them in. Then after a while, (Yarfa') came and said: al-'Abbas and 'Ali are asking permission to enter upon you. He said: Let them in. When al-'Abbas came in, he said: O Ameer al-Mu'mineen, judge between me and this one. They had a dispute at that time concerning the *fai'* (booty) that Allah had granted to His Messenger of the wealth of Banun-Nadeer. The people said: Judge between them, O Ameer al-Mu'mineen, and relieve each one of his opponent, for their dispute has gone on too long. 'Umar (ﷺ) said: I adjure you by Allah, by Whose Leave heaven and earth exist, do you know that the Messenger of Allah (ﷺ) said, "We are not to be inherited from; what we leave behind is charity"? They said: He did say that. He said: I shall tell you about that *fai'*; Allah, may He be glorified and exalted, gave something exclusively to His Prophet (ﷺ) that He did not give to anyone else. And he quoted the verse: "And what Allah gave as booty (*Fai'*) to His Messenger

٤٢٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ ﷺ، فَبَيْنَا أَنَا كَذَلِكَ إِذْ جَاءَهُ مَوْلَاهُ يَرْفَأُ، فَقَالَ: هَذَا عُثْمَانُ وَعَبْدُ الرَّحْمَنِ وَسَعْدٌ وَالزُّبَيْرُ بْنُ الْعَوَّامِ - قَالَ: وَلَا أَدْرِي أَذَكَرَ طَلْحَةَ أَمْ لَا - يَسْتَأْذِنُونَ عَلَيْكَ. قَالَ: ائْذَنْ لَهُمْ. ثُمَّ مَكَثَ سَاعَةً ثُمَّ جَاءَ، فَقَالَ: هَذَا الْعَبَّاسُ وَعَلِيٌّ يَسْتَأْذِنَانِ عَلَيْكَ. قَالَ: ائْذَنْ لَهُمَا. فَلَمَّا دَخَلَ الْعَبَّاسُ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا. وَهُمَا حِينَئِذٍ يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ، فَقَالَ الْقَوْمُ: اقْضِ بَيْنَهُمَا يَا أَمِيرَ الْمُؤْمِنِينَ، وَأَرِحْ كُلَّ وَاحِدٍ مِنْ صَاحِبِهِ، فَقَدْ طَالَتْ خُصُومَتُهُمَا. فَقَالَ عُمَرُ ﷺ: أَنْشُدُكُمُ اللَّهَ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَوَاتُ وَالْأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ»؟ قَالُوا: قَدْ قَالَ ذَلِكَ. وَقَالَ لَهُمَا مِثْلَ ذَلِكَ، فَقَالَا: نَعَمْ. قَالَ: فَإِنِّي سَأُخْبِرُكُمْ عَنْ هَذَا الْفَيْءِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ نَبِيَّهُ مِنْهُ بِشَيْءٍ لَمْ يُعْطِهِ غَيْرَهُ، فَقَالَ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ (الحشر: ٦) وَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ قَسَمَهَا بَيْنَكُمْ، وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ

(Muhammad (ﷺ)) from them - for this you made no expedition with either cavalry or camelry" [al-Hashr 59:6]. He said: 'This was exclusively for the Messenger of Allah (ﷺ) and by Allah, he did not keep it to himself in exclusion of you and he did not prefer himself over you with regard to it. Rather he gave it to you and divided it among you until there was nothing left of it except this property. He spent on his family's needs from this property for one year, then he took what was left and regarded it as the property of Allah. When the Messenger of Allah (ﷺ) passed away, Abu Bakr said: "I am the successor of the Messenger of Allah (ﷺ), I shall deal with it as the Messenger of Allah (ﷺ) dealt with it.

يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللَّهِ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، قَالَ أَبُو بَكْرٍ ﷺ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ بَعْدَهُ، أَعْمَلُ فِيهَا بِمَا كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ فِيهَا. [راجع: ١٧٢]

تخريج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

426. It was narrated from 'Uthman that he saw a funeral and stood up for it and said: I saw the Messenger of Allah (ﷺ) see a funeral and stand up for it.

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*, because Yahya bin Sulaim is unknown]

٤٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ بْنِ مَنَّاحٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ ﷺ: أَنَّهُ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَأَى جَنَازَةً فَقَامَ لَهَا. [انظر: ٤٧٥، ٤٩٥، ٥٢٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يحيى بن سليم.

427. It was narrated that Abu 'Ubaid said: I saw 'Ali and 'Uthman (ﷺ) on the day of (*Eid*) *al-Fitr* and (*Eid*) *al-Adha*; they prayed, then when they finished

٤٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ،

عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ عَلِيًّا وَعُثْمَانَ، فِي يَوْمِ الْفِطْرِ وَالنَّحْرِ يُصَلِّيَانِ، ثُمَّ يَنْصَرِفَانِ، فَيُذَكِّرَانِ النَّاسَ، فَسَمِعْتُهُمَا يَقُولَانِ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ هَذَيْنِ الْيَوْمَيْنِ. [انظر: ٤٣٥، ٥١٠]

تخريج: إسناده صحيح.

they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days.

Comments: [Its *isnad* is *saheeh*]

٤٢٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْجُنْدَعِيِّ: أَنَّهُ سَمِعَ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ ﷺ يَتَوَضَّأُ، فَأَهْرَاقَ عَلَى يَدَيْهِ ثَلَاثَ مِرَارٍ، ثُمَّ اسْتَنْثَرَ ثَلَاثًا، وَمَضْمَضَ ثَلَاثًا... وَذَكَرَ الْحَدِيثَ مِثْلَ مَعْنَى حَدِيثِ مَعْمَرٍ. [راجع: ٤١٨]

تخريج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

428. It was narrated from 'Ata' bin Yazeed al-Junda'i that he heard Humran the freed slave of 'Uthman bin 'Affan (ﷺ), say: I saw Ameer al-Mu'mineen 'Uthman do *wudoo'*; he poured water onto his hands three times, then he rinsed his nose three times and rinsed his mouth three times... and he mentioned the *hadeeth*, similar to the *hadeeth* of Ma'mar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

٤٢٩- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ عُرْوَةَ بْنِ قَبِيصَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ أَنَّ عُثْمَانَ ﷺ قَالَ: أَلَا أُرِيكُمْ كَيْفَ كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ؟ قَالُوا: بَلَى، فَدَعَا (١/ ٦١) بِمَاءٍ، فَتَمَضْمَضَ ثَلَاثًا، وَاسْتَنْثَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: وَاعْلَمُوا أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ، ثُمَّ قَالَ: قَدْ تَحَرَّيْتُ لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ. [انظر: ٥٥٤]

تخريج: حديث صحيح، ولقول عثمان: (الأذنان من الرأس) شواهد مرفوعة، وهذا الإسناد ضعيف لجهالة الرجل من الأنصار وأبيه.

429. It was narrated from one of the *Ansar*, from his father, that 'Uthman (ﷺ) said: Shall I not show you how the Messenger of Allah (ﷺ) did *wudoo'*? They said: Yes. So he called for water, and he rinsed his mouth three times and his nose three times, and he washed his face and arms three times, and he wiped his head and washed his feet three times. Then he said: You should know that the ears are part of the head. Then he said: I have tried to do *wudoo'* for you as the Messenger of Allah (ﷺ) did it.

Comments: [A *Saheeh hadeeth*. This *isnad* is *da'eef* (weak)]

430. It was narrated that Humran bin Aban said: We were with 'Uthman bin 'Affan (ﷺ); he called for water and did *wudoo'*. When he had finished his *wudoo'*, he smiled and said: Do you know why I smiled? He said: The Messenger of Allah (ﷺ) did *wudoo'* as I just did *wudoo'*, then he smiled and said: "Do you know why I smiled?" We said: Allah and His Messenger know best. He said: "If a person does *wudoo'* and completes his *wudoo'*, then he starts to pray and completes his prayer, he will come out of his prayer free of sin as he came out of his mother's womb."

Comments: [Its *isnad* is *saheeh*]

٤٣٠- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَوْفٌ الْأَعْرَابِيُّ عَنْ مَعْبَدٍ الْجُهَنِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ قَالَ: كُنَّا عِنْدَ عُثْمَانَ بْنِ عَفَّانَ ﷺ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ، فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ تَبَسَّمَ، فَقَالَ: هَلْ تَدْرُونَ مِمَّا ضَحِكْتُ؟ قَالَ: فَقَالَ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ كَمَا تَوَضَّأْتُ، ثُمَّ تَبَسَّمَ، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مِمَّ ضَحِكْتُ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَأَتَمَّ وُضُوءَهُ، ثُمَّ دَخَلَ فِي صَلَاتِهِ فَأَتَمَّ صَلَاتَهُ، خَرَجَ مِنْ صَلَاتِهِ كَمَا خَرَجَ مِنْ بَطْنِ أُمِّهِ مِنَ الذُّنُوبِ». [راجع: ٤١٥]

تخريج: إسناده صحيح.

431. It was narrated that Qatadah said: I heard 'Abdullah bin Shaqeeq say: 'Uthman (ﷺ) forbade *tamattu'* and 'Ali enjoined it. 'Uthman (ﷺ) said something and 'Ali (ﷺ) said to him: You know that the Messenger of Allah (ﷺ) did that. 'Uthman (ﷺ) said: Yes, but we were in a state of fear [at that time]. Shu'bah said: I said to Qatadah: What were they afraid of? He said: I do not know.

Comments: [Its *isnad* is *saheeh*, Muslim (1223)]

٤٣١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَقِيقٍ يَقُولُ: كَانَ عُثْمَانُ ﷺ يَنْهَى عَنِ الْمُتْعَةِ، وَعَلِيٌّ ﷺ يُلَبِّي بِهَا، فَقَالَ لَهُ عُثْمَانُ ﷺ قَوْلًا، فَقَالَ لَهُ عَلِيٌّ ﷺ: لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ؟ قَالَ عُثْمَانُ ﷺ: أَجَلْ، وَلَكِنَّا كُنَّا خَائِفِينَ. [انظر: ٤٣٢، ٧٥٦] قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: مَا كَانَ خَوْفُهُمْ؟ قَالَ: لَا أَدْرِي.

تخريج: إسناده صحيح، م: (١٢٢٣).

432. It was narrated that Qatadah said: 'Abdullah bin Shaqeeq said: 'Uthman used to forbid *mut'ah* (of Hajj, i.e., *tamattu'*) and 'Ali used to enjoin it. 'Uthman said something to 'Ali, then 'Ali said: You know

٤٣٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ ﷺ يَنْهَى عَنِ الْمُتْعَةِ، وَعَلِيٌّ ﷺ يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ ﷺ لِعَلِيٍّ قَوْلًا، ثُمَّ قَالَ

that we did *tamattu'* with the Messenger of Allah (ﷺ). He said: Yes, but we were in a state of fear then.

Comments: [Its *isnad* is *saheeh*]

عَلِيٍّ ﷺ: لَقَدْ عَلِمْتَ أَنَّا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَجَلْ، وَلَكِنَّا كُنَّا خَائِفِينَ. [راجع: ٤٣١]

تخريج: إسناده صحيح كسابقه.

433. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (ﷺ) said, speaking from his minbar: I am going to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (ﷺ) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [*Hasan*, and its *isnad* is *da'eef* because of the weakness of Mus'ab bin Thabit]

٤٣٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا كَهْمَسٌ عَنْ مُصْعَبِ ابْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ ﷺ وَهُوَ يَخْطُبُ عَلَى مِنْبَرِهِ: إِنِّي مُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَا كَانَ يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلَّا الضِّنُّ عَلَيْكُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ تَعَالَى أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا، وَيُصَامُ نَهَارُهَا». [انظر: ٤٦٣]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف مصعب بن ثابت، ولانقطاع بينه وبين عثمان.

434. It was narrated that 'Uthman bin 'Affan (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever builds a mosque for the sake of Allah, may He be glorified and exalted, Allah will build something like it for him in Paradise."

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (450) and Muslim (533)

٤٣٤- حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ عَزَّ وَجَلَّ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ». [انظر: ٥٠٦]

تخريج: إسناده صحيح، خ: (٤٥٠) م: (٥٣٣).

435. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali (ﷺ) and 'Uthman (ﷺ) praying on the day of *al-Fitr* and the day of *al-Adha*, then they reminded the

٤٣٥- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: رَأَيْتُ عَلِيًّا ﷺ وَعُثْمَانَ يُصَلِّيَانِ

people. And I heard them say: The Messenger of Allah (ﷺ) forbade fasting on these two days. And I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its *isnad* is *saheeh*]

يَوْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يَنْصَرِفَانِ يُذَكِّرَانِ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ. [راجع: ٤٢٧] قَالَ: وَسَمِعْتُ عَلِيًّا ﷺ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبْقَى مِنْ نُسُكِكُمْ عِنْدَكُمْ شَيْءٌ بَعْدَ ثَلَاثٍ.

تخريج: إسناده صحيح.

436. It was narrated that Muhammad bin 'Abdullah bin Abi Maryam said: I entered upon Ibn Darah, the freed slave of 'Uthman, and he heard me rinsing my mouth. He said: O Muhammad! I said: Here I am. He said: Shall I not tell you about the *wudoo'* of the Messenger of Allah (ﷺ)? I saw 'Uthman when he was in *al-Maqa'id*. He called for water for *wudoo'*, then he rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his arms three times, wiped his head three times and washed his feet, then he said: Whoever would like to see how the Messenger of Allah (ﷺ) did *wudoo'*, this is how the Messenger of Allah (ﷺ) did *wudoo'*.

Comments: [Its *isnad* is *hasan*]

٤٣٦- حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلْتُ عَلَى ابْنِ دَارَةَ مَوْلَى عُثْمَانَ، قَالَ: فَسَمِعَنِي أُمَضْمِضُ، قَالَ: فَقَالَ: يَا مُحَمَّدُ. قَالَ: قُلْتُ: لَبَّيْكَ. قَالَ: أَلَا أُخْبِرُكَ عَنْ وُضُوءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: رَأَيْتُ عُثْمَانَ ﷺ وَهُوَ بِالْمَقَاعِدِ دَعَا بِوَضُوءٍ، فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ ثَلَاثًا، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده حسن.

437. It was narrated that Abu Umamah bin Sahl said: We were with 'Uthman when he was under siege in the house. He went to the entrance of the house, from which his words could be heard in *al-Balat*. He went to that entrance, then came out to us and said:

٤٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَعَفَّانُ، الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كُنَّا مَعَ عُثْمَانَ ﷺ وَهُوَ مَحْصُورٌ فِي الدَّارِ، فَدَخَلَ مَدْخَلًا كَانَ إِذَا دَخَلَهُ يَسْمَعُ

They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits *zina* after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed *zina* either during the Jahiliyyah or in Islam; and I have never killed anyone. So why would they kill me?

كَلَامَهُ مَنْ عَلَى الْبَلَاطِ، قَالَ: فَدَخَلَ ذَلِكَ الْمَدْخَلَ وَخَرَجَ إِلَيْنَا، فَقَالَ: إِنَّهُمْ يَتَوَعَّدُونِي بِالْقَتْلِ آنِفًا. قَالَ: قُلْنَا: يَكْفِيكَهُمُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: وَبِمَ يَقْتُلُونَنِي؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ (١/ ٦٢) نَفْسًا فَيُقْتَلُ بِهَا» فَوَاللَّهِ مَا أَحْبَبْتُ أَنَّ لِي بِدِينِي بَدَلًا مُنْذُ هَدَانِي اللَّهُ، وَلَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ قَطُّ، وَلَا قَتَلْتُ نَفْسًا، فَبِمَ يَقْتُلُونَنِي؟. [انظر: ٤٣٨، ٤٥٢، ٤٦٨، ٥٠٩]

Comments: [Its *isnad* is *saheeh*

تخريج: إسناده صحيح.

438. Abu Umamah bin Sahl bin Hunaif narrated: I was with 'Uthman (ﷺ) in the house when he was under siege. We would enter through an entrance... and he narrated a similar *hadeeth*. And he said: I heard the Messenger of Allah (ﷺ) say:... and he narrated a similar *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

٤٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُمَامَةَ بْنُ سَهْلِ ابْنِ حُنَيْفٍ قَالَ: إِنِّي لَمَعَ عُثْمَانَ ﷺ فِي الدَّارِ وَهُوَ مَحْصُورٌ، وَقَالَ: كُنَّا نَدْخُلُ مَدْخَلًا... فَذَكَرَ الْحَدِيثَ مِثْلَهُ، وَقَالَ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ الْحَدِيثَ مِثْلَهُ أَوْ نَحْوَهُ. [راجع: ٤٣٧]

تخريج: إسناده صحيح، وانظر ماقبله.

439. It was narrated that Salim bin Abul-Ja'd said: 'Uthman (ﷺ) called some of the Companions of the Messenger of Allah (ﷺ), among whom was 'Ammar bin Yasir, and said: I am going to ask

٤٣٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْقَاسِمُ ـ يَعْنِي ابْنَ الْفَضْلِ ـ حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: دَعَا عُثْمَانُ ﷺ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِيهِمْ

you something and I would like you to be honest with me. I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) used to give Quraish precedence over all people and he gave precedence to Banu Hashim over all of Quraish? The people fell silent, then 'Uthman said: If I had the keys of Paradise in my hand, I would have given them to Banu Umayyah [his own clan] so that they could all, down to the last man, enter it. Then he sent for Talhah and az-Zubair. And 'Uthman (ﷺ) said: Should I tell you about him - i.e. Ammar? I was walking with the Messenger of Allah (ﷺ), who was holding my hand, and we were walking in al-Batha', until he came to where his ['Ammar's] father and mother were being tortured. 'Ammar's father said: O Messenger of Allah, are we going to be like this forever? The Prophet (ﷺ) said to him: "Be patient." Then he said: "O Allah, forgive the family of Yasir, and You have already done so."

Comments: [Its *isnad* is *da'eef*, because it is interrupted]

عَمَّارُ بْنُ يَاسِرٍ، فَقَالَ: إِنِّي سَائِلُكُمْ، وَإِنِّي أُحِبُّ أَنْ تَصْدُقُونِي: نَشَدْتُكُمُ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْثِرُ قُرَيْشًا عَلَى سَائِرِ النَّاسِ، وَيُؤْثِرُ بَنِي هَاشِمٍ عَلَى سَائِرِ قُرَيْشٍ؟ فَسَكَتَ الْقَوْمُ، فَقَالَ عُثْمَانُ ﷺ: لَوْ أَنَّ بِيَدِي مَفَاتِيحَ الْجَنَّةِ لَأَعْطَيْتُهَا بَنِي أُمَيَّةَ حَتَّى يَدْخُلُوا مِنْ عِنْدِ آخِرِهِمْ. فَبَعَثَ إِلَى طَلْحَةَ وَالزُّبَيْرِ، فَقَالَ عُثْمَانُ ﷺ: أَلَا أُحَدِّثُكُمَا عَنْهُ - يَعْنِي عَمَّارًا - أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ آخِذًا بِيَدِي نَتَمَشَّى فِي الْبَطْحَاءِ، حَتَّى أَتَى عَلَى أَبِيهِ وَأُمِّهِ وَعَلَيْهِ يُعَذَّبُونَ، فَقَالَ أَبُو عَمَّارٍ: يَا رَسُولَ اللَّهِ، الدَّهْرَ هَكَذَا؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: «اصْبِرْ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِآلِ يَاسِرٍ وَقَدْ فَعَلْتَ».

تخريج: إسناده ضعيف لانقطاعه، سالم بن أبي الجعد لم يدرك عثمان. ولقوله: (اللّهم اغفر لآل ياسر...) شاهد صحيح من حديث جابر.

440. It was narrated from 'Uthman bin 'Affan (ﷺ) that the Messenger of Allah (ﷺ) said: 'Everything apart from the shade of a house, a sack of bread, a garment to cover his *'awrah* and water, anything more than that the son of Adam has no right to."

Comments: [Its *isnad* is *da'eef*]

٤٤٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حُرَيْثُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنِي حُمْرَانُ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ شَيْءٍ سِوَى ظِلِّ بَيْتٍ، وَجِلْفِ الْخُبْزِ، وَثَوْبٍ يُوَارِي عَوْرَتَهُ، وَالْمَاءِ، فَمَا فَضَلَ عَنْ هَذَا فَلَيْسَ لِابْنِ آدَمَ فِيهِنَّ حَقٌّ».

تخريج: إسناده ضعيف وهو منكر.

441. It was narrated that an old man of *Thaqeef* - Humaid said that he was righteous - said that his paternal uncle told him that he saw 'Uthman (ﷺ) sitting at the second door of the mosque of the Messenger of Allah (ﷺ). He called for a shoulder [of an animal] and ate its meat, then he got up and prayed, without doing *wudoo'*. Then he said: I sat where the Prophet (ﷺ) sat and I ate what the Prophet (ﷺ) ate, and I did what the Prophet (ﷺ) did.

Comments: [*Saheeh* because of corroborating evidence]

٤٤١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ شَيْخٍ مِنْ ثَقِيفٍ ـ ذَكَرَهُ حُمَيْدٌ بِصَلَاحٍ ـ ذَكَرَ أَنَّ عَمَّهُ أَخْبَرَهُ: أَنَّهُ رَأَى عُثْمَانَ ابْنَ عَفَّانَ ﷺ جَلَسَ عَلَى الْبَابِ الثَّانِي مِنْ مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فَدَعَا بِكَتِفٍ فَتَعَرَّقَهَا، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ، ثُمَّ قَالَ: جَلَسْتُ مَجْلِسَ النَّبِيِّ ﷺ، وَأَكَلْتُ مَا أَكَلَ النَّبِيُّ ﷺ، وَصَنَعْتُ مَا صَنَعَ النَّبِيُّ ﷺ. [انظر: ٥٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لجهالة الشيخ من ثقيف وعمه.

442. It was narrated that Abu Salih, the freed slave of 'Uthman, said: I heard 'Uthman in Mina saying: O people, I shall tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). He said: "Standing guard on the border for one day for the sake of Allah is better than one thousand ordinary days, so let a man stand on guard at the border as much as he wants." ['Uthman] said: Have I conveyed [the message]? They said: Yes. He said: O Allah, bear witness.

Comments: [A *hasan hadeeth*]

٤٤٢- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا زُهْرَةُ بْنُ مَعْبَدٍ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ أَنَّهُ حَدَّثَهُ قَالَ: سَمِعْتُ عُثْمَانَ بِمِنًى يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنِّي أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ، فَلْيُرَابِطِ امْرُؤٌ كَيْفَ شَاءَ» هَلْ بَلَّغْتُ؟ قَالُوا: نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ. [انظر: ٤٧٠، ٤٧٧، ٥٥٨]

تخريج: حديث حسن، عبدالله بن لهيعة قد توبع.

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bin 'Affan (ﷺ) prayed four *rak'ahs* in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (ﷺ) say: "Whoever takes a wife in

٤٤٣- حَدَّثَنَا أَبُو سَعِيدٍ ـ يَعْنِي مَوْلَى بَنِي هَاشِمٍ ـ: حَدَّثَنَا عِكْرِمَةُ بْنُ إِبْرَاهِيمَ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ أَبِيهِ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ ﷺ صَلَّى بِمِنًى أَرْبَعَ رَكَعَاتٍ، فَأَنْكَرَهُ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي تَأَهَّلْتُ بِمَكَّةَ مُنْذُ قَدِمْتُ،

a city should offer the prayer of one who is a resident (i.e., in full).

Comments: [Its *isnad* is *da'eef* because 'Ikrimah bin Ibraheem is unknwon]

وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَأَهَّلَ فِي بَلَدٍ فَلْيُصَلِّ صَلَاةَ الْمُقِيمِ». [انظر: ٥٥٩]

تخريج: إسناده ضعيف لجهالة عكرمة بن إبراهيم وعبدالرحمن بن أبي ذباب.

444. Sa'eed bin al-Musayyab said: I heard 'Uthman (ﷺ) delivering a *khutbah* from the *minbar*. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A *hasan hadeeth*]

٤٤٤- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عُثْمَانَ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنٍ مِنَ الْيَهُودِ يُقَالُ لَهُمْ: بَنُو قَيْنُقَاعَ، فَأَبِيعُهُ بِرِبْحٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «يَا عُثْمَانُ، إِذَا اشْتَرَيْتَ فَاكْتَلْ، وَإِذَا بِعْتَ فَكِلْ». [انظر: ٤٤٥، ٥٦٠]

تخريج: حديث حسن، فإنه من قديم حديث ابن لهيعة.

445. Moosa bin Wardan narrated from Sa'eed bin al-Musayyab from 'Uthman bin 'Affan (ﷺ)... and he mentioned a similar report.

Comments: [*Hasan*, it is repeat of the report above]

٤٤٥- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ... فَذَكَرَ مِثْلَهُ.

تخريج: حسن، هو مكرر ماقبله.

446. It was narrated from Aban bin 'Uthman that his father said: The Messenger of Allah (ﷺ) said: "Whoever says 'In the Name of Allah, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing,' nothing will harm him."

Comments: [Its *isnad* is *hasan*]

٤٤٦- حَدَّثَنَا عُبَيْدُ بْنُ أَبِي قُرَّةَ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (١/ ٦٣) وَهُوَ السَّمِيعُ الْعَلِيمُ، لَمْ يَضُرَّهُ شَيْءٌ». [انظر: ٤٧٤، ٥٢٨]

تخريج: إسناده حسن.

447. It was narrated from Hurman bin Aban that 'Uthman bin 'Affan (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "I know a word which no one says, sincerely from the heart, but he will be forbidden to the Fire." 'Umar bin al-Khattab (ﷺ) said to him: I will tell you what it is: it is the word of *al-ikhlas* by means of which Allah, may He be blessed and exalted, caused Muhammad (ﷺ) and his companions to prevail and it is the word of *taqwa* that the Prophet of Allah (ﷺ) urged his uncle Abu Talib to say when he was dying, the testimony that there is no god but Allah.

Comments: [Its *isnad* is *qawiy*]

٤٤٧- حَدَّثَنَا عَبْدُ الْوَهَّابِ الْخَفَّافُ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ بْنِ أَبَانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ إِلَّا حُرِّمَ عَلَى النَّارِ» فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ ﷺ: أَنَا أُحَدِّثُكَ مَا هِيَ؟ هِيَ كَلِمَةُ الْإِخْلَاصِ الَّتِي أَلْزَمَهَا اللَّهُ تَبَارَكَ وَتَعَالَى بِهَا مُحَمَّدًا ﷺ وَأَصْحَابَهُ، وَهِيَ كَلِمَةُ التَّقْوَى الَّتِي أَلَاصَ عَلَيْهَا نَبِيُّ اللَّهِ ﷺ عَمَّهُ أَبَا طَالِبٍ عِنْدَ الْمَوْتِ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

تخريج: إسناده قوي.

448. Abu Salamah narrated that 'Ata' bin Yasar told him that Zaid bin Khalid al-Juhani told him that he asked 'Uthman bin 'Affan (ﷺ): What do you think if a man has intercourse with his wife but does not ejaculate? 'Uthman (ﷺ) said: He should do *wudoo'* as for prayer and wash his private part. And 'Uthman (ﷺ) said: I heard it from the Messenger of Allah (ﷺ); I asked 'Ali bin Abi Talib, az-Zubair bin al-'Awwam, Talhah bin 'Ubaidullah and Ubayy bin Ka'b about that, and they told him to do the same.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (179) and Muslim (347)]

٤٤٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْحُسَيْنُ ـ يَعْنِي الْمُعَلِّمَ ـ عَنْ يَحْيَى ـ يَعْنِي ابْنَ أَبِي كَثِيرٍ ـ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ ﷺ، قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ امْرَأَتَهُ وَلَمْ يُمْنِ؟ فَقَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْسِلُ ذَكَرَهُ. وَقَالَ عُثْمَانُ ﷺ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ ﷺ، وَالزُّبَيْرَ بْنَ الْعَوَّامِ، وَطَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، وَأُبَيَّ بْنَ كَعْبٍ، فَأَمَرُوهُ بِذَلِكَ.

[انظر: ٤٥٨]

تخريج: إسناده صحيح، خ: (١٧٩) م: (٣٤٧). وهذا الحديث منسوخ بحديث أبي بن كعب وأبي هريرة وعائشة.

449. 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An'am 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

Comments: [The *isnad* of this report going back to Zaid bin Aslam is *saheeh*]

٤٤٩- حَدَّثَنَا عُبَيْدُ بْنُ أَبِي قُرَّةَ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: ﴿نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ﴾ (الأنعام: ٨٣) قَالَ: بِالْعِلْمِ، قُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: زَعَمَ ذَاكَ زَيْدُ بْنُ أَسْلَمَ.

تخريج: ليس ذا بحديث إنما هو أثر عن زيد بن أسلم التابعي، وإسناده صحيح.

450. It was narrated that 'Uthman bin 'Affan (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I prayed but I do not know whether I did an even number [of *rak'ahs*] or an odd number. The Messenger of Allah (ﷺ) said: "Beware lest the Shaitan toy with you in your prayer. Whoever among you prays and does not know whether he did an even number [of *rak'ahs*] or an odd number, let him prostrate twice, for that will complete his prayer."

Comments: [*Hasan* and its *isnad* is *da'eef* because it is interrupted]

٤٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا مَسَرَّةُ بْنُ مَعْبَدٍ عَنْ يَزِيدَ بْنِ أَبِي كَبْشَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي صَلَّيْتُ فَلَمْ أَدْرِ أَشَفَعْتُ أَمْ أَوْتَرْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّايَ وَأَنْ يَتَلَعَّبَ بِكُمُ الشَّيْطَانُ فِي صَلَاتِكُمْ، مَنْ صَلَّى مِنْكُمْ فَلَمْ يَدْرِ أَشَفَعَ أَوْ أَوْتَرَ، فَلْيَسْجُدْ سَجْدَتَيْنِ، فَإِنَّهُمَا تَمَامُ صَلَاتِهِ».

تخريج: حسن، وهذا إسناد ضعيف بالانقطاع، يزيد بن أبي كبشة لم يسمعه من عثمان، والواسطة بينهما مروان كما في الرواية التالية.

451. It was narrated that Masarrah bin Ma'bad said: Yazeed bin Abi Kabshah led us in praying *'Asr*, then he turned to us after the prayer and said: I prayed with Marwan bin al-Hakam and he did two prostrations like these, then he turned to us and told us that he prayed with 'Uthman (ﷺ), who narrated from the Prophet (ﷺ)... and he mentioned a similar report.

Comments: [Its *isnad* is *hasan*]

٤٥١- حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا سَوَّارٌ أَبُو عُمَارَةَ الرَّمْلِيُّ عَنْ مَسَرَّةَ بْنِ مَعْبَدٍ قَالَ: صَلَّى بِنَا يَزِيدُ بْنُ أَبِي كَبْشَةَ الْعَصْرَ، فَانْصَرَفَ إِلَيْنَا بَعْدَ صَلَاتِهِ، فَقَالَ: إِنِّي صَلَّيْتُ مَعَ مَرْوَانَ بْنِ الْحَكَمِ، فَسَجَدَ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْنَا فَأَعْلَمَنَا أَنَّهُ صَلَّى مَعَ عُثْمَانَ ﷺ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ ... فَذَكَرَ مِثْلَهُ نَحْوَهُ.

تخريج: إسناده حسن.

452. It was narrated from Nafi', from Ibn 'Umar, that 'Uthman (ﷺ) looked out at his companions when he was under siege and said: Why do you want to kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who commits *zina* after being married, so he is to be stoned; or a man who killed deliberately (committed murder), so he is to be killed in retaliation; or a man who apostatised after having become Muslim, so he is to be executed." By Allah, I never committed *zina* either during the Jahiliyyah or in Islam; I never killed anyone such that my life should be taken in retaliation; and I never apostatised since I became Muslim. I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger.

Comments: [*Hasan*]

٤٥٢- حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مُغِيرَةَ بْنَ مُسْلِمٍ أَبَا سَلَمَةَ يَذْكُرُ عَنْ مَطَرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ عُثْمَانَ ﷺ أَشْرَفَ عَلَى أَصْحَابِهِ وَهُوَ مَحْصُورٌ فَقَالَ: عَلَامَ تَقْتُلُونِي؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلٌ زَنَى بَعْدَ إِحْصَانِهِ فَعَلَيْهِ الرَّجْمُ، أَوْ قَتَلَ عَمْدًا فَعَلَيْهِ الْقَوَدُ، أَوِ ارْتَدَّ بَعْدَ إِسْلَامِهِ فَعَلَيْهِ الْقَتْلُ»، فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ، وَلَا قَتَلْتُ أَحَدًا فَأُقِيدَ نَفْسِي مِنْهُ، وَلَا ارْتَدَدْتُ مُنْذُ أَسْلَمْتُ، إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. [راجع: ٤٣٧]

تخريج: حسن، مطر الوراق- وإن تكلموا في حفظه- حسن الحديث في المتابعات والشواهد.

453. It was narrated from Abu Dharr that he came and asked permission to enter upon 'Uthman bin 'Affan (ﷺ). He gave him permission and he had a stick in his hand. 'Uthman (ﷺ) said: O Ka'b, 'Abdur-Rahman has died and left behind wealth. What do you think of him? He said: If he paid the dues of Allah, then that is fine. Abu Dharr raised his stick and struck Ka'b, and said: I heard the Messenger of Allah (ﷺ) say: "I would not like to have this mountain in gold and spend it (for the sake of Allah) and Allah

٤٥٣- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا أَبُو قَبِيلٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ عَبْدِ اللَّهِ الزِّيَادِيَّ يُحَدِّثُ عَنْ أَبِي ذَرٍّ: أَنَّهُ جَاءَ يَسْتَأْذِنُ عَلَى عُثْمَانَ بْنِ عَفَّانَ ﷺ، فَأَذِنَ لَهُ وَبِيَدِهِ عَصَاهُ، فَقَالَ عُثْمَانُ ﷺ: يَا كَعْبُ، إِنَّ عَبْدَ الرَّحْمَنِ تُوُفِّيَ وَتَرَكَ مَالًا، فَمَا تَرَى فِيهِ؟ فَقَالَ: إِنْ كَانَ يَصِلُ فِيهِ حَقَّ اللَّهِ فَلَا بَأْسَ عَلَيْهِ، فَرَفَعَ أَبُو ذَرٍّ عَصَاهُ، فَضَرَبَ كَعْبًا، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أُحِبُّ لَوْ أَنَّ لِي هَذَا الْجَبَلَ ذَهَبًا

accept it from me, and leave behind six Ooqiyyah of it." I adjure you by Allah, O 'Uthman, did you hear him? - [He said it] three times. He said: Yes.

أُنْفِقُهُ وَيُتَقَبَّلُ مِنِّي، أَذَرُ خَلْفِي مِنْهُ سِتَّ أَوَاقٍ» أَنْشُدُكَ اللَّهَ يَا عُثْمَانُ، أَسَمِعْتَهُ؟ _ ثَلَاثَ مَرَّاتٍ _ قَالَ: نَعَمْ.

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef* and Malik bin Abdullah is unknown]

تخريج: إسناده ضعيف لضعف ابن لهيعة وجهالة مالك بن عبدالله.

454. It was narrated that Hani', the freed slave of 'Uthman, (ﷺ) said: 'Uthman (ﷺ) used to stand by a grave and weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep, but you weep for this? He said: The Messenger of Allah (ﷺ) said: "The grave is the first stage of the Hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it (i.e., its torments), then what comes after it is worse." And the Messenger of Allah (ﷺ) said: By Allah, I have never seen any frightening scene but the grave is more frightening than it."

Comments: [Its *isnad* is *saheeh*]

٤٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنِي عَبْدُاللَّهِ ابْنُ بَحِيرٍ الْقَاصُّ، عَنْ هَانِئٍ مَوْلَى عُثْمَانَ ﷺ قَالَ: كَانَ عُثْمَانُ ﷺ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى، حَتَّى يَبُلَّ لِحْيَتَهُ، فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي، وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْقَبْرُ أَوَّلُ مَنَازِلِ الْآخِرَةِ، فَإِنْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ (١/ ٦٤): «وَاللَّهِ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

تخريج: إسناده صحيح.

455. It was narrated from Hisham bin 'Urwah from his father from Marwan, and we have no reason to suspect him, who said: 'Uthman (ﷺ) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from *Hajj* and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a

٤٥٥- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ مَرْوَانَ _ وَمَا إِخَالُهُ يُتَّهَمُ عَلَيْنَا _ قَالَ: أَصَابَ عُثْمَانَ ﷺ رُعَافٌ سَنَةَ الرُّعَافِ، حَتَّى تَخَلَّفَ عَنِ الْحَجِّ وَأَوْصَى، فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ، فَقَالَ: اسْتَخْلِفْ. قَالَ: وَقَالُوهُ؟ قَالَ: نَعَمْ. قَالَ: مَنْ هُوَ؟ قَالَ: فَسَكَتَ، قَالَ: ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ آخَرُ فَقَالَ لَهُ مِثْلَ مَا

قَالَ لَهُ الْأَوَّلُ، وَرَدَّ عَلَيْهِ نَحْوَ ذَلِكَ، قَالَ: فَقَالَ عُثْمَانُ ﷺ: قَالُوا: الزُّبَيْرَ؟ قَالَ: نَعَمْ. قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ كَانَ لَخَيْرَهُمْ مَا عَلِمْتُ، وَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ. [انظر: ٤٥٦]

successor. He said: Are they suggesting that? He said: Yes. He said: Who are they suggesting? The man kept quiet. Then another man entered upon him and said something similar to what the first man said, and he gave the same response. Then 'Uthman (ﷺ) said: Are they suggesting az-Zubair? He said: Yes. He said: By the One in Whose hand is my soul, indeed he is the best among them as far as I know, and the most beloved of them to the Messenger of Allah (ﷺ).

تخريج: إسناده صحيح، خ: (٣٧١٧).

Comments: [Its *isnad* is *saheeh*]

٤٥٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَاهُ سُوَيْدٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ بِإِسْنَادِهِ مِثْلَهُ. [راجع: ٤٥٥]

456. 'Abdullah told us: Suwaid told us: 'Ali bin Mus-hir told us a similar report, with his *isnad*.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، سويد- وإن كان فيه كلام- قد تابعه زكريا بن عدي في الحديث الذي قبله.

٤٥٧- حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَكَرِيَّا: حَدَّثَنَا يَحْيَى ابْنُ سُلَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ مُوسَى ابْنِ عِمْرَانَ بْنِ مَنَّاحٍ قَالَ: رَأَى أَبَانُ بْنُ عُثْمَانَ جَنَازَةً فَقَامَ لَهَا، وَقَالَ: رَأَى عُثْمَانُ بْنُ عَفَّانَ ﷺ جَنَازَةً فَقَامَ لَهَا، ثُمَّ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى جَنَازَةً فَقَامَ لَهَا. [راجع: ٤٢٦]

457. It was narrated that Moosa bin 'Imran bin Mannah said: Aban bin 'Uthman (ﷺ) saw a funeral and stood up for it. He said: 'Uthman bin 'Affan (ﷺ) saw a funeral and stood up for it, then he narrated that the Messenger of Allah ﷺ saw a funeral and stood up for it.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، زكريا بن أبي زكريا مترجم في التعجيل، وقال عنه: مجهول.

٤٥٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدٍ

458. It was narrated from Zaid bin Khalid al-Juhani that he asked 'Uthman bin 'Affan (ﷺ): What do you think if a man has intercourse

with his wife but does not ejaculate? 'Uthman (ﷺ) said: Let him do *wudoo'* as for prayer, and wash his private part. And 'Uthman (ﷺ) said: I heard it from the Messenger of Allah (ﷺ). I asked 'Ali bin Abi Talib (ﷺ), az-Zubair, Talhah and Ubayy bin Ka'b about that and they told him to do the same thing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (179) and Muslim (347)]

الْجُهَنِيَّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ ﷺ قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُمْنِ؟ فَقَالَ عُثْمَانُ ﷺ: يَتَوَضَّأُ كَمَا لِلصَّلَاةِ وَيَغْسِلُ ذَكَرَهُ، قَالَ: وَقَالَ عُثْمَانُ ﷺ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالزُّبَيْرَ وَطَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، فَأَمَرُوهُ بِذَلِكَ. [راجع: ٤٤٨]

تخريج: إسناده صحيح، خ: (١٧٩) م: (٣٤٧). وهو منسوخ.

459. Mu'adh bin 'Abdur-Rahman narrated that Humran bin Aban told him: I came to 'Uthman bin 'Affan (ﷺ) when he was sitting in al-Maqa'id. He did *wudoo'* and did it well, then he said: I saw the Messenger of Allah (ﷺ) when he was in this place; he did *wudoo'* and did it well, then he said: "Whoever does *wudoo'* as I have done, then goes to the mosque and prays two *rak'ahs*, his previous sins will be forgiven." And he said: The Messenger of Allah (ﷺ) said: "Do not become complacent."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

٤٥٩- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ قَالَ: أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ حُمْرَانَ بْنَ أَبَانَ أَخْبَرَهُ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ وَهُوَ جَالِسٌ فِي الْمَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي هَذَا الْمَجْلِسِ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ أَتَى الْمَسْجِدَ، فَرَكَعَ فِيهِ رَكْعَتَيْنِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَلَا تَغْتَرُّوا». [انظر: ٤٧٨، ٤٨٣، ٥١٦]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧)

460. 'Ubaidullah bin Muhammad bin Hafs bin 'Umar at-Taimi said: I heard my father say: I heard my paternal uncle 'Ubaidullah bin 'Umar bin Moosa say: I was with Sulaiman bin 'Ali (ﷺ) and an old man of Quraish came in. Sulaiman said: Look at the old man, give him

٤٦٠- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ حَفْصِ بْنِ عُمَرَ التَّيْمِيُّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عَمِّي عُبَيْدَ اللَّهِ بْنَ عُمَرَ بْنِ مُوسَى يَقُولُ: كُنْتُ عِنْدَ سُلَيْمَانَ بْنِ عَلِيٍّ، فَدَخَلَ شَيْخٌ مِنْ قُرَيْشٍ، فَقَالَ سُلَيْمَانُ: انْظُرِ الشَّيْخَ، فَأَقْعِدْهُ مَقْعَدًا صَالِحًا، فَإِنَّ لِقُرَيْشٍ حَقًّا. فَقُلْتُ: أَيُّهَا الْأَمِيرُ،

a good seat, for Quraish have a right. I said: O Ameer, shall I not tell you a *hadeeth* that has reached me from the Messenger of Allah (ﷺ)? He said: Yes. I said to him: I have heard that the Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah will humiliate him." He said: Subhanallah, how good this is. Who told you this? I said: Rabee'ah bin Abi 'Abdur-Rahman told me, from Sa'eed bin al-Musayyab, from 'Amr bin 'Uthman bin 'Affan (ﷺ) who said: My father said to me: O my son, if you are put in a position of authority over the people, then honour Quraish, for I heard the Messenger of Allah (ﷺ) say: "Whoever humiliates Quraish, Allah will humiliate him."

أَلَا أُحَدِّثُكَ حَدِيثًا بَلَغَنِي عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: قُلْتُ لَهُ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَهَانَ قُرَيْشًا أَهَانَهُ اللَّهُ» قَالَ: سُبْحَانَ اللَّهِ مَا أَحْسَنَ هَذَا! مَنْ حَدَّثَكَ هَذَا؟ قَالَ: قُلْتُ: حَدَّثَنِيهِ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو ابْنِ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: قَالَ لِي أَبِي: يَا بُنَيَّ، إِنْ وَلِيتَ مِنْ أَمْرِ النَّاسِ شَيْئًا فَأَكْرِمْ قُرَيْشًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَهَانَ قُرَيْشًا أَهَانَهُ اللَّهُ».

تخريج: حسن لغيره، محمد بن حفص والد عبدالله وعمه عبيدالله بن عمر لم يوثقهما غير ابن حبان.

Comments: [*Hasan* because of corroborating evidence]

461. It was narrated from 'Uthman bin 'Affan (ﷺ): 'Abdullah bin az-Zubair said to him when he was besieged: I have camels that I have prepared for you; do you want to go to Makkah, then whoever wants to see you can come and see you? He said: No; I heard the Messenger of Allah (ﷺ) say: "A ram of Quraish whose name is 'Abdullah will seek to commit profanity and wrong-doing in Makkah; he will have half of the burden of mankind's sins."

٤٦١- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ الْوَرَّاقُ: حَدَّثَنَا يَعْقُوبُ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنِ ابْنِ أَبْزَى، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: قَالَ لَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ حِينَ حُصِرَ: إِنَّ عِنْدِي نَجَائِبَ قَدْ أَعْدَدْتُهَا لَكَ، فَهَلْ لَكَ أَنْ تَحَوَّلَ إِلَى مَكَّةَ فَيَأْتِيَكَ مَنْ أَرَادَ أَنْ يَأْتِيَكَ؟ قَالَ: لَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُلْحِدُ بِمَكَّةَ كَبْشٌ مِنْ قُرَيْشٍ، اسْمُهُ عَبْدُ اللَّهِ، عَلَيْهِ مِثْلُ نِصْفِ أَوْزَارِ النَّاسِ». [انظر: ٤٨١، ٤٨٢]

Comments: [Its *isnad* is *da'eef* and its text is *munkar* (odd); it is virtually fabricated]

تخريج: إسناده ضعيف، ومتنه منكر شبه موضوع.

462. It was narrated from 'Uthman bin 'Affan (ﷺ) that the Messenger of Allah (ﷺ) said:

٤٦٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، وَيَعْلَى بْنِ حَكِيمٍ،

"The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [A *saheeh hadeeth*, Muslim (1409)]

عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ ابْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ». [راجع: ٤٠١]

تخريج: حديث صحيح، م: (١٤٠٩)، إسناده من طريق يعلى بن حكيم صحيح، ومطر الوراق- وإن كان فيه كلام- قد توبع.

463. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (ﷺ) said, speaking from his minbar: I am going to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (ﷺ) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [*Hasan*, and its *isnad* is *da'eef* because Mus'ab bin Thabit is unknown]

٤٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا كَهْمَسٌ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ عُثْمَانُ ﷺ وَهُوَ يَخْطُبُ عَلَى (١/ ٦٥) مِنْبَرِهِ: إِنِّي مُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ يَكُنْ يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ بِهِ إِلَّا الضِّنُّ بِكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا». [راجع: ٤٣٣]

تخريج: حسن، وهذا إسناد ضعيف لضعف مصعب بن ثابت.

464. It was narrated from 'Uthman bin 'Affan (ﷺ) that the Prophet (ﷺ) said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26)]

٤٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خَالِدًا عَنْ أَبِي بِشْرٍ الْعَنْبَرِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». [انظر: ٤٩٨]

تخريج: إسناده صحيح، م: (٢٦)

465. Nubaih bin Wahb narrated that the eye of 'Umar bin 'Ubaidullah became inflamed when he was in *ihram*, and he wanted to apply kohl to it, but

٤٦٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى: حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ: أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ رَمِدَتْ

Aban bin 'Uthman (ﷺ) forbade him to do that and told him to apply aloes to it. He said that 'Uthman (ﷺ) narrated from the Messenger of Allah (ﷺ) that he had done that.

عَيْنُهُ وَهُوَ مُحْرِمٌ، فَأَرَادَ أَنْ يُكَحِّلَهَا، فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ، وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَزَعَمَ أَنَّ عُثْمَانَ ﷺ حَدَّثَ عَنْ رَسُولِ اللَّهِ، أَنَّهُ فَعَلَ ذَلِكَ. [راجع: ٤٢٢]

Comments: [Its *isnad* is *saheeh,* Muslim (1204)]

تخريج: إسناده صحيح، م: (١٢٠٤).

466. It was narrated from Nubaih bin Wahb that 'Umar bin Ubaidullah wanted to arrange a marriage for his son when he was in *ihram,* but Aban forbade him to do that and said that 'Uthman narrated that the Messenger of Allah (ﷺ) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

٤٦٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ: أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ ابْنَهُ وَهُوَ مُحْرِمٌ فَنَهَاهُ أَبَانُ، وَزَعَمَ أَنَّ عُثْمَانَ ﷺ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يُنْكِحُ». [راجع: ٤٠١]

تخريج: إسناده صحيح، م: (١٤٠٩).

Comments: [Its *isnad* is *saheeh,* Muslim (1409)]

467. It was narrated that Rabah said: My masters married me to a Roman slave girl of theirs and she bore me a black boy. Then she fell in love with a Roman slave whose name was Yuhannas, and he spoke to her in their language. Then she got pregnant. She had borne me a child who was black like me, then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yuhannas. I asked Yuhannas and he admitted it. I went to 'Uthman bin 'Affan (ﷺ) and told him about that. He sent for them and asked them, then he said: I will pass judgement between you according to the judgement of the Messenger

٤٦٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ يُحَدِّثُ عَنْ رَبَاحٍ قَالَ: زَوَّجَنِي أَهْلِي أَمَةً لَهُمْ رُومِيَّةً، وَلَدَتْ لِي غُلَامًا أَسْوَدَ، فَعَلِقَهَا عَبْدٌ رُومِيٌّ يُقَالُ لَهُ: يُوحَنَّسُ فَجَعَلَ يُرَاطِنُهَا بِالرُّومِيَّةِ، فَحَمَلَتْ، وَقَدْ كَانَتْ وَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَجَاءَتْ بِغُلَامٍ وَكَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ فَقَالَتْ: هُوَ مِنْ يُوحَنَّسَ. فَسَأَلْتُ يُوحَنَّسَ فَاعْتَرَفَ، فَأَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَأَرْسَلَ إِلَيْهِمَا فَسَأَلَهُمَا، ثُمَّ قَالَ: سَأَقْضِي بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ

الْحَجَرُ» فَأَلْحَقَهُ بِي، قَالَ: فَجَلَدَهُمَا، فَوَلَدَتْ لِي بَعْدُ غُلَامًا أَسْوَدَ. [راجع: ٤١٦]

تخريج: إسناده ضعيف لجهالة رباح.

of Allah (ﷺ): the child is to be attributed to the (husband of the) woman, and the fornicator gets nothing. He attributed the child to me and flogged them both. Then later on she gave birth to a black child.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

٤٦٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كُنْتُ مَعَ عُثْمَانَ ﷺ فِي الدَّارِ وَهُوَ مَحْصُورٌ قَالَ: وَكُنَّا نَدْخُلُ مَدْخَلًا إِذَا دَخَلْنَاهُ سَمِعْنَا كَلَامَ مَنْ عَلَى الْبَلَاطِ، قَالَ: فَدَخَلَ عُثْمَانُ يَوْمًا لِحَاجَةٍ، فَخَرَجَ إِلَيْنَا مُنْتَقِعًا لَوْنُهُ، فَقَالَ: إِنَّهُمْ لَيَتَوَعَّدُونِي بِالْقَتْلِ آنِفًا. قَالَ: قُلْنَا: يَكْفِيكَهُمُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: فَقَالَ: وَبِمَ يَقْتُلُونِي؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا فِي إِحْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ» فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ قَطُّ، وَلَا تَمَنَّيْتُ بَدَلًا بِدِينِي مُنْذُ هَدَانِي اللَّهُ عَزَّ وَجَلَّ، وَلَا قَتَلْتُ نَفْسًا، فَبِمَ يَقْتُلُونِي؟. [راجع: ٤٣٧]

تخريج: إسناده صحيح.

468. It was narrated that Abu Umamah bin Sahl said: I was with 'Uthman (ﷺ) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saying in *al-Balat*. 'Uthman (ﷺ) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who disbelieved after having become Muslim, or a man who committed *zina* after being married, or a man who killed a person not in retaliation of murder. But by Allah, I never committed *zina* either during the *Jahiliyyah* or in Islam,. I never wanted to change my religion since Allah, may He be glorified and exalted, guided me, and I never killed anyone. So why do they want to kill me?

Comments: [Its *isnad* is *saheeh*]

469. It was narrated that 'Amir bin Sa'd said: Husain bin Abi Waqqas said: I heard 'Uthman bin 'Affan (ﷺ) say: What prevented me from narrating from the Messenger of Allah (ﷺ) was not the fact that I was not the most knowledgeable of his Companions about what he said, but I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell." And he said: Husain was the most aware of his companions of what he said.

Comments: [Its *isnad* is *hasan*]

٤٦٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ (ح) وَسُرَيْجٌ وَحُسَيْنٌ قَالَا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عَامِرِ ابْنِ سَعْدٍ - قَالَ حُسَيْنٌ: ابْنُ أَبِي وَقَّاصٍ - قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ يَقُولُ: مَا يَمْنَعُنِي أَنْ أُحَدِّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنْ لَا أَكُونَ أَوْعَى أَصْحَابِهِ عَنْهُ، وَلَكِنِّي أَشْهَدُ لَسَمِعْتُهُ يَقُولُ: «مَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». وَقَالَ حُسَيْنٌ: أَوْعَى صَحَابَتِهِ عَنْهُ.

تخريج: إسناده حسن والحديث متواتر.

470. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (ﷺ) said: I heard 'Uthman (ﷺ) say on the *minbar*: O people, I concealed from you a *hadeeth* that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [Its *isnad* is *hasan*]

٤٧٠- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي زُهْرَةُ بْنُ مَعْبَدٍ الْقُرَشِيُّ، عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: سَمِعْتُ عُثْمَانَ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: أَيُّهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ كَرَاهِيَةَ تَفَرُّقِكُمْ عَنِّي، ثُمَّ بَدَا لِي أَنْ أُحَدِّثَكُمُوهُ لِيَخْتَارَ امْرُؤٌ لِنَفْسِهِ مَا بَدَا لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ تَعَالَى خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ». [راجع: ٤٤٢]

تخريج: إسناده حسن.

471. It was narrated that 'Uthman bin 'Affan (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no Muslim who leaves his house, intending to travel or otherwise, and says when leaving: 'In the Name of Allah, I believe in Allah, I seek the protection of Allah, I put

٤٧١- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ صَالِحِ ابْنِ كَيْسَانَ عَنْ رَجُلٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَخْرُجُ مِنْ بَيْتِهِ يُرِيدُ سَفَرًا أَوْ غَيْرَهُ فَقَالَ

my trust in Allah, there is no strength and no power except with Allah,' but he will be granted the goodness of that going out, and the evil of that going out will be diverted from him."

Comments: [Its *isnad* is *da'eef*]

(١/٦٦) حِينَ يَخْرُجُ: بِسْمِ اللَّهِ، آمَنْتُ بِاللَّهِ، اعْتَصَمْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، إِلَّا رُزِقَ خَيْرَ ذَلِكَ الْمَخْرَجِ، وَصُرِفَ عَنْهُ شَرُّ ذَلِكَ الْمَخْرَجِ».

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عنه صالح بن كيسان.

472. It was narrated that 'Uthman (ﷺ) said: I saw the Messenger of Allah ﷺ doing *wudoo'*. He washed his face three times and his hands three times, and he wiped his head and washed his feet.

Comments: [A *Saheeh hadeeth*; this *isnad* is *da'eef*]

٤٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ غَسْلًا. [انظر: ٥٢٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف، الحجاج مدلس وقد عنعن، وعطاء لم يدرك عثمان.

473. Abu Sakhrah Jami' bin Shaddad told me that he said: I heard Humran bin Aban tell Abu Burdah in the mosque of Basrah, when I was standing next to him, that he heard 'Uthman bin 'Affan (ﷺ) narrating from the Prophet (ﷺ) that he said: "Whoever does *wudoo'* properly as enjoined by Allah, may He be glorified and exalted, the five prayers will be an expiation for whatever comes in between them."

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

٤٧٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي مَسْجِدِ الْبَصْرَةِ، وَأَنَا قَائِمٌ مَعَهُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ ﷺ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، فَالصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [راجع: ٤٠٦]

تخريج: إسناده صحيح، م: (٢٣١).

474. It was narrated that Aban bin 'Uthman said: I heard 'Uthman bin 'Affan (ﷺ) say: The Messenger of Allah (ﷺ) said:

٤٧٤- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ ابْنَ عَفَّانَ ﷺ وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

"Whoever says at the beginning of the day or the beginning of the night, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, nothing will harm him during that day or that night."

«مَنْ قَالَ فِي أَوَّلِ يَوْمِهِ، أَوْ فِي أَوَّلِ لَيْلَتِهِ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ يَضُرَّهُ شَيْءٌ فِي ذَلِكَ الْيَوْمِ، أَوْ فِي تِلْكَ اللَّيْلَةِ». [راجع: ٤٤٦]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

475. It was narrated from Yazeed bin Mawhab that 'Uthman (ﷺ) said to Ibn 'Umar (ﷺ): Judge between the people. He said: I will not judge between two people or lead two men in prayer. Did you not hear the Prophet (ﷺ) say, "Whoever seeks refuge with Allah has indeed sought refuge with a powerful one"? 'Uthman (ﷺ) said: Yes I did. He said: Then I seek refuge with Allah lest you appoint me to some post. So 'Uthman (ﷺ) let him off and said: Do not tell anyone else about this.

٤٧٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَبُو سِنَانٍ عَنْ يَزِيدَ بْنِ مَوْهَبٍ أَنَّ عُثْمَانَ ﷺ قَالَ لِابْنِ عُمَرَ ﷺ اقْضِ بَيْنَ النَّاسِ. فَقَالَ: لَا أَقْضِي بَيْنَ اثْنَيْنِ، وَلَا أَؤُمُّ رَجُلَيْنِ، أَمَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ عَاذَ بِاللَّهِ فَقَدْ عَاذَ بِمَعَاذٍ؟». قَالَ عُثْمَانُ ﷺ: بَلَى. قَالَ: فَإِنِّي أَعُوذُ بِاللَّهِ أَنْ تَسْتَعْمِلَنِي. فَأَعْفَاهُ، وَقَالَ: لَا تُخْبِرْ بِهَذَا أَحَدًا.

تخريج: حسن لغيره، وهذا إسناده ضعيف لضعف أبي سنان.

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef* because of the weakness of Abu Sinan]

476. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever does *wudoo'* and does *wudoo'* well, his sins come out of his body, even from beneath his nails."

٤٧٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ». [راجع: ٤١٥]

Comments: [Its *isnad* is *saheeh*, Muslim (245)]

تخريج: إسناده صحيح، م: (٢٤٥).

477. It was narrated from Abu Salih, the freed slave of 'Uthman (ﷺ), that 'Uthman (ﷺ) said: O

٤٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَاهُ سُوَيْدُ بْنُ سَعِيدٍ سَنَةَ سِتٍّ وَعِشْرِينَ: حَدَّثَنَا رِشْدِينُ بْنُ

people, move on in the middle of the day, for I am moving on in the middle of the day. So the people moved on in the middle of the day. Then he said: O people, I shall tell you a *hadeeth* of which I have not spoken since I heard it from the Messenger of Allah (ﷺ) until this day. The Messenger of Allah (ﷺ) said: "Guarding the border for one day for the sake of Allah is better than a thousand other days, so let a man guard the border as much as he wants." Have I conveyed the message to you? They said: Yes. He said: O Allah, bear witness.

سَعْدٍ عَنْ زُهْرَةَ بْنِ مَعْبَدٍ، عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ أَنَّ عُثْمَانَ ﷺ قَالَ: أَيُّهَا النَّاسُ، هَجِّرُوا فَإِنِّي مُهَجِّرٌ. فَهَجَّرَ النَّاسُ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِنِّي مُحَدِّثُكُمْ بِحَدِيثٍ مَا تَكَلَّمْتُ بِهِ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ، إِلَى يَوْمِي هَذَا، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رِبَاطَ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ يَوْمٍ مِمَّا سِوَاهُ، فَلْيُرَابِطِ امْرُؤٌ حَيْثُ شَاءَ» هَلْ بَلَّغْتُكُمْ؟ قَالُوا: نَعَمْ، قَالَ: اللَّهُمَّ اشْهَدْ. [راجع: ٤٤٢]

Comments: [A *hasan hadeeth,* but this *isnad* is *da'eef*]

تخريج: حديث حسن، وهذا إسناد ضعيف، سويد بن سعيد مختلف فيه، ورشدين بن سعد ضعيف.

478. It was narrated that Humran said: 'Uthman was sitting in *al-Maqa'id.* He called for water and did *wudoo',* then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* in this place where I am sitting, then he said: "Whoever does *wudoo'* as I have done, then gets up and prays two *rak'ahs,* his previous sins will be forgiven." And the Messenger of Allah (ﷺ) said: "Do not become complacent."

٤٧٨- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ حُمْرَانَ قَالَ: كَانَ عُثْمَانُ ﷺ قَاعِدًا فِي الْمَقَاعِدِ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فِي مَقْعَدِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَغْتَرُّوا». [راجع: ٤٥٩]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (160) and Muslim (227)]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

479. Abu 'Awn al-Ansari narrated that 'Uthman bin 'Affan (ﷺ) said to Ibn Mas'ood: Are you going to give up what I heard about you? He was apologetic, then 'Uthman (ﷺ) said: Woe to

٤٧٩- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا أَرْطَاةُ - يَعْنِي ابْنَ الْمُنْذِرِ -: أَخْبَرَنِي أَبُو عَوْنٍ الْأَنْصَارِيُّ أَنَّ عُثْمَانَ بْنَ عَفَّانَ ﷺ قَالَ لِابْنِ مَسْعُودٍ: هَلْ أَنْتَ مُنْتَهٍ عَمَّا بَلَغَنِي عَنْكَ؟

you! I heard and remembered and it is not as you heard; the Messenger of Allah (ﷺ) said: "A leader will be killed and a criminal will commit a crime." I am the one who will be killed, not 'Umar (ﷺ); rather 'Umar (ﷺ) was killed by one man, but a group of people will kill me.

فَاعْتَذَرَ بَعْضَ الْعُذْرِ، فَقَالَ عُثْمَانُ ﷺ: وَيْحَكَ، إِنِّي قَدْ سَمِعْتُ وَحَفِظْتُ، وَلَيْسَ كَمَا سَمِعْتَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيُقْتَلُ أَمِيرٌ وَيَنْتَزِي مُنْتَزٍ» وَإِنِّي أَنَا الْمَقْتُولُ، وَلَيْسَ عُمَرَ ﷺ، إِنَّمَا قَتَلَ عُمَرَ وَاحِدٌ، وَإِنَّهُ يُجْتَمَعُ عَلَيَّ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، أبو عون الأنصاري لم يوثقه غير ابن حبان وروايته عن عثمان مرسلة.

480. 'Uthman bin 'Affan (ﷺ) said to his nephew: Did you meet the Messenger of Allah (ﷺ)? He said: No, but there reached me of his knowledge and certainty of faith that which would reach a virgin in her seclusion. He ['Uthman] recited the *tashahhud* then he said: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

٤٨٠- حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ ﷺ قَالَ لَهُ: ابْنَ أَخِي، أَدْرَكْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: فَقُلْتُ لَهُ: لَا، وَلَكِنْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ وَالْيَقِينِ مَا يَخْلُصُ إِلَى الْعَذْرَاءِ فِي سِتْرِهَا. قَالَ: فَتَشَهَّدَ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ، وَآمَنَ بِمَا بُعِثَ بِهِ مُحَمَّدٌ ﷺ، ثُمَّ هَاجَرْتُ الْهِجْرَتَيْنِ كَمَا (١/ ٦٧) قُلْتُ، وَنِلْتُ صِهْرَ رَسُولِ اللَّهِ ﷺ، وَبَايَعْتُ رَسُولَ اللَّهِ ﷺ، فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ. [انظر: ٥٦١]

تخريج: إسناده صحيح، خ: (٣٦٩٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3696)]

481. It was narrated from al-Mugheerah bin Shu'bah that he entered upon 'Uthman (ﷺ) when he was under siege and said: You are the leader of the people and

٤٨١- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: وَأَخْبَرَنِي الْأَوْزَاعِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، أَنَّهُ حَدَّثَهُ عَنِ الْمُغِيرَةِ

there has befallen you what you see. I am going to suggest to you three options; choose one of them. Either go out and fight them, because you have numbers and strength, and you are in the right and they are in the wrong; or we will make another door for you other than the door where they are, then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Mu'awiyah. 'Uthman (ﷺ) said: As for going out and fighting, I will never be the first successor of the Messenger of Allah (ﷺ) to shed blood among his *ummah;* as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah say, "A man of Quraish will commit profanity in Makkah and half the punishment of the world will be upon him", and I will never be that one; as for going to Syria, because they are the people of Syria and Mu'awiyah is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah (ﷺ).

ابْنِ شُعْبَةَ: أَنَّهُ دَخَلَ عَلَى عُثْمَانَ ﷺ وَهُوَ مَحْصُورٌ، فَقَالَ: إِنَّكَ إِمَامُ الْعَامَّةِ، وَقَدْ نَزَلَ بِكَ مَا تَرَى، وَإِنِّي أَعْرِضُ عَلَيْكَ خِصَالًا ثَلَاثًا، اخْتَرْ إِحْدَاهُنَّ: إِمَّا أَنْ تَخْرُجَ فَتُقَاتِلَهُمْ، فَإِنَّ مَعَكَ عَدَدًا وَقُوَّةً، وَأَنْتَ عَلَى الْحَقِّ، وَهُمْ عَلَى الْبَاطِلِ، وَإِمَّا أَنْ نَخْرِقَ لَكَ بَابًا سِوَى الْبَابِ الَّذِي هُمْ عَلَيْهِ، فَتَقْعُدَ عَلَى رَوَاحِلِكَ، فَتَلْحَقَ بِمَكَّةَ، فَإِنَّهُمْ لَنْ يَسْتَحِلُّوكَ وَأَنْتَ بِهَا، وَإِمَّا أَنْ تَلْحَقَ بِالشَّامِ، فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةُ. فَقَالَ عُثْمَانُ ﷺ: أَمَّا أَنْ أَخْرُجَ فَأُقَاتِلَ، فَلَنْ أَكُونَ أَوَّلَ مَنْ خَلَفَ رَسُولَ اللَّهِ ﷺ فِي أُمَّتِهِ بِسَفْكِ الدِّمَاءِ، وَأَمَّا أَنْ أَخْرُجَ إِلَى مَكَّةَ فَإِنَّهُمْ لَنْ يَسْتَحِلُّونِي بِهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُلْحِدُ رَجُلٌ مِنْ قُرَيْشٍ بِمَكَّةَ، يَكُونُ عَلَيْهِ نِصْفُ عَذَابِ الْعَالَمِ» فَلَنْ أَكُونَ أَنَا إِيَّاهُ، وَأَمَّا أَنْ أَلْحَقَ بِالشَّامِ فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةُ، فَلَنْ أُفَارِقَ دَارَ هِجْرَتِي، وَمُجَاوَرَةَ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٦١]

تخريج: إسناده ضعيف لانقطاعه، محمد بن عبدالملك لم يثبت سماعه من المغيرة.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

482. It was narrated from Ibn al-Mubarak... and he mentioned the same *hadeeth*, and said "will commit profanity."

Comments: [A *da'eef hadeeth* it is repeat of the previous *hadeeth*]

٤٨٢ - حَدَّثَنَاهُ عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ... فَذَكَرَ الْحَدِيثَ وَقَالَ: «يُلْحِدُ». [انظر: ٤٦١]

تخريج: ضعيف كسابقه، ابن المبارك: هو عبدالله، وهو يرويه عن الأوزاعي.

483. It was narrated from Mu'adh bin 'Abdur-Rahman at-Taimi, from Humran the freed

٤٨٣ - حَدَّثَنَا حَجَّاجٌ وَيُونُسُ قَالَا: حَدَّثَنَا لَيْثٌ. قَالَ حَجَّاجٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَبْدِ

اللَّهِ بْنِ أَبِي سَلَمَةَ وَنَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى صَلَاةٍ مَكْتُوبَةٍ فَصَلَّاهَا، غُفِرَ لَهُ ذَنْبُهُ».
[راجع: ٤٥٩]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

slave of 'Uthman (ﷺ), from 'Uthman (ﷺ), that he said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* and does it properly, then goes and offers an obligatory prayer, his sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

٤٨٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنِ الْمُسَيَّبِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ حُمْرَانَ قَالَ: كَانَ عُثْمَانُ ﷺ يَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً مُنْذُ أَسْلَمَ، فَوَضَعْتُ وَضُوءًا لَهُ ذَاتَ يَوْمٍ لِلصَّلَاةِ، فَلَمَّا تَوَضَّأَ قَالَ: إِنِّي أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ: بَدَا لِي أَنْ لَا أُحَدِّثَكُمُوهُ. فَقَالَ الْحَكَمُ بْنُ أَبِي الْعَاصِ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ كَانَ خَيْرًا فَنَأْخُذُ بِهِ، أَوْ شَرًّا فَنَتَّقِيهِ. قَالَ: فَقَالَ: فَإِنِّي مُحَدِّثُكُمْ بِهِ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ هَذَا الْوُضُوءَ، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَذَا الْوُضُوءَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا، كَفَّرَتْ عَنْهُ مَا بَيْنَهَا وَبَيْنَ الصَّلَاةِ الْأُخْرَى، مَا لَمْ يُصِبْ مَقْتَلَةً» يَعْنِي: كَبِيرَةً.

تخريج: حديث صحيح، م: (٢٢٨)، وهذا إسناد حسن.

484. It was narrated that Humran said: 'Uthman (ﷺ) did *ghusl* every day since he became Muslim. I brought water for him one day to do *wudoo'* for prayer. After he did *wudoo'*, he said: I wanted to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). Then I decided not to tell it to you. al-Hakam bin al-'As said: O Ameer al-Mu'mineen, if it is enjoining us to do good we will do it and if it is warning us of a bad thing we will avoid it. He said: I will tell it to you: the Messenger of Allah (ﷺ) did *wudoo'* in this manner, then he said: "Whoever does *wudoo'* in this manner and does it well, then goes and prays, bowing and prostrating properly, it (the prayer) will expiate his sins between that prayer and the next, unless he does something serious" i.e., major sin.

Comments: [A *Saheeh hadeeth*, Muslim (228) and this *isnad* is *hasan*]

٤٨٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ، عَنْ عَطَاءِ بْنِ فَرُّوخَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

485. It was narrated that 'Uthman bin 'Affan (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Allah admitted to Paradise a

«أَدْخَلَ اللَّهُ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا: قَاضِيًا وَمُقْتَضِيًا، وَبَائِعًا وَمُشْتَرِيًا». [راجع: ٤١٠]

تخريج: حديث حسن، عطاء بن فروخ روى عنه اثنان، ولم يوثقه غير ابن حبان، وذكر علي بن المديني في «العلل» أنه لم يلق عثمان.

man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hasan hadeeth*]

٤٨٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ: أَنَّ الْمُؤَذِّنَ أَذَّنَ لِصَلَاةِ الْعَصْرِ، قَالَ: فَدَعَا عُثْمَانُ ﷺ بِطَهُورٍ فَتَطَهَّرَ، قَالَ: ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَطَهَّرَ كَمَا أُمِرَ، وَصَلَّى كَمَا أُمِرَ، كُفِّرَتْ عَنْهُ ذُنُوبُهُ» فَاسْتَشْهَدَ عَلَى ذَلِكَ أَرْبَعَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: فَشَهِدُوا لَهُ بِذَلِكَ عَلَى النَّبِيِّ ﷺ.

تخريج: حسن لغيره، وله شاهد من حديث أبي أيوب الآتي، برقم: (٢٣٥٩٥)، وهذا إسناد ضعيف، إبراهيم بن المهاجر فيه لين، والرجل من أهل المدينة مجهول.

486. It was narrated from 'Ikrimah bin Khalid: a man from Madinah told me that the *mu'adhdhin* gave the call to *'Asr* prayer and 'Uthman (ﷺ) called for water and purified himself, then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever purifies himself as he has been enjoined and prays as he has been enjoined, his sins will be expiated." Then he called four of the Companions of the Messenger of Allah (ﷺ) to testify to that, and they testified that the Prophet (ﷺ) had said that.

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef*]

٤٨٧- حَدَّثَنَا ابْنُ الْأَشْجَعِيِّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ قَالَ: أَتَى عُثْمَانُ الْمَقَاعِدَ، فَدَعَا بِوَضُوءٍ، فَتَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَرِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ هَكَذَا يَتَوَضَّأُ، يَا هَؤُلَاءِ أَكَذَاكَ؟ قَالُوا: نَعَمْ. لِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عِنْدَهُ. [راجع: ٤٠٤]

487. It was narrated that Busr bin Sa'eed said: 'Uthman (ﷺ) came to *al-Maqa'id* and called for water for *wudoo'*. He rinsed his mouth and nose, then he washed his face three times, then he washed his hands three times each, then he wiped his head and (washed) his feet three times each. Then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* like this. O people, isn't that true? They said: Yes - i.e., a group of the Companions of the Messenger of Allah (ﷺ) who were with him.

Comments: [A *Saheeh hadeeth*, its *isnad* is *hasan*, Muslim (230)]

تخريج: حديث صحيح، وإسناده حسن، م: (٢٣٠).

488. It was narrated from 'Uthman bin 'Affan (ﷺ) that he called for water and did *wudoo'* in *al-Maqa'id*. He did *wudoo'*, washing each part three times, then he said to the Companions of the Messenger of Allah (ﷺ): Did you see the Messenger of Allah (ﷺ) doing (*wudoo'*) like this? They said: Yes.

Comments: [A *Saheeh hadeeth* and its *isnad* is *qawi*]

٤٨٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ (١/ ٦٨) أَنَّهُ دَعَا بِمَاءٍ فَتَوَضَّأَ عِنْدَ الْمَقَاعِدِ، فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ لِأَصْحَابِ رَسُولِ اللَّهِ ﷺ: هَلْ رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ فَعَلَ هَذَا؟ قَالُوا: نَعَمْ. [راجع: ٤٠٤] قَالَ أَبِي: هَذَا الْعَدَنِيُّ كَانَ بِمَكَّةَ مُسْتَمْلِيَ ابْنِ عُيَيْنَةَ.

تخريج: حديث صحيح كسابقه، وإسناده قوي.

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (ﷺ), said: I saw 'Uthman bin 'Affan (ﷺ) call for water at the door of the mosque. He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two *rak'ahs*. Then he said: I have done *wudoo'* for you as I saw the Messenger of Allah (ﷺ) do *wudoo'*, then I prayed two *rak'ahs* as I saw him do. When the Messenger of Allah (ﷺ) had finished praying his two *rak'ahs*, he said: "Whoever does *wudoo'* as

٤٨٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ دَعَا بِوَضُوءٍ وَهُوَ عَلَى بَابِ الْمَسْجِدِ، فَغَسَلَ يَدَيْهِ، ثُمَّ مَضْمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، وَأَمَرَّ بِيَدَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ، ثُمَّ مَرَّ بِهِمَا عَلَى لِحْيَتِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ قَالَ: تَوَضَّأْتُ لَكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، ثُمَّ رَكَعْتُ رَكْعَتَيْنِ كَمَا رَأَيْتُهُ رَكَعَ. قَالَ: ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ: «مَنْ تَوَضَّأَ كَمَا تَوَضَّأْتُ، ثُمَّ

I have done, then prays two *rak'ahs* in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*]

490. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (✽)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (✽). So he went and told that to 'Uthman (✽), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitan* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (ﷺ) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present. As for his saying that he

رَكَعَ رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا كَانَ بَيْنَهُمَا وَبَيْنَ صَلَاتِهِ بِالْأَمْسِ». [راجع: ٤٥٩]

تخريج: حديث صحيح كسابقه، وإسناده حسن.

٤٩٠- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ قَالَ: لَقِيَ عَبْدُالرَّحْمَنِ ابْنُ عَوْفٍ الْوَلِيدَ بْنَ عُقْبَةَ، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكَ قَدْ جَفَوْتَ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَبْلِغْهُ أَنِّي لَمْ أَفِرَّ يَوْمَ عَيْنَيْنِ _ قَالَ عَاصِمٌ: يَقُولُ: يَوْمَ أُحُدٍ _ وَلَمْ أَتَخَلَّفْ يَوْمَ بَدْرٍ، وَلَمْ أَتْرُكْ سُنَّةَ عُمَرَ ✽. قَالَ: فَانْطَلَقَ فَخَبَّرَ ذَلِكَ عُثْمَانَ ✽، قَالَ: فَقَالَ: أَمَّا قَوْلُهُ: إِنِّي لَمْ أَفِرَّ يَوْمَ عَيْنَيْنِ، فَكَيْفَ يُعَيِّرُنِي بِذَنْبٍ وَقَدْ عَفَا اللَّهُ عَنْهُ، فَقَالَ: ﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ﴾ (آل عمران: ١٥٥)، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْرٍ، فَإِنِّي كُنْتُ أُمَرِّضُ رُقَيَّةَ بِنْتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمِي، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمِهِ فَقَدْ شَهِدَ، وَأَمَّا قَوْلُهُ: إِنِّي لَمْ أَتْرُكْ سُنَّةَ عُمَرَ ✽ فَإِنِّي لَا أُطِيقُهَا وَلَا هُوَ، فَأْتِهِ فَحَدِّثْهُ بِذَلِكَ. [انظر: ٥٥٦]

تخريج: إسناده حسن.

did not turn away from the way of 'Umar (ﷺ), I cannot bear it and not even he could bear it. Go and tell him that.

Comments: [Its *isnad* is *hasan*]

491. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: Whoever prays *'Isha'* in congregation, it will be like spending half the night in prayer (*qiyam*) and whoever prays *'Isha'* and *Fajr* in congregation, it will be like spending the whole night in prayer."

Comments: [Its *isnad* is *saheeh*, Muslim (656)]

٤٩١- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي سَهْلٍ - يَعْنِي عُثْمَانَ بْنَ حَكِيمٍ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ، كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ، كَانَ كَقِيَامِ لَيْلَةٍ». [راجع: ٤٠٨]

تخريج: إسناده صحيح، م: (٦٥٦).

492. It was narrated that Nubaih bin Wahb said: Ibn Ma'mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin 'Uthman who was the Ameer of *Hajj*. I came to him and said to him: Your brother wants to arrange his son's marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in *ihram* should not get married or arrange a marriage. Then he narrated a similar report from 'Uthman (ﷺ) and attributed it to the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

٤٩٢- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: أَرَادَ ابْنُ مَعْمَرٍ أَنْ يُنْكِحَ ابْنَهُ ابْنَةَ شَيْبَةَ بْنِ جُبَيْرٍ، فَبَعَثَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ أَمِيرُ الْمَوْسِمِ، فَأَتَيْتُهُ، فَقُلْتُ لَهُ: إِنَّ أَخَاكَ أَرَادَ أَنْ يُنْكِحَ ابْنَهُ، فَأَرَادَ أَنْ يُشْهِدَكَ ذَاكَ. فَقَالَ: أَلَا أُرَاهُ عِرَاقِيًّا جَافِيًا، إِنَّ الْمُحْرِمَ لَا يَنْكِحُ وَلَا يُنْكِحُ، ثُمَّ حَدَّثَ عَنْ عُثْمَانَ ﷺ بِمِثْلِهِ يَرْفَعُهُ. [راجع: ٤٠١]

تخريج: إسناده صحيح، م: (١٤٠٩).

493. It was narrated from Humran, the freed slave of 'Uthman (ﷺ) that 'Uthman did *wudoo'* in *al-Maqa'id*; he washed each part of the body three times

٤٩٣- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ ﷺ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ، فَغَسَلَ ثَلَاثًا ثَلَاثًا، وَقَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ وُضُوئِي هَذَا، ثُمَّ قَامَ إِلَى الصَّلَاةِ، سَقَطَتْ خَطَايَاهُ» يَعْنِي مِنْ وَجْهِهِ وَيَدَيْهِ وَرِجْلَيْهِ وَرَأْسِهِ. [راجع: ٤٠٠]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

and said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (277)]

٤٩٤- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: اشْتَكَى عُمَرُ ابْنُ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ عَيْنَيْهِ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ _ قَالَ سُفْيَانُ: وَهُوَ أَمِيرٌ _: مَا يَصْنَعُ بِهِمَا؟ قَالَ: قَالَ: ضَمِّدْهُمَا بِالصَّبِرِ، فَإِنِّي سَمِعْتُ عُثْمَانَ ﷺ يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٦٥]

تخريج: إسناده صحيح، م: (١٢٠٤).

494. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah bin Ma'mar had a problem in his eyes. He sent word to Aban bin 'Uthman (ﷺ) - Sufyan said: He was the Ameer (of *Hajj*) - to ask what he should do. He said: Apply aloes to them, for I heard 'Uthman (ﷺ) narrate that from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

٤٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ ابْنِ مَنَّاحٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ: أَنَّهُ رَأَى جَنَازَةً مُقْبِلَةً، فَلَمَّا رَآهَا قَامَ، وَقَالَ: رَأَيْتُ عُثْمَانَ يَفْعَلُ ذَلِكَ، وَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ يَفْعَلُهُ. [راجع: ٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف سعيد بن مسلمة.

495. It was narrated from Aban bin 'Uthman (ﷺ) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw 'Uthman (ﷺ) do that and he told me that he saw the Prophet (ﷺ) do that.

Comments: [*Saheeh* because of corroborating evidence; this *isnad* is *da'eef* because Sa'eed bin Maslamah is weak]

(٦٩/١) ٤٩٦- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ». [راجع: ٤٠١]

496. It was narrated from 'Aban bin 'Uthman (ﷺ) from 'Uthman (ﷺ), who attributed it to the Prophet (ﷺ), that [the latter] said: "The pilgrim in *ihram* should not get married or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

تخريج: إسناده صحيح، م: (١٤٠٩).

497. It was narrated from Aban bin 'Uthman (ﷺ) that he narrated from 'Uthman (ﷺ) that the Messenger of Allah (ﷺ) granted a concession, or said concerning the pilgrim in *ihram*, if he has a problem in his eyes, that he may apply aloes to them.

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

٤٩٧- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى بْنِ عَمْرِو بْنِ سَعِيدٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ رَجُلٍ مِنَ الْحَجَبَةِ، عَنْ أَبَانَ بْنِ عُثْمَانَ أَنَّهُ حَدَّثَ عَنْ عُثْمَانَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ، أَوْ قَالَ فِي الْمُحْرِمِ إِذَا اشْتَكَى عَيْنَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ. [راجع: ٤٢٢]

تخريج: إسناده صحيح، م: (١٢٠٤).

498. It was narrated that 'Uthman (ﷺ) said: "Whoever dies knowing that there is no God but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26]

٤٩٨- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ». [راجع: ٤٦٤]

تخريج: إسناده صحيح، م: (٢٦).

499. Ibn 'Abbas (ﷺ) told us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of the Mathani and Bara'ah, which is one of *al-mi'een*, and put them next to one another and not write - Ibn Ja'far said: A line between them saying *Bismillahir-Rahmanir-Raheem* - and put it with the seven long ones? What made you do that? 'Uthman (ﷺ) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (ﷺ), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned"; and

٤٩٩- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ: حَدَّثَنِي يَزِيدُ الْفَارِسِيُّ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ: مَا حَمَلَكُمْ عَلَى أَنْ عَمَدْتُمْ إِلَى سُورَةِ الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى سُورَةِ بَرَاءَةَ وَهِيَ مِنَ الْمِئِينَ، فَقَرَنْتُمْ بَيْنَهُمَا، وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّوَلِ، فَمَا حَمَلَكُمْ عَلَى ذَلِكَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ وَهُوَ يَنْزِلُ عَلَيْهِ مِنَ السُّوَرِ ذَوَاتِ الْعَدَدِ، فَكَانَ إِذَا أُنْزِلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ يَكْتُبُ لَهُ، فَيَقُولُ: «ضَعُوا هَذِهِ فِي

verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned." Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'ah was one of the last soorahs of the Qur'an, and the content of the two soorahs was similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*, and I put it with the seven long ones.

Comments: [Its *isnad* is *Da'eef*]

السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وَإِذَا أُنْزِلَتْ عَلَيْهِ الْآيَاتُ، قَالَ: «ضَعُوا هَذِهِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وَإِذَا أُنْزِلَتْ عَلَيْهِ الْآيَةُ، قَالَ: «ضَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وَكَانَتِ الْأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَ بِالْمَدِينَةِ، وَكَانَتْ بَرَاءَةُ مِنْ أَوَاخِرِ مَا أُنْزِلَ مِنَ الْقُرْآنِ، قَالَ: فَكَانَتْ قِصَّتُهَا شَبِيهًا بِقِصَّتِهَا، فَظَنَنَّا أَنَّهَا مِنْهَا، وَقُبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا، فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ. [راجع: ٣٩٩]

تخريج: إسناده ضعيف، ومتنه منكر.

500. It was narrated from 'Uthman (ﷺ) that the Prophet (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5028)]

٥٠٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ ﷺ عَنِ النَّبِيِّ ﷺ؛ قَالَ سُفْيَانُ: «أَفْضَلُكُمْ»، وَقَالَ شُعْبَةُ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». [راجع: ٤١٢]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

501. Abu Sahlah narrated that 'Uthman (ﷺ) said on the day of the house when he was under siege: The Prophet (ﷺ) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.

٥٠١- حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ: أَنَّ عُثْمَانَ قَالَ يَوْمَ الدَّارِ حِينَ حُصِرَ: إِنَّ النَّبِيَّ ﷺ عَهِدَ إِلَيَّ عَهْدًا، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَلِكَ الْيَوْمَ. [راجع: ٤٠٧]

Comments: [Its *isnad* is *hasan*]

502. It was narrated from al-Hasan bin Sa'd that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (ﷺ) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

503. It was narrated that Jami'bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard 'Uthman bin 'Affan (ﷺ) narrate from the Prophet (ﷺ) that he said: "Whoever does *wudoo'* properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them."

تخريج: إسناده حسن.

٥٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي رَبَاحٌ قَالَ: زَوَّجَنِي مَوْلَايَ جَارِيَةً رُومِيَّةً، فَوَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عُبَيْدَ اللَّهِ، ثُمَّ طَبِنَ لِي غُلَامٌ رُومِيٌّ - قَالَ: حَسِبْتُهُ قَالَ: لِأَهْلِي رُومِيٌّ - يُقَالُ لَهُ: يُوحَنَّسُ، فَرَاطَنَهَا بِلِسَانِهِ - يَعْنِي بِالرُّومِيَّةِ - فَوَقَعَ عَلَيْهَا فَوَلَدَتْ لَهُ غُلَامًا أَحْمَرَ، كَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ فَقَالَتْ: هَذَا مِنْ يُوحَنَّسَ. قَالَ: فَارْتَفَعْنَا إِلَى عُثْمَانَ بْنِ عَفَّانَ ﷺ، وَأَقَرَّا جَمِيعًا، فَقَالَ عُثْمَانُ: إِنْ شِئْتُمْ قَضَيْتُ بَيْنَكُمْ بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ قَضَى: أَنَّ الْوَلَدَ لِلْفِرَاشِ. قَالَ: حَسِبْتُهُ قَالَ: وَجَلَدَهُمَا. [راجع: ٤١٦]

تخريج: إسناده ضعيف لجهالة رباح، وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

٥٠٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ: أَنَّهُ سَمِعَ عُثْمَانَ ابْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [راجع: ٤٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

تخريج: إسناده صحيح، م: (٢٣١).

504. It was narrated that Simak bin Harb said: I heard 'Abbad bin Zahir Abu Ruwa' say: I heard 'Uthman (ﷺ) delivering a *khutbah* in which he said: By Allah, I accompanied the Messenger of Allah (ﷺ) whilst travelling and not travelling; he used to visit our sick, attend our funerals, go out on campaign with us and comfort us with whatever means he could. Some people tell me about him and perhaps none of them ever saw him.

٥٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ زَاهِرٍ أَبَا رُوَاعٍ قَالَ: سَمِعْتُ عُثْمَانَ ﷺ يَخْطُبُ، فَقَالَ: إِنَّا وَاللَّهِ قَدْ صَحِبْنَا رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ وَالْحَضَرِ، وَكَانَ يَعُودُ مَرْضَانَا، وَيَتْبَعُ جَنَائِزَنَا، وَيَغْزُو (١/ ٧٠) مَعَنَا، وَيُوَاسِينَا بِالْقَلِيلِ وَالْكَثِيرِ، وَإِنَّ نَاسًا يُعْلِمُونِي بِهِ، عَسَى أَنْ لَا يَكُونَ أَحَدُهُمْ رَآهُ قَطُّ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

505. Sa'eed bin al-Musayyab said: I saw 'Uthman (ﷺ) sitting in *al-Maqa'id*. He called for food that had been touched by fire and ate it, then he got up to pray; he prayed, then 'Uthman (ﷺ) said: I sat where the Messenger of Allah (ﷺ) sat and I ate the food that the Messenger of Allah (ﷺ) ate and I offered the prayer that the Messenger of Allah (ﷺ) offered.

٥٠٥- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي شُعَيْبُ أَبُو شَيْبَةَ قَالَ: سَمِعْتُ عَطَاءً الْخُرَاسَانِيَّ يَقُولُ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: رَأَيْتُ عُثْمَانَ قَاعِدًا فِي الْمَقَاعِدِ، فَدَعَا بِطَعَامٍ مِمَّا مَسَّتْهُ النَّارُ، فَأَكَلَهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ فَصَلَّى، ثُمَّ قَالَ عُثْمَانُ: قَعَدْتُ مَقْعَدَ رَسُولِ اللَّهِ ﷺ، وَأَكَلْتُ طَعَامَ رَسُولِ اللَّهِ ﷺ، وَصَلَّيْتُ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

Comments: [Its *isnad* is *Hasan*]

تخريج: إسناده حسن.

506. It was narrated from Mahmood bin Labeed that 'Uthman (ﷺ) wanted to build (an extension to) the mosque of Madinah, but the people objected to that and wanted to leave it as it was. 'Uthman (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever builds a mosque for the

٥٠٦- حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مَحْمُودِ ابْنِ لَبِيدٍ: أَنَّ عُثْمَانَ أَرَادَ أَنْ يَبْنِيَ مَسْجِدَ الْمَدِينَةِ، فَكَرِهَ النَّاسُ ذَاكَ، وَأَحَبُّوا أَنْ يَدَعُوهُ عَلَى هَيْئَتِهِ، فَقَالَ عُثْمَانُ ﷺ: سَمِعْتُ رَسُولَ

sake of Allah, Allah will build for him a house like it in Paradise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (450) and Muslim (533)]

اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مِثْلَهُ». [راجع: ٤٣٤]

تخريج: إسناده صحيح، خ: (٤٥٠) م: (٥٣٣).

507. It was narrated that 'Uthman bin 'Affan (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take up his abode in Hell."

Comments: [Its *isnad* is *saheeh*]

٥٠٧- حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ ابْنِ عَفَّانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ بَيْتًا فِي النَّارِ».

تخريج: إسناده صحيح.

508. It was narrated that 'Uthman bin 'Affan (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [*Hasan* because of corroborating evidence]

٥٠٨- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ: حَدَّثَنَا عَطَاءُ بْنُ فَرُّوخَ مَوْلَى الْقُرَشِيِّينَ عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدْخَلَ اللَّهُ رَجُلًا الْجَنَّةَ كَانَ سَهْلًا: مُشْتَرِيًا، وَبَائِعًا، وَقَاضِيًا، وَمُقْتَضِيًا». [راجع: ٤١٠]

تخريج: حسن لغيره، وله شاهد من حديث جابر في الصحيح البخاري: (٢٠٧٦)، وغيره، عطاء بن فروخ لم يلق عثمان. وانظر: (٤١٠).

509. It was narrated that Abu Umamah bin Sahl bin Hunaif said: We were with 'Uthman when he was besieged in the house. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits *zina* after being married, or kills someone and is executed in retaliation."

Comments: [Its *isnad* is *saheeh*]

٥٠٩- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْصُورٌ فِي الدَّارِ، قَالَ: وَلِمَ يَقْتُلُونَنِي؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَفْسًا فَيُقْتَلُ بِهَا». [راجع: ٤٣٧]

تخريج: إسناده صحيح.

510. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (ﷺ) on the day of *(Eid) al-Fitr* and *(Eid) al-Adha*; they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days. He said: And I heard 'Ali say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its *isnad* is *saheeh*]

٥١٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: رَأَيْتُ عَلِيًّا وَعُثْمَانَ ﷺ مَا يُصَلِّيَانِ يَوْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يَنْصَرِفَانِ يُذَكِّرَانِ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ. قَالَ: وَسَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبْقَى مِنْ نُسُكِكُمْ عِنْدَكُمْ شَيْءٌ بَعْدَ ثَلَاثٍ. [راجع: ٤٢٧]

تخريج: إسناده صحيح.

511. Al-Ahnaf said: We set out for *Hajj* and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, az-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is az-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Whoever buys the date-drying place of (the tribe of) Banu So

٥١١- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ عَنْ عَمْرِو بْنِ جَاوَانَ قَالَ: قَالَ الْأَحْنَفُ: انْطَلَقْنَا حُجَّاجًا، فَمَرَرْنَا بِالْمَدِينَةِ، فَبَيْنَمَا نَحْنُ فِي مَنْزِلِنَا إِذْ جَاءَنَا آتٍ، فَقَالَ: النَّاسُ مِنْ فَزَعٍ فِي الْمَسْجِدِ. فَانْطَلَقْتُ أَنَا وَصَاحِبِي، فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفَرٍ فِي الْمَسْجِدِ قَالَ: فَتَخَلَّلْتُهُمْ حَتَّى قُمْتُ عَلَيْهِمْ فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَ: فَلَمْ يَكُنْ ذَلِكَ بِأَسْرَعَ مِنْ أَنْ جَاءَ عُثْمَانُ يَمْشِي فَقَالَ: أَهَاهُنَا عَلِيٌّ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا الزُّبَيْرُ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا طَلْحَةُ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا سَعْدٌ قَالُوا: نَعَمْ. قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ

and-so, Allah will forgive him," so I bought it and went to the Messenger of Allah and said: I have bought it; he said: "Add it to our mosque and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Who will buy the well of Roomah?" so I bought it for such and such and went to the Messenger of Allah (ﷺ) and said: I have bought it - meaning the well of Roomah, and he said: "Make it a water source for the Muslims and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: "Whoever equips these men, Allah will forgive him," so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

مِرْبَدَ بَنِي فُلَانٍ غَفَرَ اللَّهُ لَهُ» فَابْتَعْتُهُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدِ ابْتَعْتُهُ. فَقَالَ: «اجْعَلْهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ» قَالُوا: نَعَمْ. قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ بِئْرَ رُومَةَ؟» فَابْتَعْتُهَا بِكَذَا وَكَذَا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدِ ابْتَعْتُهَا، يَعْنِي بِئْرَ رُومَةَ، فَقَالَ: «اجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ»؟ قَالُوا: نَعَمْ. قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَظَرَ فِي وُجُوهِ الْقَوْمِ يَوْمَ جَيْشِ الْعُسْرَةِ، فَقَالَ: «مَنْ يُجَهِّزْ هَؤُلَاءِ غَفَرَ اللَّهُ لَهُ» فَجَهَّزْتُهُمْ، حَتَّى مَا يَفْقِدُونَ خِطَامًا وَلَا عِقَالًا؟ قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ. ثُمَّ انْصَرَفَ. [راجع: ٤٢٠]

Comments: [A *Saheeh hadeeth*]

تخريج: حديث صحيح، عمرو بن جاوان لم يرو عنه غير حصين، ولم يذكره أحد في الثقات غير ابن حبان.

512. It was narrated that one of the family of Ya'la bin Umayyah said: Ya'la said: I circumambulated [the Ka'bah] with 'Uthman (ﷺ) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black

٥١٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ بَعْضِ بَنِي يَعْلَى بْنِ أُمَيَّةَ قَالَ: قَالَ يَعْلَى: طُفْتُ مَعَ عُثْمَانَ، (١/ ٧١) فَاسْتَلَمْنَا الرُّكْنَ، قَالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي

Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

513. Abu 'Aqeel narrated that he heard al-Harith, the freed slave of 'Uthman, say: 'Uthman sat down one day and we sat down with him. The *mu'adhdhin* came to him and 'Uthman called for water in a vessel which I thought would contain one *mudd*. He did *wudoo'*, then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* as I have just done it, then he said: "Whoever does *wudoo'* as I have just done, then gets up and prays *Zuhr*, will be forgiven for (whatever sins he committed) between it and *Fajr*; then (if he) prays *'Asr*, he will be forgiven for (whatever sins he committed) between it and *Zuhr*; then if he prays *Maghrib*, he will be forgiven for (whatever sins he committed) between it and *'Asr*; then if he prays *'Isha'*, he will be forgiven for (whatever sins he committed) between it and *Maghrib*. Then he may spend the night indulging in physical

الْبَيْتَ، فَلَمَّا بَلَغْنَا الرُّكْنَ الْغَرْبِيَّ الَّذِي يَلِي الْأَسْوَدَ، جَرَرْتُ بِيَدِهِ لِيَسْتَلِمَ، فَقَالَ: مَا شَأْنُكَ؟ فَقُلْتُ: أَلَا تَسْتَلِمُ؟ قَالَ: فَقَالَ: أَلَمْ تَطُفْ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقُلْتُ: بَلَى، قَالَ: أَرَأَيْتَهُ يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ الْغَرْبِيَّيْنِ؟ قُلْتُ: لَا. قَالَ: أَفَلَيْسَ لَكَ فِيهِ أُسْوَةٌ حَسَنَةٌ؟ قُلْتُ: بَلَى. قَالَ: فَانْفُذْ عَنْكَ. [راجع: ٢٥٣]

تخريج: حديث صحيح لغيره. وهذا إسناد ضعيف، فإن بعض بني يعلى بن أمية مجهول لا يعرف.

٥١٣ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنَا أَبُو عَقِيلٍ أَنَّهُ سَمِعَ الْحَارِثَ مَوْلَى عُثْمَانَ يَقُولُ: جَلَسَ عُثْمَانُ يَوْمًا وَجَلَسْنَا مَعَهُ، فَجَاءَهُ الْمُؤَذِّنُ، فَدَعَا بِمَاءٍ فِي إِنَاءٍ، أَظُنُّهُ سَيَكُونُ فِيهِ مُدٌّ، فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ وُضُوئِي هَذَا، ثُمَّ قَالَ: «وَمَنْ تَوَضَّأَ وُضُوئِي هَذَا، ثُمَّ قَامَ فَصَلَّى صَلَاةَ الظُّهْرِ، غُفِرَ لَهُ مَا كَانَ بَيْنَهَا وَبَيْنَ الصُّبْحِ، ثُمَّ صَلَّى الْعَصْرَ، غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الظُّهْرِ، ثُمَّ صَلَّى الْمَغْرِبَ غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الْعَصْرِ، ثُمَّ صَلَّى الْعِشَاءَ غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الْمَغْرِبِ، ثُمَّ لَعَلَّهُ أَنْ يَبِيتَ يَتَمَرَّغُ لَيْلَتَهُ، ثُمَّ إِنْ قَامَ فَتَوَضَّأَ وَصَلَّى الصُّبْحَ غُفِرَ لَهُ مَا بَيْنَهَا وَبَيْنَ صَلَاةِ الْعِشَاءِ، وَهُنَّ الْحَسَنَاتُ يُذْهِبْنَ السَّيِّئَاتِ». قَالُوا: هَذِهِ الْحَسَنَاتُ، فَمَا الْبَاقِيَاتُ يَا عُثْمَانُ؟ قَالَ: هُنَّ: لَا إِلَهَ إِلَّا

pleasure, then if he gets up and does *wudoo'* and prays *Fajr*, he will be forgiven for (whatever sins he committed) between it and *'Isha'*. These are the good deeds that remove the evil deeds (cf. 11:114)." They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18:46), O 'Uthman? He said: They are (the words) *La ilaha illallah, wa subhanallah wal-hamdu Lillah wallahu akbar, wa la hawla wa la quwwata illa Billah* (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

اللَّهُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

514. 'A'ishah, the wife of the Prophet (ﷺ), and 'Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. 'Uthman said: Then I asked permission to enter and he sat up and said to 'A'ishah: "Cover yourself properly." I fulfilled my need then I went away. 'A'ishah said: O Messenger of Allah, why did I not see you stirring for Abu

٥١٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ ابْنِ الْعَاصِ: أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ: أَنَّ أَبَا بَكْرٍ ﷺ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ، لَابِسٌ مِرْطَ عَائِشَةَ، فَأَذِنَ لِأَبِي بَكْرٍ ﷺ وَهُوَ كَذَلِكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ ﷺ، فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ ﷺ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ، فَجَلَسَ، وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكِ ثِيَابَكِ» فَقَضَيْتُ إِلَيْهِ حَاجَتِي، ثُمَّ انْصَرَفْتُ. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، مَا لِي لَمْ أَرَكَ فَزِعْتَ لِأَبِي بَكْرٍ وَعُمَرَ، كَمَا

فَرَغْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ وَإِنِّي خَشِيتُ إِنْ أَذِنْتُ لَهُ عَلَى تِلْكَ الْحَالِ، أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ». وَقَالَ اللَّيْثُ: وَقَالَ جَمَاعَةُ النَّاسِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَائِشَةَ: «أَلَا أَسْتَحْيِي مِمَّنْ يَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ». [انظر: ٥١٥]

تخريج: إسناده صحيح، م: (٢٤٠٢).

Bakr and 'Umar as you did for 'Uthman? The Messenger of Allah (ﷺ) said: " 'Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to 'A'ishah: "Should I not feel shy before a man before whom the angels feel shy?"

Comments: [Its *isnad* is *saheeh*, Muslim (2402)]

٥١٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ: أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ: أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ: أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ، لَابِسٌ مِرْطَ عَائِشَةَ... فَذَكَرَ مَعْنَى حَدِيثِ عُقَيْلٍ. [راجع: ٥١٤]

تخريج: إسناده صحيح، وانظر ماقبله.

515. Sa'eed bin al-'As narrated that 'Uthman and 'A'ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. And he narrated a *hadeeth* similar to that of 'Uqail.

Comments: [Its *isnad* is *saheeh*]

٥١٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ أَبِي سَلَمَةَ - وَنَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ مُعَاذِ ابْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى صَلَاةٍ مَكْتُوبَةٍ فَصَلَّاهَا، غُفِرَ لَهُ ذَنْبُهُ». [راجع: ٤٨٣]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

516. It was narrated from Humran, the freed slave of 'Uthman, that 'Uthman bin 'Affan said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

517. It was narrated that Abu Hurairah (ﷺ) said: 'Uthman (ﷺ) went to Makkah for *Hajj*. The wife of Muhammad bin Ja'far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja'far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When 'Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (ﷺ) forbade that? 'Ali bin Abi Talib (ﷺ) said to him: The Messenger of Allah (ﷺ) did not forbid it to him or you; he only forbade it to me.

٥١٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ ـ أَخْبَرَنِي عَمِّي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: رَاحَ عُثْمَانُ ﷺ إِلَى مَكَّةَ حَاجًّا، وَدَخَلَتْ عَلَى مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ امْرَأَتُهُ، فَبَاتَ مَعَهَا حَتَّى أَصْبَحَ، ثُمَّ غَدَا عَلَيْهِ رَدْعُ الطِّيبِ، وَمِلْحَفَةٌ مُعَصْفَرَةٌ مُفْدَمَةٌ، فَأَدْرَكَ النَّاسَ بِمَلَلٍ قَبْلَ أَنْ يَرُوحُوا، فَلَمَّا رَآهُ عُثْمَانُ انْتَهَرَ وَأَفَّفَ، وَقَالَ: أَتَلْبَسُ الْمُعَصْفَرَ وَقَدْ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْهَهُ وَلَا إِيَّاكَ، إِنَّمَا نَهَانِي.

تخريج: إسناده ضعيف لضعف عبيدالله بن عبدالرحمن وجهالة عبيدالله بن عبدالله.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin 'Uthman said: 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing (would remain on him). He said: "The (five daily) prayers take away sins as water takes away dirt."

Comments: [Its *isnad* is *saheeh*]

٥١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا يَعْقُوبُ: قَالَ أَبِي فِي حَدِيثِهِ قَالَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شِهَابٍ وَقَالَ أَبُو خَيْثَمَةَ: حَدَّثَنِي عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ (١/ ٧٢) عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ: أَنَّ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَانَ بْنَ عُثْمَانَ يَقُولُ: قَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتَ لَوْ كَانَ بِفِنَاءِ أَحَدِكُمْ نَهَرٌ يَجْرِي، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، مَا كَانَ يَبْقَى مِنْ دَرَنِهِ؟» قَالُوا: لَا شَيْءَ. قَالَ: «إِنَّ الصَّلَوَاتِ تُذْهِبُ الذُّنُوبَ كَمَا يُذْهِبُ الْمَاءُ الدَّرَنَ».

تخريج: إسناده صحيح.

519. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever betrays the Arabs will never receive my intercession or attain my love."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

٥١٩- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ فِي كِتَابِ أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ حُصَيْنِ ابْنِ عُمَرَ، عَنْ مُخَارِقِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرٍ الْأَحْمَسِيِّ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي، وَلَمْ تَنَلْهُ مَوَدَّتِي».

تخريج: إسناده ضعيف جدا، حصين بن عمر ضعفه أحمد وقال: إنه كان يكذب وقال البخاري: منكر الحديث وقال مسلم: متروك الحديث.

520. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) said: "The hornless animal will settle the score with the horned one on the Day of Resurrection."

Comments: [A *Saheeh hadeeth* because of corroborating evidence; this *isnad* is *da'eef* because of the weakness of Hajjaj bin Nusair]

٥٢٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبَّاسُ بْنُ مُحَمَّدٍ وَأَبُو يَحْيَى الْبَزَّازُ قَالَا: حَدَّثَنَا حَجَّاجُ ابْنُ نُصَيْرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَوَّامِ بْنِ مُرَاجِمٍ مِنْ بَنِي قَيْسِ بْنِ ثَعْلَبَةَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عُثْمَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْجَمَّاءَ لَتَقُصُّ مِنَ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ».

تخريج: حديث صحيح لغيره، وهذا إسناد ضعيف لضعف حجاج بن نصير.

521. Al-Hasan narrated: I saw 'Uthman enjoining, in his *khutbah*, the killing of dogs and the slaughter of pigeons.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mubarak bin Fadalah]

٥٢١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا الْحَسَنُ قَالَ: شَهِدْتُ عُثْمَانَ يَأْمُرُ فِي خُطْبَتِهِ بِقَتْلِ الْكِلَابِ وَذَبْحِ الْحَمَامِ.

تخريج: إسناده ضعيف لضعف مبارك بن فضالة.

522. It was narrated that Umm Moosa said: 'Uthman was the most handsome of people.

Comments: [Its *isnad* is *hasan*]

٥٢٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى قَالَتْ: كَانَ عُثْمَانُ مِنْ أَجْمَلِ النَّاسِ.

تخريج: إسناده حسن.

523. Ibraheem bin Sa'd narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

٥٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: كُنْتُ أُصَلِّي، فَمَرَّ رَجُلٌ بَيْنَ يَدَيَّ، فَمَنَعْتُهُ فَأَبَى، فَسَأَلْتُ عُثْمَانَ بْنَ عَفَّانَ، فَقَالَ: لَا يَضُرُّكَ يَا ابْنَ أَخِي.

Comments: [*Saheeh*]

تخريج: صحيح، سويد بن سعيد- وإن كان فيه كلام- قد توبع.

524. Ibraheem bin Sa'd narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

٥٢٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: قَالَ عُثْمَانُ: إِنْ وَجَدْتُمْ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ أَنْ تَضَعُوا رِجْلِي فِي الْقَيْدِ، فَضَعُوهَا.

Comments: [*Saheeh*]

تخريج: صحيح، سويد بن سعيد قد توبع.

525. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (ﷺ), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalifah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people

٥٢٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الْبَصْرِيُّ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ بِعَرَفَةَ وَهُوَ مُرْدِفٌ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ يَسِيرُ الْعَنَقَ، وَجَعَلَ النَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ، السَّكِينَةَ أَيُّهَا النَّاسُ» حَتَّى جَاءَ الْمُزْدَلِفَةَ، وَجَمَعَ بَيْنَ الصَّلَاتَيْنِ، ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَوَقَفَ عَلَى قُزَحَ، وَأَرْدَفَ الْفَضْلَ

ابْنَ الْعَبَّاسِ، وَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ مُزْدَلِفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ السَّكِينَةَ»... وَذَكَرَ الْحَدِيثَ بِطُولِهِ. [انظر: ٥٦٢]

تخريج: إسناده حسن.

started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." he quoted the *hadeeth* at length.

Comments: [Its *isnad* is *hasan*]

٥٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي الْيَعْفُورِ الْعَبْدِيُّ عَنْ أَبِيهِ، عَنْ مُسْلِمٍ أَبِي سَعِيدٍ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَعْتَقَ عِشْرِينَ مَمْلُوكًا، وَدَعَا بِسَرَاوِيلَ فَشَدَّهَا عَلَيْهِ، وَلَمْ يَلْبَسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ، وَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْبَارِحَةَ فِي الْمَنَامِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ، وَإِنَّهُمْ قَالُوا لِي: اصْبِرْ، فَإِنَّكَ تُفْطِرُ عِنْدَنَا الْقَابِلَةَ. ثُمَّ دَعَا بِمُصْحَفٍ فَنَشَرَهُ بَيْنَ يَدَيْهِ، فَقُتِلَ وَهُوَ بَيْنَ يَدَيْهِ.

تخريج: إسناده صحيح، قاله أحمد شاكر.

526. It was narrated from Muslim Abu Sa'eed, the freed slave of 'Uthman bin 'Affan, that 'Uthman bin 'Affan manumitted twenty slaves, and called for some pants and put them on; he had never worn them before, either during the Jahiliyyah or in Islam. And he said: I saw the Messenger of Allah (ﷺ) in a dream last night, and I saw Abu Bakr and 'Umar (ﷺ), and they said to me: Be patient, for you will break your fast with us tomorrow. Then he called for a *Mushaf* and opened it, and he was killed with it in front of him.

Comments: [Its *isnad* is *Saheeh*]

٥٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ غَسْلًا. [راجع: ٤٧٢]

527. It was narrated that 'Uthman said: I saw the Messenger of Allah (ﷺ) do *wudoo'*: he washed his face three times and his hands three times, and he washed his arms three times each, and wiped his head, and washed his feet thoroughly.

Comments: [A *Saheeh hadeeth*, this *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، الحجاج مدلس وقد عنعن، وعطاء لم يدرك عثمان.

528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [*Hasan*]

٥٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ أَبِي مَوْدُودٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبَانَ ابْنِ عُثْمَانَ، عَنْ عُثْمَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ تَفْجَأْهُ فَاجِئَةُ بَلَاءٍ حَتَّى اللَّيْلِ، وَمَنْ قَالَهَا حِينَ يُمْسِي، لَمْ تَفْجَأْهُ فَاجِئَةُ بَلَاءٍ حَتَّى يُصْبِحَ إِنْ شَاءَ اللَّهُ». [راجع: ٤٤٦]

تخريج: حسن، وانظر: (٤٤٦).

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [*Saheeh* because of corroborating evidence; this *isnad* is *da'eef* because of the weakness of Sa'eed bin Maslamah]

٥٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ (١/ ٧٣) بْنِ مَنَّاحٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ: أَنَّهُ رَأَى جَنَازَةً مُقْبِلَةً، فَلَمَّا رَآهَا قَامَ، فَقَالَ: رَأَيْتُ عُثْمَانَ يَفْعَلُ ذَلِكَ، وَخَبَّرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ يَفْعَلُهُ. [راجع: ٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف سعيد بن مسلمة.

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its *isnad* is *da'eef jiddan*, virtually *mawdoo'* (fabricated)]

٥٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ التَّرْجُمَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنِ ابْنِ أَبِي فَرْوَةَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصُّبْحَةُ تَمْنَعُ الرِّزْقَ». [انظر: ٥٣٣]

تخريج: إسناده ضعيف جدا شبه موضوع.

531. It was narrated from Ibraheem bin 'Abdullah bin Farrookh that his father said: I saw 'Uthman bin 'Affan (ﷺ) buried in his clothes soaked with his blood; he was not washed.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

٥٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ فَرُّوخَ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ دُفِنَ فِي ثِيَابِهِ بِدِمَائِهِ، وَلَمْ يُغَسَّلْ.

تخريج: إسناده ضعيف لضعف محبوب بن محرز و جهالة إبراهيم بن عبدالله.

532. It was narrated from Mihjan the freed slave of 'Uthman, that 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts."

Comments: [Its *isnad* is *da'eef jiddan*]

٥٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو يَحْيَى الْبَزَّازُ مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْحَسَنُ ابْنُ بِشْرِ بْنِ سَلْمٍ الْكُوفِيُّ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الْأَنْصَارِيُّ عَنْ هِشَامِ بْنِ زِيَادٍ الْقُرَشِيِّ، عَنْ أَبِيهِ، عَنْ مِحْجَنٍ مَوْلَى عُثْمَانَ، عَنْ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَظَلَّ اللَّهُ عَبْدًا فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: أَنْظَرَ مُعْسِرًا، أَوْ تَرَكَ لِغَارِمٍ».

تخريج: إسناده ضعيف جدًا، ويغني عنه حديث أبي اليسر في صحيح مسلم: (٣٠٠٦) وحديث أبي هريرة في جامع الترمذي: (١٣٠٦).

533. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the morning leads to withholding of provision."

Comments: [Its *isnad* is *da'eef jiddan* (very weak), virtually *mawdoo'* (fabricated)]

٥٣٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يَحْيَى بْنُ عُثْمَانَ _ يَعْنِي الْحَرْبِيَّ _ أَبُو زَكَرِيَّا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ رَجُلٍ قَدْ سَمَّاهُ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصُّبْحَةُ تَمْنَعُ الرِّزْقَ». [راجع: ٥٣٠]

تخريج: إسناده ضعيف جدا شبه موضوع.

534. It was narrated from Aban bin 'Uthman, from his father, that the Prophet (ﷺ) said: "The pilgrim

٥٣٤- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ: حَدَّثَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ

in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

عُثْمَانَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ، وَلَا يُنْكِحُ، وَلَا يَخْطُبُ». [راجع: ٤٠١]

تخريج: إسناده صحيح، م: (١٤٠٩).

535. It was narrated from Nafi': Nubaih bin Wahb told me: 'Umar bin 'Ubaidullah bin Ma'mar proposed marriage on behalf of his son to the daughter of Shaibah bin 'Uthman. He sent me to Aban bin 'Uthman, who was the leader of the *Hajj*, and he [Aban] said: I think he must be a Bedouin. "The pilgrim in *ihram* should not get married or arrange a marriage." 'Uthman (ﷺ) told me that from the Prophet (ﷺ), and Nubaih told me something similar from his father.

Comments: [Its *isnad* is *saheeh*]

٥٣٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بْنِ عُثْمَانَ عَلَى ابْنِهِ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ عَلَى الْمَوْسِمِ، فَقَالَ: أَلَا أُرَاهُ أَعْرَابِيًّا، إِنَّ الْمُحْرِمَ لَا يَنْكِحُ وَلَا يُنْكِحُ، أَخْبَرَنِي بِذَلِكَ عُثْمَانُ ﷺ عَنِ النَّبِيِّ ﷺ. [راجع: ٤٠١] وَحَدَّثَنِي نُبَيْهٌ عَنْ أَبِيهِ بِنَحْوِهِ.

تخريج: إسناده صحيح كسابقه.

536. It was narrated that Na'ilah bint al-Farafisah, the wife of 'Uthman bin 'Affan (ﷺ), said: Ameer al-Mu'mineen 'Uthman felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, in sha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (ﷺ) in my dream, and Abu Bakr and 'Umar, and they said: You will break your fast with us tonight.

Comments: [Its *isnad* is *da'eef*]

٥٣٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ إِسْحَاقَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ هِلَالٍ ابْنَةِ وَكِيعٍ، عَنْ نَائِلَةَ بِنْتِ الْفَرَافِصَةِ، امْرَأَةِ عُثْمَانَ بْنِ عَفَّانَ ﷺ، قَالَتْ: نَعَسَ أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ فَأَغْفَى، فَاسْتَيْقَظَ، فَقَالَ: لَيَقْتُلُنَّنِي الْقَوْمُ. قُلْتُ: كَلَّا إِنْ شَاءَ اللَّهُ، لَمْ يَبْلُغْ ذَاكَ، إِنَّ رَعِيَّتَكَ اسْتَعْتَبُوكَ. قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَنَامِي وَأَبَا بَكْرٍ وَعُمَرَ ﷺ فَقَالُوا: تُفْطِرُ عِنْدَنَا اللَّيْلَةَ.

تخريج: إسناده ضعيف، ولبعضه شاهد تقدم برقم: (٥٢٦).

وَمِنْ أَخْبَارِ عُثْمَانَ بْنِ عَفَّانَ ﷺ

537. It was narrated that al-Hasan bin Abil-Hasan said: I entered the mosque and I saw 'Uthman bin 'Affan (ﷺ) reclining on his *rida'*. Two water carriers came to him and he judged between them. Then I came to him and looked at him; he was a handsome man with marks of smallpox on his face and his arms were covered with hair.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abul-Miqdam]

٥٣٧- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ قَالَ: زَعَمَ أَبُو الْمِقْدَامِ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِعُثْمَانَ بْنِ عَفَّانَ ﷺ مُتَّكِئٌ عَلَى رِدَائِهِ، فَأَتَاهُ سَقَّاءَانِ يَخْتَصِمَانِ إِلَيْهِ، فَقَضَى بَيْنَهُمَا، ثُمَّ أَتَيْتُهُ فَنَظَرْتُ إِلَيْهِ، فَإِذَا رَجُلٌ حَسَنُ الْوَجْهِ، بِوَجْنَتِهِ نَكَتَاتُ جُدَرِيٍّ، وَإِذَا شَعْرُهُ قَدْ كَسَا ذِرَاعَيْهِ.

تخريج: إسناده ضعيف لضعف أبي المقدام - واسمه هشام بن زياد- القرشي.

538. Umm Ghurab narrated that Bunanah said: 'Uthman never dyed his hair.

Comments: [Its *isnad* is *da'eef* because Umm Ghurab is unknown]

٥٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَتْنِي أُمُّ غُرَابٍ عَنْ بُنَانَةَ قَالَتْ: مَا خَضَبَ عُثْمَانُ قَطُّ.

تخريج: إسناده ضعيف لجهالة أم غراب.

539. Waqid bin 'Abdullah at-Tameemi narrated from someone who saw 'Uthman bin 'Affan with his teeth covered with gold.

Comments: [Its *isnad* is *da'eef*]

٥٣٩- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ: حَدَّثَنِي وَاقِدُ بْنُ عَبْدِ اللهِ التَّمِيمِيُّ عَنْ مَنْ رَأَى عُثْمَانَ بْنَ عَفَّانَ ضَبَّبَ أَسْنَانَهُ بِذَهَبٍ.

تخريج: إسناده ضعيف لإبهام الراوي الذي رأى عثمان.

540. It was narrated that Moosa bin Talhah said: I heard 'Uthman bin 'Affan (ﷺ), when he was on the *minbar* and the *mu'adhdhin* was giving the *iqamah* (call immediately preceding the prayer), asking the people about their news and business.

Comments: [*Saheeh*]

٥٤٠- حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ إِمْلَاءً قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، وَالْمُؤَذِّنُ يُقِيمُ الصَّلَاةَ، وَهُوَ يَسْتَخْبِرُ النَّاسَ، يَسْأَلُهُمْ عَنْ أَخْبَارِهِمْ وَأَسْعَارِهِمْ.

تخريج: صحيح.

541. It was narrated from as-Sa'ib bin Yazeed that 'Uthman (ؓ) prostrated in Soorat Sad.

Comments: [*Saheeh*]

٥٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ: أَنَّ عُثْمَانَ ؓ سَجَدَ فِي ص.

تخريج: صحيح، سويد بن سعيد متابع.

542. Is it was narrated from Ibraheem bin 'Abdullah - i.e. Ibn Farrookh - that his father said: I offered the *Eid* prayer behind 'Uthman (ؓ) and he said the *takbeer* seven times and five times [i.e., in the first and second *rak'ahs*, respectively].

Comments: [Its *isnad* is *da'eef* because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

٥٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزٍ بَيَّاعُ الْقَوَارِيرِ كُوفِيٌّ ثِقَةٌ، كَذَا قَالَ سُرَيْجٌ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ فَرُّوخَ ـ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ عُثْمَانَ ؓ الْعِيدَ، فَكَبَّرَ سَبْعًا وَخَمْسًا.

تخريج: إسناده ضعيف لضعف محبوب بن محرز وجهالة إبراهيم بن عبدالله.

543. Al-Hasan mentioned 'Uthman's extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.

Comments: [Its *isnad* is *Saheeh*]

٥٤٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا سَالِمٌ أَبُو جُمَيْعٍ: حَدَّثَنَا الْحَسَنُ، وَذَكَرَ عُثْمَانَ ؓ وَشِدَّةَ (١/ ٧٤) حَيَائِهِ فَقَالَ: إِنْ كَانَ لَيَكُونُ فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَمَا يَضَعُ عَنْهُ الثَّوْبَ لِيُفِيضَ عَلَيْهِ الْمَاءَ، يَمْنَعُهُ الْحَيَاءُ أَنْ يُقِيمَ صُلْبَهُ.

تخريج: إسناده صحيح. قاله أحمد شاكر.

544. Umayyah bin Shibl and others said: 'Uthman held the position of caliph for twelve years and the turmoil lasted for five years.

Comments: [Its *isnad* is *munqati'* (interrupted)]

٥٤٤- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ الصَّنْعَانِيُّ: حَدَّثَنِي أُمَيَّةُ بْنُ شِبْلٍ وَغَيْرُهُ قَالُوا: وَلِيَ عُثْمَانُ ثِنْتَيْ عَشْرَةَ، وَكَانَتِ الْفِتْنَةُ خَمْسَ سِنِينَ.

تخريج: إسناده منقطع، أمية بن شبل قال عنه أحمد شاكر: «ولا يمكن أن يكون أدرك عثمان ولا غيره من الصحابة».

545. It was narrated that Abu Ma'shar said: 'Uthman (ؓ) was killed on the eighteenth of Dhul-

٥٤٥- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى بْنِ الطَّبَّاعِ عَنْ أَبِي مَعْشَرٍ قَالَ: وَقُتِلَ عُثْمَانُ ؓ يَوْمَ

Hijjah 35 AH. His caliphate lasted twelve years less twelve days.

الْجُمُعَةِ، لِثَمَانِ عَشْرَةَ مَضَتْ مِنْ ذِي الْحِجَّةِ، سَنَةَ خَمْسٍ وَثَلَاثِينَ، وَكَانَتْ خِلَافَتُهُ ثِنْتَيْ عَشْرَةَ سَنَةً إِلَّا اثْنَيْ عَشَرَ يَوْمًا.

Comments: [Its *isnad* is *munqati'* (interrupted), Abu Ma'shar is *da'eef*]

تخريج: إسناده منقطع، أبو معشر ضعيف، ولم يدرك عثمان.

546. Abu 'Uthman narrated that 'Uthman (ﷺ) was killed in the middle of the days of *at-tashreeq*.

٥٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ: أَنَّ عُثْمَانَ ﷺ قُتِلَ فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

547. Qatadah narrated that 'Uthman was killed when he was ninety years old or eighty-eight years old.

٥٤٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو هِلَالٍ: حَدَّثَنَا قَتَادَةُ: أَنَّ عُثْمَانَ قُتِلَ وَهُوَ ابْنُ تِسْعِينَ سَنَةً، أَوْ ثَمَانٍ وَثَمَانِينَ.

Comments: [Its *isnad* is *munqati'* (interrupted)]

تخريج: إسناده منقطع، قتادة لم يدرك عثمان.

548. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (ﷺ) for the first ten days of [Dhul-Hijjah].

٥٤٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ بْنِ فُضَيْلٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو خَلْدَةَ عَنْ أَبِي الْعَالِيَةِ قَالَ: كُنَّا بِبَابِ عُثْمَانَ ﷺ فِي عَشْرِ الْأَضْحَى. [انظر: ٥٥١]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

549. It was narrated that Qatadah said: az-Zubair offered the funeral prayer for 'Uthman (ﷺ) and buried him in accordance with his instructions.

٥٤٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ قَالَ: صَلَّى الزُّبَيْرُ عَلَى عُثْمَانَ ﷺ، وَدَفَنَهُ، وَكَانَ أَوْصَى إِلَيْهِ.

Comments: [Its *isnad* is *munqati'*]

تخريج: إسناده منقطع، قتادة لم يدرك عثمان.

550. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Uthman (ﷺ) was killed in 35 AH and the *fitnah* (turmoil) lasted for

٥٥٠- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: قُتِلَ عُثْمَانُ ﷺ سَنَةَ خَمْسٍ وَثَلَاثِينَ،

five years including four months of al-Hasan's rule.

Comments: [Its *isnad* is *munqati'*]

فَكَانَتِ الْفِتْنَةُ خَمْسَ سِنِينَ، مِنْهَا أَرْبَعَةُ أَشْهُرٍ لِلْحَسَنِ ﷺ.

تخريج: إسناده منقطع، عبدالله بن محمد بن عقيل لم يدرك عثمان. قاله أحمد شاكر.

551. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (ﷺ) for the first ten days of [Dhul-Hijjah].

Comments: [Its *isnad* is *saheeh*]

٥٥١- **حَدَّثَنَا** أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو خَلْدَةَ عَنْ أَبِي الْعَالِيَةِ قَالَ: كُنَّا بِبَابِ عُثْمَانَ ﷺ فِي عَشْرِ الْأَضْحَى. [راجع: ٥٤٨]

تخريج: إسناده صحيح.

552. It was narrated from Zaid bin Aslam that his father said: I saw 'Uthman (ﷺ) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man's head. And I saw 'Uthman (ﷺ) look out of the window beside the place where Jibreel ﷺ once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said; O people, is Talhah among you? Talhah bin 'Ubaidullah stood up and 'Uthman (ﷺ) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (ﷺ) in such and such a place, and none of his Companions were with him except you and I? He said: Yes. ['Uthman said:] And the Messenger of Allah (ﷺ) said to you: "O Talhah, there is no Prophet

٥٥٢- **حَدَّثَنَا** عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي الْقَاسِمُ بْنُ الْحَكَمِ ابْنِ أَوْسٍ الْأَنْصَارِيُّ: حَدَّثَنِي أَبُو عُبَادَةَ الزُّرَقِيُّ الْأَنْصَارِيُّ، مِنْ أَهْلِ الْمَدِينَةِ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ عُثْمَانَ ﷺ يَوْمَ حُوصِرَ فِي مَوْضِعِ الْجَنَائِزِ، وَلَوْ أُلْقِيَ حَجَرٌ لَمْ يَقَعْ إِلَّا عَلَى رَأْسِ رَجُلٍ، فَرَأَيْتُ عُثْمَانَ ﷺ أَشْرَفَ مِنَ الْخَوْخَةِ الَّتِي تَلِي مَقَامَ جِبْرِيلَ عَلَيْهِ السَّلَامُ. فَقَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟ فَسَكَتُوا، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟ فَسَكَتُوا، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟ فَسَكَتُوا ثُمَّ قَالَ: أَيُّهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟ فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، فَقَالَ لَهُ عُثْمَانُ ﷺ: أَلَا أَرَاكَ هَاهُنَا؟ مَا كُنْتُ أَرَى أَنَّكَ تَكُونُ فِي جَمَاعَةٍ تَسْمَعُ نِدَائِي آخِرَ ثَلَاثِ مَرَّاتٍ ثُمَّ لَا تُجِيبُنِي. أَنْشُدُكَ اللَّهَ يَا طَلْحَةُ، تَذْكُرُ يَوْمَ كُنْتُ أَنَا وَأَنْتَ مَعَ رَسُولِ اللَّهِ ﷺ فِي مَوْضِعِ كَذَا وَكَذَا، لَيْسَ مَعَهُ أَحَدٌ مِنْ أَصْحَابِهِ غَيْرِي وَغَيْرُكَ؟ قَالَ: نَعَمْ. فَقَالَ لَكَ رَسُولُ اللَّهِ ﷺ:

but he had a companion from among his *ummah* who will be with him in Paradise, and this 'Uthman bin 'Affan (ﷺ)" - meaning me - "is that companion who will be with me in Paradise." Talhah said: By Allah, yes [I remember that]. Then he went away.

Comments: [Its *isnad* is *da'eef*]

«يَا طَلْحَةُ، إِنَّهُ لَيْسَ مِنْ نَبِيٍّ إِلَّا وَمَعَهُ مِنْ أَصْحَابِهِ رَفِيقٌ مِنْ أُمَّتِهِ مَعَهُ فِي الْجَنَّةِ، وَإِنَّ عُثْمَانَ بْنَ عَفَّانَ ﷺ هَذَا - يَعْنِينِي - رَفِيقِي مَعِي فِي الْجَنَّةِ». قَالَ طَلْحَةُ: اللَّهُمَّ، نَعَمْ. ثُمَّ انْصَرَفَ.

تخريج: إسناده ضعيف لضعف القاسم بن الحكم، وأبو عبادة الزرقي متروك.

553. It was narrated from Humran bin Aban that he saw 'Uthman (ﷺ) do *wudoo'* one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a *hadeeth* from the Prophet (ﷺ) similar to the *hadeeth* of Ibn Ja'far from Sa'eed.

Comments: [*Saheeh* because of corroborating evidence]

٥٥٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ حُمْرَانَ بْنِ أَبَانَ: أَنَّهُ شَهِدَ عُثْمَانَ ﷺ تَوَضَّأَ يَوْمًا، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلَاثًا.. وَحَدَّثَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ عَنْ سَعِيدٍ. [راجع: ٤١٥]

تخريج: صحيح لغيره، قتادة لم يسمع من مسلم بن يسار.

554. It was narrated from one of the *Ansar* that his father said: I was standing with 'Uthman bin 'Affan (ﷺ) and he said: Shall I not tell you how the Messenger of Allah (ﷺ) did *wudoo'*? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (ﷺ) did *wudoo'*.

Comments: [A *Saheeh hadeeth*, this *isnad* is *da'eef* because of a man and his father from Ansar are unknown]

٥٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنِ الْجُرَيْرِيِّ، عَنْ عُرْوَةَ بْنِ قَبِيصَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ قَالَ: كُنْتُ قَائِمًا عِنْدَ عُثْمَانَ بْنِ عَفَّانَ ﷺ فَقَالَ: أَلَا أُنَبِّئُكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ قُلْنَا: بَلَى. فَدَعَا بِمَاءٍ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ إِلَى مِرْفَقَيْهِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ.

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الرجل من الأنصار وأبيه.

555. It was narrated that Thumamah bin Hazn al-Qushairi said: I was present at the house (of 'Uthman) on the day 'Uthman (ﷺ) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two *rak'ahs* in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (ﷺ) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship

٥٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِلَالُ بْنُ حِقٍّ عَنِ الْجُرَيْرِيِّ، عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ قَالَ: شَهِدْتُ الدَّارَ يَوْمَ أُصِيبَ عُثْمَانُ ﷺ، فَاطَّلَعَ عَلَيْهِمُ اطِّلَاعَةً، فَقَالَ: ادْعُوا لِي صَاحِبَيْكُمُ اللَّذَيْنِ أَلَّبَاكُمْ عَلَيَّ. فَدُعِيَا لَهُ فَقَالَ: نَشَدْتُكُمَا اللَّهَ، (١/ ٧٥) أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ ضَاقَ الْمَسْجِدُ بِأَهْلِهِ، فَقَالَ: «مَنْ يَشْتَرِي هَذِهِ الْبُقْعَةَ مِنْ خَالِصِ مَالِهِ، فَيَكُونَ فِيهَا كَالْمُسْلِمِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِصِ مَالِي، فَجَعَلْتُهَا بَيْنَ الْمُسْلِمِينَ، وَأَنْتُمْ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهِ رَكْعَتَيْنِ. ثُمَّ قَالَ: أَنْشُدُكُمُ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ لَمْ يَكُنْ فِيهَا بِئْرٌ يُسْتَعْذَبُ مِنْهُ إِلَّا رُومَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِيهَا مِنْ خَالِصِ مَالِهِ، فَيَكُونَ دَلْوُهُ فِيهَا كَدُلِيِّ الْمُسْلِمِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِصِ مَالِي، فَأَنْتُمْ تَمْنَعُونِي أَنْ أَشْرَبَ مِنْهَا. ثُمَّ قَالَ: هَلْ تَعْلَمُونَ أَنِّي صَاحِبُ جَيْشِ الْعُسْرَةِ؟ قَالُوا: اللَّهُمَّ نَعَمْ .[راجع: ٤٢٠]

تخريج: حديث صحيح، وإسناده حسن.

(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

Comments: [A *Saheeh hadeeth* and its *isnad* is *hasan*]

٥٥٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ قَالَ: لَقِيَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الْوَلِيدَ بْنَ عُقْبَةَ، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكَ قَدْ جَفَوْتَ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ ﷺ؟ قَالَ عَبْدُ الرَّحْمَنِ: أَبْلِغْهُ... فَذَكَرَ الْحَدِيثَ، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْرٍ، فَإِنِّي كُنْتُ أُمَرِّضُ رُقَيَّةَ بِنْتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمٍ، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمٍ فَقَدْ شَهِدَ... فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ.
[راجع: ٤٩٠]

تخريج: إسناده حسن.

556. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (ﷺ)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (ﷺ). So he went and told that to 'Uthman (ﷺ), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitan* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (ﷺ) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present.... and he quoted the *hadeeth* at length to the end.

Comments: [Its *isnad* is *hasan*, and it is a repeat of 490]

557. It was narrated that Abu Wa'il said: I said to 'Abdur-Rahman bin 'Awf: How could you swear allegiance to 'Uthman (ﷺ) and not to 'Ali (ﷺ)? He said: It is not my fault. I started with 'Ali and said: I swear allegiance to you in accordance with the Book of Allah, the *Sunnah* of His Messenger, and the way of Abu Bakr and 'Umar (ﷺ). He said: As much as I can. Then I offered it to 'Uthman (ﷺ) and he accepted it.

Comments: [Its *isnad* is *da'eef*]

٥٥٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنِي قَبِيصَةُ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: كَيْفَ بَايَعْتُمْ عُثْمَانَ وَتَرَكْتُمْ عَلِيًّا ﷺ؟ قَالَ: مَا ذَنْبِي؟ قَدْ بَدَأْتُ بِعَلِيٍّ فَقُلْتُ: أُبَايِعُكَ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ وَسِيرَةِ أَبِي بَكْرٍ وَعُمَرَ. قَالَ: فَقَالَ: فِيمَا اسْتَطَعْتُ. قَالَ: ثُمَّ عَرَضْتُهَا عَلَى عُثْمَانَ ﷺ، فَقَبِلَهَا.

تخريج: إسناده ضعيف لضعف سفيان بن وكيع.

558. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (ﷺ) said: I heard 'Uthman (ﷺ) say on the *minbar*: O people, I concealed from you a *hadeeth* that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [A *hasan hadeeth*]

٥٥٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا زُهْرَةُ بْنُ مَعْبَدٍ الْقُرَشِيُّ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ ﷺ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ عَلَى الْمِنْبَرِ: أَيُّهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، كَرَاهِيَةَ تَفَرُّقِكُمْ عَنِّي، ثُمَّ بَدَا لِي أَنْ أُحَدِّثَكُمُوهُ، لِيَخْتَارَ امْرُؤٌ لِنَفْسِهِ مَا بَدَا لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ». [راجع: ٤٤٢]

تخريج: حديث حسن.

559. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated... a similar *hadeeth*.

Comments: [Its *isnad* is *da'eef*; it is a repeat of 442]

٥٥٩- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ إِبْرَاهِيمَ بَاهِلِيٌّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، وَذَكَرَهُ. [راجع: ٤٤٢]

تخريج: إسناده ضعيف لجهالة عكرمة بن إبراهيم وعبدالرحمن بن أبي ذباب.

560. Sa'eed bin al-Musayyab said: I heard 'Uthman (ﷺ) delivering a *khutbah* from the *minbar*. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A *Hasan hadeeth*]

٥٦٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: أَخْبَرَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عُثْمَانَ يَخْطُبُ عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ: كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنٍ مِنَ الْيَهُودِ، يُقَالُ لَهُمْ: بَنُو قَيْنُقَاعٍ، فَأَبِيعُهُ بِرِبْحِ الْآصُعِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «يَا عُثْمَانُ، إِذَا اشْتَرَيْتَ فَاكْتَلْ، وَإِذَا بِعْتَ فَكِلْ». [راجع: ٤٤٤]

تخريج: حديث حسن، فإنه من قديم حديث ابن لهيعة.

561. 'Ubaidullah bin 'Adiyy bin al-Khiyar narrated that 'Uthman (ﷺ) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

٥٦١- حَدَّثَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ: أَنَّ عُثْمَانَ ﷺ قَالَ لَهُ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالْحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ وَآمَنَ بِمَا بَعَثَ بِهِ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ هَاجَرْتُ الْهِجْرَتَيْنِ، وَنِلْتُ صِهْرَ رَسُولِ اللَّهِ ﷺ، وَبَايَعْتُ رَسُولَ اللَّهِ ﷺ، فَوَاللَّهِ مَا عَصَيْتُهُ، وَلَا غَشَشْتُهُ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ. [راجع: ٤٨٠]

تخريج: إسناده صحيح، خ: (٣٦٩٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3696)]

مُسْنَدُ عَلِي بْنِ أَبِي طَالِب ﷺ

Musnad Ali Ibn Abi Talib ﷺ [1/2]

562. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) stood in 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: "Calmly, O people." Then he came to Jam' and led them in praying two prayers, *Maghrib* and *'Isha'*. Then he stayed all night until morning came, then he came to *Quzah* and stood at *Quzah*, and said: "This is the place of standing and all of Jam' is a place of standing." Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the *Jamrah*. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." He [the narrator] said: A young woman of Khath'am asked him: My father is an old man and has become senile; he

٥٦٢- حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ» وَأَفَاضَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَرْدَفَ أُسَامَةَ، فَجَعَلَ يُعْنِقُ عَلَى بَعِيرِهِ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ!» ثُمَّ أَتَى جَمْعًا فَصَلَّى بِهِمُ الصَّلَاتَيْنِ: الْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ بَاتَ حَتَّى أَصْبَحَ، ثُمَّ أَتَى قُزَحَ، فَوَقَفَ عَلَى قُزَحَ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ» ثُمَّ سَارَ حَتَّى أَتَى مُحَسِّرًا فَوَقَفَ عَلَيْهِ فَقَرَعَ نَاقَتَهُ، فَخَبَّتْ حَتَّى جَازَ الْوَادِيَ، ثُمَّ حَبَسَهَا، (١/ ٧٦) ثُمَّ أَرْدَفَ الْفَضْلَ، وَسَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَمِنًى كُلُّهَا مَنْحَرٌ». قَالَ: وَاسْتَفْتَتْهُ جَارِيَةٌ شَابَّةٌ مِنْ خَثْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، فَهَلْ يُجْزِئُ عَنْهُ أَنْ أُؤَدِّيَ عَنْهُ؟ قَالَ: «نَعَمْ فَأَدِّي عَنْ أَبِيكِ» قَالَ: وَقَدْ لَوَى عُنُقَ

has lived until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he twisted al-Fadl's neck (to turn his face away). Al-'Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: "I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan." Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: "Offer your sacrifice, there is no problem." Then another man came to him and said: O Messenger of Allah, I did *tawafal-ifadah* before shaving my head. He said: "Shave your head or cut your hair, there is no problem." Then he came to the Ka'bah and circumambulated it, then he came to *Zamzam* and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its *isnad* is *hasan*]

الْفَضْلِ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! لِمَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًّا وَشَابَّةً فَلَمْ آمَنِ الشَّيْطَانَ عَلَيْهِمَا». قَالَ: ثُمَّ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. قَالَ: «انْحَرْ وَلَا حَرَجَ». ثُمَّ أَتَاهُ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَفَضْتُ قَبْلَ أَنْ أَحْلِقَ. قَالَ: «احْلِقْ أَوْ قَصِّرْ وَلَا حَرَجَ». ثُمَّ أَتَى الْبَيْتَ فَطَافَ بِهِ، ثُمَّ أَتَى زَمْزَمَ، فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ! سِقَايَتَكُمْ، وَلَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلَيْهَا لَنَزَعْتُ بِهَا».

تخريج: إسناده حسن.

563. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed." Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

Comments: [Its *isnad* is *saheeh*]

٥٦٣- حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَوْلُ الْغُلَامِ يُنْضَحُ عَلَيْهِ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ». قَالَ قَتَادَةُ: هَذَا مَا لَمْ يَطْعَمَا، فَإِذَا طَعِمَا غُسِلَ بَوْلُهُمَا.

تخريج: إسناده صحيح.

564. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (ﷺ), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at *Quzah*, with al-Fadl bin 'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: "Calmly, calmly, O people." He came to Muhassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the *Jamrah*. Then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman from Khath'am came and said: My father is an old man and has become senile; he has lived until Allah made *Hajj* obligatory, but he cannot do it. Will it be acceptable if I perform *Hajj* on his behalf? The Messenger of Allah (ﷺ) said: "Yes." And he started turning the

٥٦٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بْنُ عَبْدَةَ الْبَصْرِيُّ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ: أَنَّ النَّبِيَّ ﷺ وَقَفَ بِعَرَفَةَ وَهُوَ مُرْدِفٌ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ يَسِيرُ الْعَنَقَ، وَجَعَلَ النَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ! السَّكِينَةَ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَةَ، وَجَمَعَ بَيْنَ الصَّلَاتَيْنِ، ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَوَقَفَ عَلَى قُزَحَ، وَأَرْدَفَ الْفَضْلَ ابْنَ عَبَّاسٍ، وَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةَ، السَّكِينَةَ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ مُحَسِّرًا فَقَرَعَ رَاحِلَتَهُ فَخَبَّتْ، حَتَّى خَرَجَ، ثُمَّ عَادَ لِسَيْرِهِ الْأَوَّلِ، حَتَّى رَمَى الْجَمْرَةَ، ثُمَّ جَاءَ الْمَنْحَرَ فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مِنًى مَنْحَرٌ». ثُمَّ جَاءَتْهُ امْرَأَةٌ شَابَّةٌ مِنْ خَثْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ، وَقَدْ أَفْنَدَ، وَأَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، وَلَا يَسْتَطِيعُ أَدَاءَهَا، فَيُجْزِئُ عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، وَجَعَلَ يَصْرِفُ وَجْهَ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْهَا. ثُمَّ أَتَاهُ

face of al-Fadl bin al-'Abbas away from her. Then a man came to him and said: I stoned the *Jamrah* and did *tawafal-ifadah* and put on my ordinary clothes, but I did not shave my head. He said: "No problem, go ahead and shave your head." Then another man came to him and said: I stoned the *Jamrah* and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: "No problem, go ahead and offer the sacrifice." Then the Messenger of Allah (ﷺ) did *tawafal-ifadah*, then he called for a bucket of *Zamzam* water and drank from it and did *wudoo'*. Then he said: "Draw water, O Banu 'Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself." Al-'Abbas said: O Messenger of Allah, why did I see you turning your cousin's face away? He said: "I saw a young man and a young woman and I feared that the *Shaitan* might tempt them."

رَجُلٌ فَقَالَ: إِنِّي رَمَيْتُ الْجَمْرَةَ، وَأَفَضْتُ وَلَبِسْتُ وَلَمْ أَحْلِقْ. قَالَ: «فَلَا حَرَجَ، فَاحْلِقْ». ثُمَّ أَتَاهُ رَجُلٌ آخَرُ، فَقَالَ: إِنِّي رَمَيْتُ وَحَلَقْتُ وَلَبِسْتُ وَلَمْ أَنْحَرْ. فَقَالَ: «لَا حَرَجَ فَانْحَرْ». ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ، فَدَعَا بِسَجْلٍ مِنْ مَاءِ زَمْزَمَ، فَشَرِبَ مِنْهُ وَتَوَضَّأَ، ثُمَّ قَالَ: «انْزِعُوا يَا بَنِي عَبْدِ الْمُطَّلِبِ! فَلَوْلَا أَنْ تُغْلَبُوا عَلَيْهَا لَنَزَعْتُ». قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُكَ تَصْرِفُ وَجْهَ ابْنِ أَخِيكَ؟ قَالَ: «إِنِّي رَأَيْتُ غُلَامًا شَابًّا، وَجَارِيَةً شَابَّةً، فَخَشِيتُ عَلَيْهِمَا الشَّيْطَانَ». [راجع: ٥٢٥]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

565. It was narrated that 'Ali said: When the Messenger of Allah (ﷺ) recited *ruqyah* for a sick person, said: "Remove the hardship and suffering, Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind."

٥٦٥- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَوَّذَ مَرِيضًا قَالَ: «أَذْهِبِ الْبَأْسَ، رَبَّ النَّاسِ! اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* (weak) *isnad* because of the weakness of Al-Harith Al-A'war]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف الحارث الأعور.

566. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٥٦٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّرًا أَحَدًا دُونَ مَشُورَةِ الْمُؤْمِنِينَ، لَأَمَّرْتُ ابْنَ أُمِّ عَبْدٍ». [انْظُرْ: ٧٣٩، ٨٤٦، ٨٥٢]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

567. It was narrated from 'Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "These days are for eating and drinking, so no one should fast these days." And he went around to the people on his camel, shouting that.

Comments: [A *saheeh hadeeth*]

٥٦٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ بْنِ أَبِي الْحُسَامِ مَدَنِيٌّ مَوْلًى لِآلِ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ: عَنْ عَمْرِو ابْنِ سُلَيْمٍ، عَنْ أُمِّهِ قَالَتْ: بَيْنَمَا نَحْنُ بِمِنًى إِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ أَيَّامُ أَكْلٍ وَشُرْبٍ، فَلَا يَصُومُهَا أَحَدٌ». وَاتَّبَعَ النَّاسَ عَلَى جَمَلِهِ يَصْرُخُ بِذَلِكَ. [انْظُرْ: ٨٢١، ٨٢٤]

تخريج: حديث صحيح، والظاهر أنه سقط في هذا الموضع عبدالله بن أبي سلمة بين يزيد بن عبدالله وبين عمرو بن سليم.

568. It was narrated that 'Ali (ﷺ) said, attributing it to the Prophet (ﷺ): "Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la]

٥٦٨- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ﷺ وَرَفَعَهُ قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْمَ(١/٧٧) الْقِيَامَةِ». [انْظُرْ: ٦٩٤، ٦٩٩، ٧٨٩، ١٠٧٠، ١٠٨٨، ١٠٨٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

569. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray the two *rak'ahs* of *Fajr* when the *iqamah* was given.

٥٦٩- حَدَّثَنَا أَبُو سَعِيدٍ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ

ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ عِنْدَ الْإِقَامَةِ. [انْظُرْ: ٦٥٩، ٧٦٤، ٨٨٤، ٩٢٩]

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith]

تخريج: إسناده ضعيف، لضعف الحارث، وهو ابن عبدالله الأعور.

٥٧٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ الثَّقَفِيُّ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنِ الْحَارِثِ بْنِ يَزِيدَ الْعُكْلِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ قَالَ: قَالَ عَلِيٌّ: كَانَتْ لِي سَاعَةٌ مِنَ السَّحَرِ أَدْخُلُ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَإِنْ كَانَ قَائِمًا يُصَلِّي، سَبَّحَ بِي، فَكَانَ ذَاكَ إِذْنُهُ لِي، وَإِنْ لَمْ يَكُنْ يُصَلِّي، أَذِنَ لِي. [انْظُرْ: ٥٩٨، ٦٠٨، ٦٤٧، ٨٤٥]

570. It was narrated that 'Abdullah bin Nujayy said: 'Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (ﷺ). If he was praying, he would say *Subhan Allah* to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لعلل.

٥٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُبَيْدِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَتَانِي رَسُولُ اللَّهِ ﷺ وَأَنَا نَائِمٌ وَفَاطِمَةُ، وَذَلِكَ مِنَ السَّحَرِ، حَتَّى قَامَ عَلَى الْبَابِ، فَقَالَ: «أَلَا تُصَلُّونَ؟» فَقُلْتُ مُجِيبًا لَهُ: يَا رَسُولَ اللَّهِ! إِنَّمَا نُفُوسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. قَالَ: فَرَجَعَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَرْجِعْ إِلَيَّ الْكَلَامَ، فَسَمِعْتُهُ حِينَ وَلَّى يَقُولُ: وَضَرَبَ بِيَدِهِ عَلَى فَخِذِهِ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ (الكهف: ٥٤).

571. It was narrated from 'Ali bin Husain that his father said: I heard 'Ali say: The Messenger of Allah (ﷺ) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, "Why don't you get up and pray?" I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (ﷺ) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

تخريج: إسناده صحيح. خ: (٧٣٤٧)، م: (٧٧٥).

572. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) and his wife used to do *ghusl* from the same vessel.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Al-Harith]

٥٧٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث.

573. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then 'Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (ﷺ) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (ﷺ) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the *diyah* [blood money], one third of the *diyah*, one half of the *diyah* and a complete *diyah*. For the first man (who fell in) there will be

٥٧٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكٌ عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَانْتَهَيْنَا إِلَى قَوْمٍ قَدْ بَنَوْا زُبْيَةً لِلْأَسَدِ، فَبَيْنَا هُمْ كَذَلِكَ يَتَدَافَعُونَ إِذْ سَقَطَ رَجُلٌ، فَتَعَلَّقَ بِآخَرَ، ثُمَّ تَعَلَّقَ رَجُلٌ بِآخَرَ، حَتَّى صَارُوا فِيهَا أَرْبَعَةً، فَجَرَحَهُمُ الْأَسَدُ، فَانْتَدَبَ لَهُ رَجُلٌ بِحَرْبَةٍ فَقَتَلَهُ، وَمَاتُوا مِنْ جِرَاحَتِهِمْ كُلُّهُمْ، فَقَامُوا أَوْلِيَاءُ الْأَوَّلِ إِلَى أَوْلِيَاءِ الْآخِرِ، فَأَخْرَجُوا السِّلَاحَ لِيَقْتَتِلُوا، فَأَتَاهُمْ عَلِيٌّ عَلَى تَفِيئَةِ ذَلِكَ، فَقَالَ: تُرِيدُونَ أَنْ تُقَاتِلُوا وَرَسُولُ اللَّهِ ﷺ حَيٌّ؟ إِنِّي أَقْضِي بَيْنَكُمْ قَضَاءً إِنْ رَضِيتُمْ فَهُوَ الْقَضَاءُ، وَإِلَّا حَجَزَ بَعْضُكُمْ عَنْ بَعْضٍ حَتَّى تَأْتُوا النَّبِيَّ ﷺ فَيَكُونَ هُوَ الَّذِي يَقْضِي بَيْنَكُمْ، فَمَنْ عَدَا بَعْدَ ذَلِكَ فَلَا حَقَّ لَهُ، اجْمَعُوا مِنْ قَبَائِلِ الَّذِينَ حَضَرُوا الْبِئْرَ رُبُعَ الدِّيَةِ، وَثُلُثَ الدِّيَةِ وَنِصْفَ الدِّيَةِ، وَالدِّيَةَ كَامِلَةً، فَلِلْأَوَّلِ الرُّبُعُ، لِأَنَّهُ هَلَكَ مَنْ فَوْقَهُ، وَلِلثَّانِي ثُلُثُ الدِّيَةِ، وَلِلثَّالِثِ نِصْفُ الدِّيَةِ. فَأَبَوْا أَنْ يَرْضَوْا، فَأَتَوُا النَّبِيَّ ﷺ وَهُوَ عِنْدَ مَقَامِ إِبْرَاهِيمَ، فَقَصُّوا عَلَيْهِ الْقِصَّةَ، فَقَالَ: «أَنَا أَقْضِي بَيْنَكُمْ» وَاحْتَبَى، فَقَالَ رَجُلٌ مِنَ

one quarter, because he caused the death of the one who came after him; for the second one there is one third of the *diyah*; and for the third one there is half of the *diyah*. They refused to accept that, so they went to the Prophet (ﷺ) when he was at *Maqam* Ibraheem and told him the story, and he said: "I will judge between you." One of the people said: 'Ali has already passed judgement. They told him about it and the Messenger of Allah (ﷺ) approved it.

الْقَوْمِ: إِنَّ عَلِيًّا قَضَى فِينَا. فَقَصُّوا عَلَيْهِ الْقِصَّةَ، فَأَجَازَهُ رَسُولُ اللَّهِ ﷺ. [انْظُرْ: ١٠٦٣، ١٣١٠]

تخريج: إسناده ضعيف لضعف حنش، وهو ابن المعتمر.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

574. It was narrated from Hanash that 'Ali (ﷺ) said: The fourth one gets the *diyah* [blood money] in full.

٥٧٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سِمَاكٌ عَنْ حَنَشٍ: أَنَّ عَلِيًّا قَالَ: وَلِلرَّابِعِ الدِّيَةُ كَامِلَةً.

Comments: [Its *isnad* is *da'eef* like the report above]

تخريج: إسناده ضعيف كسابقه.

575. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) came to him and Fatimah at night and said "Why don't you get up and pray?" I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (ﷺ) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

٥٧٥- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: كَتَبَ إِلَيَّ قُتَيْبَةُ ابْنُ سَعِيدٍ: كَتَبْتُ إِلَيْكَ بِخَطِّي، وَخَتَمْتُ الْكِتَابَ بِخَاتَمِي، يَذْكُرُ أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ ابْنِ الْحُسَيْنِ: أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ طَرَقَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. وَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ، وَيَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ (الكهف: ٥٤). [راجع: ٥٧١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

تخريج: إسناده صحيح. خ: (٧٣٤٧)، م: (٧٧٥).

576. It was narrated from 'Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (ﷺ) by the hand and said: "Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection."

Comments: [*Da'eef* because of the weakness of Ali bin Ja'far]

٥٧٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْأَزْدِيُّ: أَخْبَرَنِي عَلِيُّ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ: حَدَّثَنِي أَخِي مُوسَى ابْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ، فَقَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ، وَأَبَاهُمَا، وَأُمَّهُمَا، كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ».

تخريج: ضعيف لضعف علي بن جعفر بن محمد.

577. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "No woman should be married and become a co-wife to her paternal aunt or her maternal aunt."

Comments: [A *Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

٥٧٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ السَّبَئِيُّ، عَنْ عَبْدِ اللَّهِ(١/ ٧٨) بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا، وَلَا عَلَى خَالَتِهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

578. It was narrated that 'Abdullah bin Zurair said: I entered upon 'Ali bin Abi Talib (ﷺ) - Hasan said: On the day of (*Eid*) *al-Adha* - and he brought some *khazeerah* (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don't you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (ﷺ) say: "It is not permissible for the caliph to take more from the wealth of Allah than two dishes:

٥٧٨- حَدَّثَنَا حَسَنٌ وَأَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ـ قَالَ حَسَنٌ: يَوْمَ الْأَضْحَى ـ فَقَرَّبَ إِلَيْنَا خَزِيرَةً، فَقُلْتُ: أَصْلَحَكَ اللَّهُ، لَوْ قَرَّبْتَ إِلَيْنَا مِنْ هَذَا الْبَطِّ ـ يَعْنِي الْوَزَّ ـ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَكْثَرَ الْخَيْرَ. فَقَالَ: يَا ابْنَ زُرَيْرٍ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِلْخَلِيفَةِ مِنْ مَالِ اللَّهِ إِلَّا قَصْعَتَانِ: قَصْعَةٌ يَأْكُلُهَا هُوَ وَأَهْلُهُ، وَقَصْعَةٌ يَضَعُهَا بَيْنَ يَدَيِ النَّاسِ».

one from which he and his family eat and one that he offers to the people."

تخريج: إسناده ضعيف، لضعف ابن لهيعة.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

579. It was narrated that 'Ali (ﷺ) said: I have never had an eye infection since the Prophet (ﷺ) spat in my eye."

٥٧٩- حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: مَا رَمِدْتُ مُنْذُ تَفَلَ النَّبِيُّ ﷺ فِي عَيْنِي.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

580. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

٥٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، وَفِي وَسَطِهِ، وَفِي آخِرِهِ، ثُمَّ ثَبَتَ لَهُ الْوِتْرُ فِي آخِرِهِ. [انظر: ٦٥٣، ٨٢٥، ١١٥٢، ١٢١٥، ١٢١٨، ١٢٦٠]

Comments: [Its isnad is *qawi*]

تخريج: إسناده قوي.

581. It was narrated from Husain, from his father, that the Prophet (ﷺ) said: "Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them."

٥٨١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِبْرَاهِيمَ التَّرْجُمَانِيُّ: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ حُسَيْنٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُدِيمُوا النَّظَرَ إِلَى الْمُجَذَّمِينَ، وَإِذَا كَلَّمْتُمُوهُمْ، فَلْيَكُنْ بَيْنَكُمْ وَبَيْنَهُمْ قِيدُ رُمْحٍ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لعلل.

582. It was narrated that 'Ali said: The Prophet (ﷺ) said to me: "O 'Ali, do *wudoo'* properly even if it is difficult for you; do not consume charity; do not mate a donkey with a horse; and do not sit with astrologers."

٥٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا هَارُونُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِيَ

النَّبِيُّ ﷺ: «يَا عَلِيُّ! أَسْبِغِ الْوُضُوءَ وَإِنْ شَقَّ عَلَيْكَ، وَلَا تَأْكُلِ الصَّدَقَةَ، وَلَا تُنْزِ الْحَمِيرَ عَلَى الْخَيْلِ، وَلَا تُجَالِسْ أَصْحَابَ النُّجُومِ».

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad* because of the weakness of Haroon bin Muslim]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف هارون بن مسلم، وعلي بن الحسين والد محمد بن علي الباقر لم يدرك جده علي بن أبي طالب.

٥٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: أُتِيَ عَلِيٌّ بِكُوزٍ مِنْ مَاءٍ وَهُوَ فِي الرَّحْبَةِ، فَأَخَذَ كَفًّا مِنْ مَاءٍ فَمَضْمَضَ، وَاسْتَنْشَقَ، وَمَسَحَ وَجْهَهُ، وَذِرَاعَيْهِ، وَرَأْسَهُ، ثُمَّ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ، هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

تخريج: إسناده صحيح. خ: (٥٦١٦).

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to 'Ali (ؓ) when he was in ar-Rahbah. He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: This is the *wudoo'* of one who has not broken his *wudoo'*. I saw the Messenger of Allah (ﷺ) do this.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

٥٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ ثَعْلَبَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٣٢٦]

584. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، حبيب مدلس، وقد عنعن، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: «الصَّلَاةَ الصَّلَاةَ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ». [انظر: ٢٦٤٨٣]

تخريج: حديث صحيح، وهذا إسناد حسن.

585. It was narrated from 'Ali (ؓ) that he said: "The last words of the Messenger of Allah (ﷺ) were: "Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves]."

Comments: [*Hadeeth saheeh* and its *isnad* is *hasan*]

586. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its *isnad* is *saheeh*]

٥٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ السَّبَّاحَةِ، أَوِ الَّتِي تَلِيهَا. [انظر: ١١٢٤]

تخريج: إسناده صحيح.

587. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (ﷺ) after that on the day of *Eid*; he started with the prayer before the *khutbah* and he prayed with no *adhan* or *iqamah*. Then he said: I heard the Messenger of Allah ﷺ forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5573) and Muslim (1969)]

٥٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: ثُمَّ شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ بَعْدَ ذَلِكَ يَوْمَ عِيدٍ، بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، وَصَلَّى بِلَا أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ. [راجع: ٤٣٥]

تخريج: إسناده صحيح. خ: (٥٥٧٣)، م: (١٩٦٩).

588. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its *isnad* is *da'eef* because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi']

٥٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ -يَعْنِي ابْنَ الْبَرِيدِ- عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ خَيَّرَ نِسَاءَهُ الدُّنْيَا وَالْآخِرَةَ، وَلَمْ يُخَيِّرْهُنَّ الطَّلَاقَ.

تخريج: إسناده ضعيف لضعف محمد بن عبيدالله بن أبي رافع.

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

٥٨٩- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَ حَدَّثَنَاهُ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ، فَذَكَرَ مِثْلَهُ، وَقَالَ: خَيَّرَ نِسَاءَهُ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، وَلَمْ يُخَيِّرْهُنَّ الطَّلَاقَ. [راجع: ٥٨٨]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، وهو مكرر ماقبله.

590. It was narrated from Zaid bin 'Ali bin al-Husain from his father that his grandfather said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his wealth is a martyr."

Comments: [A *saheeh hadeeth*; this *isnad* is *hasan*]

٥٩٠- حَدَّثَنَا أَبُو يُوسُفَ الْمُؤَدِّبُ يَعْقُوبُ جَارُنَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٧٩): «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

تخريج: حديث صحيح، وإسناده حسن.

591. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said on the day of al-Ahzab; "May Allah fill their houses and graves with fire; they distracted us from prayer until the sun set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

٥٩١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ حَتَّى آبَتِ الشَّمْسُ».

تخريج: إسناده صحيح. خ: (٤٥٣٣)، م: (٦٢٧).

592. It was narrated that 'Ali said to Ibn 'Abbas (ﷺ): The Messenger of Allah (ﷺ) forbade *mut'ah* marriage and the meat of domestic donkeys at the time of Khaibar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5115) and Muslim (1407)]

٥٩٢- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا- وَكَانَ حَسَنٌ أَرْضَاهُمَا فِي أَنْفُسِنَا- أَنَّ عَلِيًّا قَالَ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ، وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ زَمَنَ خَيْبَرَ. [انظر: ٨١٢، ١٢٠٤]

تخريج: إسناده صحيح. خ: (٥١١٥)، م: (١٤٠٧).

593. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not

٥٩٣- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُقَسِّمَ بُدْنَهُ أَقُومُ عَلَيْهَا، وَأَنْ أُقَسِّمَ جُلُودَهَا وَجِلَالَهَا، وَأَمَرَنِي أَنْ لَا أُعْطِيَ

to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

الْجَازِرَ مِنْهَا شَيْئًا، وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا». [انظر: ٨٩٤، ٨٩٧، ١٠٠٢، ١٠٠٣، ١١٠٠، ١١٠١، ١٢٠٩، ١٣٢٥، ١٣٢٦، ١٣٧٤، ٢٨٨١]

تخريج: إسناده صحيح. خ: (١٧١٧)، م: (١٣١٧).

594. It was narrated from Zaid bin Uthai', a man from Hamdan: We asked 'Ali (ﷺ): With what were you sent, i.e., on the day the Prophet (ﷺ) sent you with Abu Bakr (ﷺ) for *Hajj*? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka'bah naked; whoever had a covenant with the Prophet (ﷺ), it would remain in effect until the agreed time; and the *mushrikeen* were not to perform *Hajj* with the Muslims after that year.

Comments: [A *saheeh hadeeth*]

٥٩٤- حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ ابْنِ أُثَيْعٍ ـ رَجُلٍ مِنْ هَمْدَانَ ـ: سَأَلْنَا عَلِيًّا: بِأَيِّ شَيْءٍ بُعِثْتَ؟ يَعْنِي يَوْمَ بَعَثَهُ النَّبِيُّ ﷺ مَعَ أَبِي بَكْرٍ فِي الْحَجَّةِ، قَالَ: بُعِثْتُ بِأَرْبَعٍ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ، وَلَا يَحُجُّ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هَذَا. [انظر: ١٢٩٧]

تخريج: حديث صحيح بشواهده، وهذا إسناد فيه عنعنة أبي إسحاق.

595. It was narrated from 'Ali (ﷺ): Muhammad (ﷺ) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith]

٥٩٥- حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: قَضَى مُحَمَّدٌ: أَنَّ الدَّيْنَ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرَؤُونَ الْوَصِيَّةَ قَبْلَ الدَّيْنِ، وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ. [انظر: ١٠٩١، ١٢٢٢]

تخريج: إسناده ضعيف، لضعف الحارث وهو الأعور.

596. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) said: "I will not give to you and leave *ahlus-suffah* suffering from hunger." On one occasion he said: "I shall not give you a servant and leave *ahlus-suffah* suffering from hunger."

٥٩٦- حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا أُعْطِيكُمْ وَأَدَعُ أَهْلَ الصُّفَّةِ تَلَوَّى بُطُونُهُمْ مِنَ الْجُوعِ». وَقَالَ مَرَّةً: «لَا أُخْدِمُكُمَا وَأَدَعُ أَهْلَ الصُّفَّةِ تَطْوَى». [انظر: ٨٣٨]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

597. Muhammad bin 'Ali Abu Ja'far told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (ﷺ) doing *sa'y* between as-Safa and al-Marwah in the *Mas'a*, lifting up his garment which reached to his knees.

Comments: [Its *isnad* is *hasan*]

٥٩٧- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْقَطْوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي حَرْبٌ أَبُو سُفْيَانَ الْمِنْقَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو جَعْفَرٍ: حَدَّثَنِي عَمِّي، عَنْ أَبِي: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فِي الْمَسْعَى كَاشِفًا عَنْ ثَوْبِهِ، قَدْ بَلَغَ إِلَى رُكْبَتَيْهِ.

تخريج: إسناده حسن.

598. It was narrated that Abu Umamah said: 'Ali (ﷺ) said: I used to come to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhanallah*, and if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is a chain of weak narrators]

٥٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ عَلِيٌّ: كُنْتُ آتِي النَّبِيَّ ﷺ، فَأَسْتَأْذِنُ، فَإِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ أَذِنَ لِي.

تخريج: إسناده مسلسل بالضعفاء.

599. It was narrated that Abu Juhaifah said: We asked 'Ali (ﷺ): Do you have something from the Messenger of Allah (ﷺ) apart from the Qur'an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur'an or what is in the document. I said: What is in the document? He said: *Diyah* (blood money), ransom of prisoners and no

٥٩٩- حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ قَالَ: سَأَلْنَا عَلِيًّا: هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ بَعْدَ الْقُرْآنِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، إِلَّا فَهْمٌ يُؤْتِيهِ اللَّهُ عَزَّ وَجَلَّ رَجُلًا فِي الْقُرْآنِ، أَوْ مَا فِي الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَاكُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. [انظر: ٦١٥]

تخريج: إسناده صحيح.خ: (٦٩٠٣).

Muslim should be killed in retaliation for a *kafir*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

600. 'Ubaidullah bin Abi Rafi' said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) sent me, az-Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman riding a camel with whom there is a letter, and take it from her." We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter. She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (ﷺ), and in it (was written): From Hatib bin Abi Balta'ah to some of the *mushrikeen* of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O Hatib, what is this?" He said: Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraish but I was not one of them. The *Muhajireen* who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of *kufr* or because I apostatized from my religion, or because I approved of *kufr* after

٦٠٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ ـ وَقَالَ مَرَّةً: إِنَّ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ أَخْبَرَهُ ـ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا». فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ، فَإِذَا نَحْنُ بِالظَّعِينَةِ، قُلْنَا: أَخْرِجِي الْكِتَابَ. قَالَتْ: مَا مَعِي مِنْ كِتَابٍ. قُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ. قَالَ: فَأَخْرَجَتِ الْكِتَابَ مِنْ عِقَاصِهَا، فَأَخَذْنَا الْكِتَابَ، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ، فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ! مَا هَذَا؟» قَالَ: لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَكَانَ مَنْ كَانَ مَعَكَ (١/ ٨٠) مِنَ الْمُهَاجِرِينَ، لَهُمْ قَرَابَاتٌ يَحْمُونَ أَهْلِيهِمْ بِمَكَّةَ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي. وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًا بِالْكُفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ قَدْ صَدَقَكُمْ» فَقَالَ عُمَرُ: دَعْنِي

becoming Muslim. The Messenger of Allah (ﷺ) said: "He has told you the truth." 'Umar (ﷺ) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.'"

أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». [انظر: ٨٢٧، ١٠٨٣، ١٠٩٠]

تخريج: إسناده صحيح. خ: (٣٠٠٧)، م: (٢٤٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3007) and Muslim (2494)]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja'far told him, from his father, that 'Ali (ﷺ) told them that the Messenger of Allah (ﷺ) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur'an whilst bowing.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٦٠١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُوسَى بْنِ سَالِمٍ أَبِي جَهْضَمٍ: أَنَّ أَبَا جَعْفَرٍ حَدَّثَهُ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانِي عَنْ ثَلَاثٍ _ قَالَ: فَمَا أَدْرِي لَهُ خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً _: نَهَانِي عَنِ الْقَسِّيِّ، وَالْمِيثَرَةِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ. [انظر: ٧١٠]

تخريج: حسن لغيره، وهذا إسناده ضعيف، عطاء بن السائب قد اختلط هو منقطع، فإن علي بن الحسين والد أبي جعفر الباقر لم يدرك جده علي بن أبي طالب.

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that 'Ali (ﷺ) said: I was with the Prophet (ﷺ) when Abu Bakr and 'Umar (ﷺ) came and he said: "O 'Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers."

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٦٠٢- حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ _ يَعْنِي الْيَمَامِيَّ _ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْيَمَامِيِّ، عَنِ الْحَسَنِ بْنِ زَيْدِ بْنِ حَسَنٍ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: «يَا عَلِيُّ! هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ وَشَبَابِهَا بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ».

تخريج: حديث صحيح، وهذا إسناد حسن.

٦٠٣- أَخْبَرَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ سَمِعَ عَلِيًّا يَقُولُ: أَرَدْتُ أَنْ أَخْطُبَ إِلَى رَسُولِ اللَّهِ ﷺ ابْنَتَهُ، فَقُلْتُ: مَا لِي مِنْ شَيْءٍ فَكَيْفَ؟ ثُمَّ ذَكَرْتُ صِلَتَهُ وَعَائِدَتَهُ، فَخَطَبْتُهَا إِلَيْهِ فَقَالَ: «هَلْ لَكَ مِنْ شَيْءٍ؟» قُلْتُ: لَا، قَالَ: «فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ الَّتِي أَعْطَيْتُكَ يَوْمَ كَذَا وَكَذَا؟». قَالَ: هِيَ عِنْدِي. قَالَ: «فَأَعْطِنِيهَا» قَالَ: فَأَعْطَيْتُهَا إِيَّاهُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الرجل الذي سمع علياً.

603. It was narrated from Ibn Abu Najeeh, from his father, from a man who heard 'Ali (ﷺ) say: I wanted to propose marriage to the daughter of the Messenger of Allah (ﷺ), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter's hand in marriage. He said: "Do you have anything?" I said: No. He said: "Where is the Hutamiyyah shield that I gave you on such and such a day?" I said: I have it. He said: "Then give it to her."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٦٠٤- حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ فَاطِمَةَ أَتَتِ النَّبِيَّ ﷺ تَسْتَخْدِمُهُ، فَقَالَ: «أَلَا أَدُلُّكِ عَلَى مَا هُوَ خَيْرٌ لَكِ مِنْ ذَلِكَ؟: تُسَبِّحِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ ثَلَاثًا وَثَلَاثِينَ» أَحَدُهَا أَرْبَعًا وَثَلَاثِينَ. [انظر: ٧٤٠، ٨٣٨، ١١٤١، ١١٤٤، ١٢٢٩]

تخريج: إسناده صحيح، خ: (٥٣٦٢)، م: (٢٧٢٧).

604. It was narrated from 'Ali (ﷺ) that Fatimah came to the Prophet (ﷺ) to ask him for a servant. He said: "Shall I not tell you of something that is better for you than that? Say *Subhanallah* thirty-three times, *Allahu Akbar* thirty-three times and *Alhamdulillah* thirty-three times; one of them thirty-four times."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5362) and Muslim (2727)]

٦٠٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ النَّرْسِيُّ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مَسْلَمَةُ الرَّازِيُّ عَنْ أَبِي عَمْرٍو الْبَجَلِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the believing slave who falls into sin a great deal and repents a great deal."

سُفْيَانَ الثَّقَفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفَتَّنَ التَّوَّابَ». [انظر: ٨١٠].

تخريج: إسناده ضعيف جداً شبه موضوع.

Comments: [Its *isnad* is *da'eef jiddan*; it is virtually fabricated]

٦٠٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمُنْذِرِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَكُنْتُ أَسْتَحِي أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ». [انظر: ٦١٨، ٦٦٢، ١٠٠٩، ١٠٢٨، ١٠٧١]

تخريج: إسناده صحيح، خ: (١٣٢)، م: (٣٠٣).

606. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Prophet (ﷺ) about that because of the position of his daughter, so I told al-Miqdad bin al-Aswad to ask him, and he said: "Let him wash his private part and do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (132) and Muslim (303)]

٦٠٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُقْبَةُ بْنُ مُكَرَّمٍ الْكُوفِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ». [انظر: ٩٦٧، ٩٦٨]

تخريج: - حديث صحيح، محمد بن إسحاق مدلس، وقد عنعن، وسيأتي برقم: (٩٦٨) «.....عن ابن إسحاق حدثني عمي عبدالرحمن بن يسار....»

607. It was narrated from Abu Hurairah and from 'Ubaidullah bin Abi Rafi', from his father, from 'Ali (ﷺ), that they [Abu Hurairah and 'Ali] said: The Prophet (ﷺ) said: "Were it not that it would be too difficult for the *ummah*, I would have commanded them to use the *siwak* at the time of every prayer."

Comments: [A *saheeh hadeeth*]

٦٠٨- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا مُغِيرَةُ بْنُ مِقْسَمٍ: حَدَّثَنَا الْحَارِثُ الْعُكْلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ قَالَ: قَالَ عَلِيٌّ: كَانَ لِي مِنْ رَسُولِ اللَّهِ مَدْخَلَانِ بِاللَّيْلِ وَالنَّهَارِ،

608. It was narrated that 'Abdullah bin Nujayy said: 'Ali (ﷺ) said: I used to enter upon the Messenger of Allah (ﷺ) twice, by night and by day. If I entered upon him and he was praying, he

would clear his throat. I came to him one night and he said: "Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreel (ﷺ). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is *junub* or a statue."

وَكُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَهُوَ يُصَلِّي تَنَحْنَحَ، فَأَتَيْتُهُ ذَاتَ لَيْلَةٍ، فَقَالَ: «أَتَدْرِي مَا أَحْدَثَ الْمَلَكُ اللَّيْلَةَ؟ كُنْتُ أُصَلِّي فَسَمِعْتُ خَشْفَةً فِي الدَّارِ، فَخَرَجْتُ فَإِذَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: مَا زِلْتُ هَذِهِ اللَّيْلَةَ أَنْتَظِرُكَ، إِنَّ فِي بَيْتِكَ كَلْبًا، فَلَمْ أَسْتَطِعِ الدُّخُولَ، وَإِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا جُنُبٌ وَلَا تِمْثَالٌ». [راجع: ٥٧٠]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لعلل.

609. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

٦٠٩- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ الْهَمْدَانِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِالْمُقَابَلَةِ، أَوْ بِمُدَابَرَةٍ، أَوْ شَرْقَاءَ، أَوْ خَرْقَاءَ، أَوْ جَدْعَاءَ. [انظر: ٨٥١، ١٠٦١، ١٢٧٥]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، أبوبكر بن عياش سماعه من أبي إسحاق ليس بذاك القوي، وأبو اسحاق لم يسمع هذا الحديث من شريح بن النعمان.

610. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "No prayer should be offered after *'Asr* unless the sun is bright and still high."

٦١٠- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ قَالَ: قَالَ (١/ ٨١) رَسُولُ اللَّهِ ﷺ: «لَا يُصَلَّى بَعْدَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاءَ مُرْتَفِعَةً». [انظر: ١٠٧٣، ١٠٧٦، ١١٩٤]

Comments: [Its *isnad* is *Saheeh*]

تخريج: إسناده صحيح. قاله أحمد شاكر.

611. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to recite Qur'an whilst bowing, or to wear gold rings,

٦١١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ

garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [*Hadeeth saheeh;* its *isnad* is *hasan,* Muslim (280,2078)]

حُنَيْنٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، وَعَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ وَالْمُعَصْفَرِ. [راجع: ٦٠١]

تخريج: حديث صحيح، وإسناده حسن، م: (٤٨٠، ٢٠٧٨).

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (ﷺ) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (ﷺ) said to him: Since you have come to visit him because he is sick, I heard the Messenger of Allah (ﷺ) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [*Saheeh* but *mawqoof*]

٦١٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ ابْنِ عَلِيٍّ يَعُودُهُ، فَقَالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتَ أَمْ شَامِتًا؟ قَالَ: لَا، بَلْ عَائِدًا. قَالَ: فَقَالَ لَهُ عَلِيٌّ: إِنْ كُنْتَ جِئْتَ عَائِدًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا عَادَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ غُدْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ». [انظر: ٧٠٢، ٧٥٤، ١١٦٦]

تخريج: صحيح موقوفاً، واختلف في وقفه ورفعه، والوقف أصح.

613. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing." then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;

٦١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ فِي سَنَةِ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قُلْتُ لِسُوَيْدٍ: وَلِمَ سُمِّيَ الزَّنْجِيَّ؟ قَالَ: كَانَ شَدِيدَ السَّوَادِ - عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ

calmly, O people." When he came to al-Muzdalifah, he put two prayers together, then he stood in al-Muzdalifah with al-Fadl bin 'Abbas riding behind him. Then he stopped in *Quzah* and said: "This is the place of standing, and all of al-Muzdalifah is a place of standing." Then he moved on at a measured pace, and the people were rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." When he stopped in Muhassir, he struck his mount and it trotted until it left the valley. Then he continued until he came to the *Jamrah*, then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice."... and he mentioned a *hadeeth* like that of Ahmad bin 'Abdah from al-Mugheerah bin 'Abdur-Rahman.

Comments: [A *hasan hadeeth*]

عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ بِعَرَفَةَ، وَهُوَ مُرْدِفٌ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «هَذَا مَوْقِفٌ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ فَجَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ! السَّكِينَةَ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَةَ، فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ. ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، ثُمَّ وَقَفَ عَلَى قُزَحَ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ» ثُمَّ دَفَعَ، فَجَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا، وَهُوَ يَلْتَفِتُ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ!، السَّكِينَةَ أَيُّهَا النَّاسُ!» فَلَمَّا وَقَفَ عَلَى مُحَسِّرٍ قَرَعَ رَاحِلَتَهُ فَخَبَّتْ بِهِ، حَتَّى خَرَجَتْ مِنَ الْوَادِي، ثُمَّ سَارَ سِيرَتَهُ، حَتَّى أَتَى الْجَمْرَةَ، ثُمَّ دَخَلَ الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مِنًى مَنْحَرٌ» ... فَذَكَرَ مِثْلَ حَدِيثِ أَحْمَدَ بْنِ عَبْدَةَ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ، مِثْلَهُ، أَوْ نَحْوَهُ. [راجع: ٥٢٥، ٥٦٢، ٥٦٤]

تخريج: حديث حسن، سويد بن سعيد ومسلم بن خالد قد توبعا.

614. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one hates the Arabs except a hypocrite."

Comments: [Its *isnad* is *da'eef* because of the weakness of Isma'eel bin Ayyash and Zaid bin Jabeerah]

٦١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عُبَيْدِ اللَّهِ ابْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبْغِضُ الْعَرَبَ إِلَّا مُنَافِقٌ».

تخريج: إسناده ضعيف لضعف إسماعيل بن عياش وزيد بن جبيرة.

615. It was narrated from Ibraheem at-Taimi that his father said: 'Ali bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as *diyah* or blood money] and rulings concerning injuries, is lying. And in it the Prophet (ﷺ) said: "Madinah is sacred, the area between 'Air and Thawr. Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or *nafil* act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafil* or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

٦١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَؤُهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةَ _ صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، فَقَدْ كَذَبَ، قَالَ: وَفِيهَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلًا وَلَا صَرْفًا، وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ».

[انظر: ١٠٣٧، و أيضا: ٥٩٩، ٩٥٩]

تخريج: إسناده صحيح. خ: (٣١٧٢)، م: (١٣٧٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali (ﷺ) said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a

٦١٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ حَدِيثًا فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ عَنْ غَيْرِهِ فَإِنَّمَا أَنَا

warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection."

رَجُلٌ مُحَارِبٌ، وَالْحَرْبُ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ أَحْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [انظر: ٩١٢، ١٠٨٦]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6930) and Muslim (1066)]

تخريج: إسناده صحيح. خ: (٦٩٣٠)، م: (١٠٦٦).

617. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: "They distracted us from the middle prayer, *'Asr* prayer. May Allah fill their graves and houses with fire." Then he offered it between the two evening prayers, *Maghrib* and *'Isha'*.

٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنْ (١/ ٨٢) صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا» ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ: بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [راجع: ٥٩١]

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

تخريج: إسناده صحيح. م: (٦٢٧).

618. It was narrated that Muhammad Ibn al-Hanafiyyah said concerning 'Ali (ﷺ): He was a man who emitted a great deal of *madhi* (prostatic fluid), but he felt too shy to ask the Prophet (ﷺ) about *madhi*. He said to al-Miqdad: Ask the Messenger of Allah (ﷺ) for me about *madhi*. So he asked him, and the Messenger of Allah (ﷺ) said: "Let him do *wudoo'* for that."

٦١٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمُنْذِرِ أَبِي يَعْلَى، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَجُلًا مَذَّاءً، فَاسْتَحْيَى أَنْ يَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ، قَالَ: فَقَالَ لِلْمِقْدَادِ: سَلْ لِي رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ. قَالَ: فَسَأَلَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فِيهِ الْوُضُوءُ». [راجع: ٦٠٦]

تخريج: إسناده صحيح. خ: (١٣٢)، م: (٣٠٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (132) and Muslim (303)]

619. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade a man to recite Qur'an whilst bowing or prostrating.

Comments: [Its *isnad* is *Saheeh*, Muslim (480, 2078) and this is a *da'eef isnad* because of the weakness of Al-Harith Al-A'war]

٦١٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَقْرَأَ الرَّجُلُ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ. [انظر: ٧١٠، ١٢٤٤]

تخريج: إسناده صحيح. م: (٤٨٠، ٢٠٧٨).
وهذا إسناد ضعيف لضعف الحارث الأعور.

620. It was narrated that 'Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: "Have you anybody to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

٦٢٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ قَالَ: «وَعِنْدَكُمْ شَيْءٌ؟» قَالَ: قُلْتُ: نَعَمْ، ابْنَةُ حَمْزَةَ. قَالَ: «إِنَّهَا لَا تَحِلُّ لِي، هِيَ ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [انظر: ٩١٤، ١٠٣٨، ١٠٩٩، ١٣٥٨]

تخريج: إسناده صحيح. م: (١٤٤٦).

621. It was narrated that 'Ali said: One day the Messenger of Allah (ﷺ) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: "There is no soul among you but his place in Paradise or Hell is known." They said: O Messenger of Allah, why should we strive? He said: "Keep striving, for everyone will be helped to do that for which he was created. 'As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in *Al-Husna*[1] We will

٦٢١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ، وَ قَالَ: فَرَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ عُلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ» قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ! فَلِمَ نَعْمَلُ؟ قَالَ: «اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ

[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise).

make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna*, We will make smooth for him the path for evil. [al-Lail 92:5-10]."

بِالْحُسْنَى ○ فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾» (الليل: ٥-١٠). [انظر: ١٠٦٧، ١٠٦٨، ١١١٠، ١١٨١، ١٣٤٩]

تخريج: إسناده صحيح. خ: (٤٩٤٦)، م: (٢٦٤٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4946) and Muslim (2647]

622. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent out an expedition and appointed a man of the *Ansar* to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them: Didn't the Messenger of Allah (ﷺ) instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (ﷺ) from the Fire; do not rush (to enter it) until you meet the Prophet (ﷺ), then if he orders you to enter it, enter it. They went back to the Prophet (ﷺ) and told him about that. He said to them: "If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840]

٦٢٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، قَالَ: فَلَمَّا خَرَجُوا، قَالَ: وَجَدَ عَلَيْهِمْ فِي شَيْءٍ، قَالَ: فَقَالَ لَهُمْ: أَلَيْسَ قَدْ أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُطِيعُونِي؟ قَالَ: قَالُوا: بَلَى. قَالَ: فَقَالَ: اجْمَعُوا حَطَبًا. ثُمَّ دَعَا بِنَارٍ فَأَضْرَمَهَا فِيهِ، ثُمَّ قَالَ: عَزَمْتُ عَلَيْكُمْ لَتَدْخُلُنَّهَا. قَالَ: فَهَمَّ الْقَوْمُ أَنْ يَدْخُلُوهَا، قَالَ: فَقَالَ لَهُمْ شَابٌّ مِنْهُمْ: إِنَّمَا فَرَرْتُمْ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَلَا تَعْجَلُوا حَتَّى تَلْقَوُا النَّبِيَّ ﷺ، فَإِنْ أَمَرَكُمْ أَنْ تَدْخُلُوهَا فَادْخُلُوهَا. قَالَ: فَرَجَعُوا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرُوهُ، فَقَالَ لَهُمْ: «لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [انظر: ٧٢٤، ١٠١٨، ١٠٦٥، ١٠٩٥]

تخريج: إسناده صحيح. خ: (٤٣٤٠)، م: (١٨٤٠).

623. Waqid bin 'Amr bin Sa'd bin Mu'adh said: I saw a funeral among Banu Salimah so I stood up. Nafi' bin Jubair said to me: Sit down, and

٦٢٣- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو قَالَ: حَدَّثَنِي وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ، قَالَ: شَهِدْتُ جَنَازَةً فِي بَنِي

I will tell you something decisive about this: Mas'ood bin al-Hakam az-Zuraqi told me that he heard 'Ali bin Abi Talib (ﷺ) in Rahbatal-Koofah saying: The Messenger of Allah (ﷺ) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A *saheeh hadeeth* and its *isnad* is *Hasan*, Muslim (962)]

سَلِمَةَ. فَقُمْتُ، فَقَالَ لِي نَافِعُ بْنُ جُبَيْرٍ: اجْلِسْ، فَإِنِّي سَأُخْبِرُكَ فِي هَذَا بِثَبْتٍ: حَدَّثَنِي مَسْعُودُ بْنُ الْحَكَمِ الزُّرَقِيُّ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ بِرَحَبَةِ الْكُوفَةِ، وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَمَرَنَا بِالْقِيَامِ فِي الْجِنَازَةِ، ثُمَّ جَلَسَ بَعْدَ ذَلِكَ وَأَمَرَنَا بِالْجُلُوسِ. [انظر: ٦٣١، ١٠٩٤، ١١٦٧]

تخريج: حديث صحيح، وهذا إسناد حسن. م: (٩٦٢).

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to 'Uthman (ﷺ) and told him what al-Waleed had done - i.e., drinking alcohol. 'Ali spoke to him about that and he said: Here is your cousin; carry out the *hadd* punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O 'Abdullah bin Ja'far. So 'Abdullah began to strike him and 'Ali counted until he reached forty. Then he said: Stop - or: That's enough - The Messenger of Allah (ﷺ) gave forty lashes and Abu Bakr gave forty lashes, and 'Umar completed it and made it eighty. And all are *Sunnah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1707)]

٦٢٤- حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُضَيْنٍ أَبِي سَاسَانَ الرَّقَاشِيِّ قَالَ: إِنَّهُ قَدِمَ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَلَى عُثْمَانَ، فَأَخْبَرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْوَلِيدِ _ أَيْ بِشُرْبِهِ الْخَمْرَ _ فَكَلَّمَهُ عَلِيٌّ فِي ذَلِكَ، فَقَالَ: دُونَكَ ابْنَ عَمِّكَ، فَأَقِمْ عَلَيْهِ الْحَدَّ. فَقَالَ: يَا حَسَنُ! قُمْ فَاجْلِدْهُ قَالَ: مَا أَنْتَ مِنْ هَذَا فِي شَيْءٍ، وَلِّ هَذَا غَيْرَكَ. قَالَ: بَلْ ضَعُفْتَ وَوَهَنْتَ وَعَجَزْتَ، قُمْ يَا عَبْدَ اللَّهِ ابْنَ جَعْفَرٍ! فَجَعَلَ عَبْدُ اللَّهِ يَضْرِبُهُ، وَيَعُدُّ عَلِيٌّ، حَتَّى بَلَغَ أَرْبَعِينَ، ثُمَّ قَالَ: أَمْسِكْ_ أَوْ قَالَ: كُفَّ_ جَلَدَ رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ، وَأَبُو بَكْرٍ أَرْبَعِينَ، وَكَمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلٌّ سُنَّةٌ. [انظر: ١١٨٤، ١٢٣٠]

تخريج: إسناده صحيح. م: (١٧٠٧).

625. It was narrated that Ibn 'Abbas (ﷺ) said: 'Ali entered upon me in my house and called for water for *wudoo'*. I brought him a wooden vessel that held a *mudd* or

٦٢٥- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ بْنِ يَزِيدَ بْنِ رُكَانَةَ عَنْ عُبَيْدِ اللَّهِ الْخَوْلَانِيِّ، عَنِ ابْنِ

thereabouts and put it in front of him. He had urinated and he said: O Ibn 'Abbas, shall I not do *wudoo'* for you as the Messenger of Allah (ﷺ) did *wudoo'*? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on.

Comments: [Its *isnad* is *hasan*]

عَبَّاسٍ قَالَ: دَخَلَ عَلَيَّ عَلِيٌّ بَيْتِي، فَدَعَا بِوَضُوءٍ، فَجِئْنَا بِقَعْبٍ يَأْخُذُ الْمُدَّ أَوْ قَرِيبَهُ، حَتَّى وُضِعَ بَيْنَ يَدَيْهِ، وَقَدْ بَالَ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! أَلَا أَتَوَضَّأُ لَكَ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: بَلَى، فِدَاكَ أَبِي وَأُمِّي. قَالَ: فَوُضِعَ لَهُ إِنَاءٌ، فَغَسَلَ يَدَيْهِ، ثُمَّ مَضْمَضَ، (١/ ٨٣) وَاسْتَنْشَقَ، وَاسْتَنْثَرَ، ثُمَّ أَخَذَ بِيَدَيْهِ فَصَكَّ بِهِمَا وَجْهَهُ، وَأَلْقَمَ إِبْهَامَهُ مَا أَقْبَلَ مِنْ أُذُنَيْهِ، قَالَ: ثُمَّ عَادَ فِي مِثْلِ ذَلِكَ ثَلَاثًا، ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ بِيَدِهِ الْيُمْنَى، فَأَفْرَغَهَا عَلَى نَاصِيَتِهِ، ثُمَّ أَرْسَلَهَا تَسِيلُ عَلَى وَجْهِهِ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ يَدَهُ الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مِنْ ظُهُورِهِمَا، ثُمَّ أَخَذَ بِكَفَّيْهِ مِنَ الْمَاءِ، فَصَكَّ بِهِمَا عَلَى قَدَمَيْهِ وَفِيهِمَا النَّعْلُ، ثُمَّ قَلَبَهَا بِهَا، ثُمَّ عَلَى الرِّجْلِ الْأُخْرَى مِثْلَ ذَلِكَ. قَالَ: فَقُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي النَّعْلَيْنِ. قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي النَّعْلَيْنِ. قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي النَّعْلَيْنِ.

تخريج: إسناده حسن.

626. It was narrated from 'Abeedah that 'Ali (ﷺ) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you

٦٢٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: ذُكِرَ الْخَوَارِجُ فَقَالَ: فِيهِمْ مُخْدَجُ الْيَدِ أَوْ مُودَنُ الْيَدِ، أَوْ مُثَدَّنُ الْيَدِ لَوْلَا أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى

what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

لِسَانِ مُحَمَّدٍ. قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! [انظر: ٧٣٥، ٩٠٤، ٩٨٢، ٩٨٣، ٩٨٨، ١٢٢٤، ١٣٣٢]

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

تخريج: إسناده صحيح. م: (١٠٦٦).

627. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) would teach us Qur'an so long as he was not *junub*.

٦٢٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقْرِئُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنُبًا. [انظر: ٦٣٩، ٨٤٠، ١٠١١، ١١٢٣]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

628. It was narrated that 'Ali (ﷺ) said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: "Witness and find out what someone who is not there cannot find out."

٦٢٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا بَعَثْتَنِي أَكُونُ كَالسِّكَّةِ الْمُحْمَاةِ، أَمِ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ؟ قَالَ: «الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ». [انظر: ١٨٤٢]

Comments: [*Hasan* because of corroborating evidence and its *isnad* is interrupted]

تخريج: حسن لغيره، وهذا إسناد منقطع، محمد بن عمر- بن علي بن أبي طالب- لم يدرك جدّه.

629. Mansoor said: I heard Rib'i say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

٦٢٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنَا مَنْصُورٌ قَالَ: سَمِعْتُ رِبْعِيًّا قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ، يَلِجِ النَّارَ». [انظر: ٦٣٠، ١٠٠٠، ١٠٠١، ١٢٩٢]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

630. It was narrated that Rib'i bin Hirash said: I heard 'Ali say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [A continuous report]

٦٣٠- حَدَّثَنَاهُ حُسَيْنٌ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ، يَلِجِ النَّارَ».

تخريج: حديث متواتر، وهو مكرر ماقبله.

631. It was narrated that 'Ali (ﷺ) said: We saw the Messenger of Allah (ﷺ) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its *isnad* is *saheeh*, Muslim (926)]

٦٣١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُنْكَدِرِ عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيٍّ قَالَ: قَدْ رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا. [راجع: ٦٣٠]

تخريج: إسناده صحيح. م: (٩٦٢).

632. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ): "The angels do not enter a house in which there is a *junub* person or an image or a dog."

Comments: [*Saheeh* because of corroborating evidence]

٦٣٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَلِيُّ ابْنُ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ، عَنِ ابْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جُنُبٌ، وَلَا صُورَةٌ، وَلَا كَلْبٌ». [انظر: ٦٤٧، ٨١٥، ١١٧٢]

تخريج: صحيح لغيره، دون ذكر الجنب، وهذا إسناد ضعيف لعلل.

633. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with a broken horn or a cut-off ear.

Comments: [Its *isnad* is *hasan*]

٦٣٣- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنَا قَتَادَةُ عَنْ جُرَيِّ بْنِ كُلَيْبٍ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِعَضْبَاءِ الْقَرْنِ وَالْأُذُنِ. [انظر: ٧٩١، ١٠٤٨، ١٠٦٦، ١١٥٧، ١١٥٨، ١٢٩٣، ١٢٩٤]

تخريج: إسناده حسن.

634. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds and varnished *jars*.

٦٣٤- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ

سُوَيْدٍ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبِي يَقُولُ: لَيْسَ بِالْكُوفَةِ عَنْ عَلِيٍّ حَدِيثٌ أَصَحَّ مِنْ هَذَا. [انظر: ١١٨٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5594) and Muslim (1994)]

تخريج: إسناده صحيح. خ: (٥٥٩٤)، م: (١٩٩٤).

٦٣٥- حَدَّثَنَا يَحْيَى عَنْ مُجَالِدٍ: حَدَّثَنِي عَامِرٌ عَنِ الْحَارِثِ. عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ عَشَرَةً: آكِلَ الرِّبَا، وَمُوكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَالْحَالَّ، وَالْمُحَلَّلَ لَهُ، وَمَانِعَ الصَّدَقَةِ، وَالْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ. [انظر: ٦٦٠، ٦٧١، ٧٢١، ٨٤٤، ٩٨٠، ١٢٨٩، ١٣٦٤]

635. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed ten: the one who consumes *riba*, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds *zakah*, the one who does tattoos and the one for whom tattoos are done.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٦٣٦- حَدَّثَنِي يَحْيَى عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ وَأَنَا حَدِيثُ السِّنِّ، قَالَ: قُلْتُ: تَبْعَثُنِي إِلَى قَوْمٍ يَكُونُ بَيْنَهُمْ أَحْدَاثٌ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ قَالَ: «إِنَّ اللَّهَ سَيَهْدِي لِسَانَكَ، وَيُثَبِّتُ قَلْبَكَ». قَالَ: فَمَا شَكَكْتُ فِي قَضَاءٍ بَيْنَ اثْنَيْنِ بَعْدُ. [انظر: ٦٦٦]

636. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen when I was young. I said: You are sending me to people among whom things happen and I do not know how to judge. He said: "Allah will guide your tongue and make your heart steadfast." And I never doubted any judgement I passed between two people after that.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، أبو البختري لم يسمع من علي شيئاً.

٦٣٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا وَجِعٌ، وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ

637. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was in pain and I was saying: O Allah, if my time has come then grant me

relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he nudged me with his foot and said: "What did you say?" I repeated it to him and he said: "O Allah, grant him well being or heal him." And I never suffered that pain again after that.

Comments: [Its *isnad* is *hasan*]

كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وَإِنْ كَانَ آجِلًا، فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي. قَالَ: «مَا قُلْتَ؟» فَأَعَدْتُ عَلَيْهِ، فَضَرَبَنِي بِرِجْلِهِ، فَقَالَ: «مَا قُلْتَ؟» قَالَ: فَأَعَدْتُ عَلَيْهِ، فَقَالَ: «اللَّهُمَّ عَافِهِ،(١/ ٨٤) أَوِ اشْفِهِ» قَالَ: فَمَا اشْتَكَيْتُ ذَلِكَ الْوَجَعَ بَعْدُ. [انظر: ٦٣٨، ٨٤١، ١٠٥٧]

تخريج: إسناده حسن.

638. It was narrated that 'Ali (﵁) said: I was ill and the Messenger of Allah (ﷺ) passed by me... And he mentioned a similar report, except that he said: "O Allah, grant him well being; O Allah, heal him."

Comments: [Its *isnad* is *hasan*]

٦٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «اللَّهُمَّ عَافِهِ، اللَّهُمَّ اشْفِهِ». [راجع: ٦٣٧]

تخريج: إسناده حسن، وانظر ماقبله.

639. It was narrated that 'Abdullah bin Salimah said: Two men and I came to 'Ali (﵁), who said: The Messenger of Allah (ﷺ) was relieving himself, then he came out and recited Qur'an and ate meat with us. Nothing prevented or stopped him from reciting Qur'an except *janabah*.

Comments: [Its *isnad* is *hasan*]

٦٣٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَمْرُو ابْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ قَالَ: أَتَيْتُ عَلَى عَلِيٍّ أَنَا وَرَجُلَانِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، ثُمَّ يَخْرُجُ فَيَقْرَأُ الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَا يَحْجِزُهُ - وَرُبَّمَا قَالَ: يَحْجُبُهُ - مِنَ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ. [انظر: ٨٤٠، ١٠١١، ١١٢٣]

تخريج: إسناده حسن.

640. It was narrated that 'Ali (﵁) said: I heard the Messenger of Allah (ﷺ) say: "The best women (of her time) was Maryam bint 'Imran, and the best woman (of her time) is Khadeejah."

٦٤٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ». [انظر: ٩٣٨، ١١٠٩، ١٢١٢]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3432) and Muslim (2430)]

تخريج: إسناده صحيح. خ: (٣٤٣٢)، م: (٢٤٣٠).

641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in ar-Rahbah, when he was adjuring the people and asking who had been present with the Messenger of Allah (ﷺ) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (ﷺ) say: "If I am a person's *mawla*[1], 'Ali is also his *mawla*."

٦٤١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي عَبْدِ الرَّحِيمِ الْكِنْدِيِّ، عَنْ زَاذَانَ أَبِي عُمَرَ قَالَ: سَمِعْتُ عَلِيًّا فِي الرَّحْبَةِ وَهُوَ يَنْشُدُ النَّاسَ: مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ غَدِيرِ خُمٍّ، وَهُوَ يَقُولُ مَا قَالَ؟ فَقَامَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ».

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Abu Abdur Raheem Al-Kindi is unknown]

تخريج: صحيح لغيره، ومتنه متواتر، وهذا إسناد ضعيف لجهالة أبي عبدالرحيم الكندي.

642. It was narrated that Zirr bin Hubaish said: 'Ali (ﷺ) said: By Allah, one of the things that the Messenger of Allah (ﷺ) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.

٦٤٢- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: قَالَ عَلِيٌّ: وَاللَّهِ إِنَّهُ لَمِمَّا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: أَنَّهُ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ، وَلَا يُحِبُّنِي إِلَّا مُؤْمِنٌ. [انظر: ٧٣١، ١٠٦٢]

Comments: [Its *isnad* is *saheeh,* Muslim (78)]

تخريج: إسناده صحيح. م: (٧٨).

643. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with *idhkhir* fibres.

٦٤٣- حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا زَائِدَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خَمِيلٍ، وَقِرْبَةٍ، وَوِسَادَةِ أَدَمٍ حَشْوُهَا لِيفُ الْإِذْخِرِ. [انظر: ٧١٥، ٨٣٨، ٨٥٣]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

644. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) and I set out and came to the Ka'bah. The

٦٤٤- حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا نُعَيْمُ ابْنُ حَكِيمٍ الْمَدَائِنِيُّ عَنْ أَبِي مَرْيَمَ، عَنْ

[1] The word *mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *mawla* means giving the right of inheritance to the new *mawla*.

Messenger of Allah (ﷺ) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (ﷺ) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (ﷺ) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (ﷺ) and I ran and hid among the houses lest any of the people see us.

Comments: [Its *isnad* is *da'eef* because Abu Maryam Ath-Thaqafi is unknown and Nu'aim bin Hakeem is unknown]

عَلِيٍّ، قَالَ: انْطَلَقْتُ أَنَا وَالنَّبِيُّ ﷺ حَتَّى أَتَيْنَا الْكَعْبَةَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «اجْلِسْ» وَصَعِدَ عَلَى مَنْكِبَيَّ، فَذَهَبْتُ لِأَنْهَضَ بِهِ، فَرَأَى مِنِّي ضَعْفًا، فَنَزَلَ، وَجَلَسَ لِي نَبِيُّ اللَّهِ ﷺ وَقَالَ: «اصْعَدْ عَلَى مَنْكِبَيَّ» قَالَ: فَصَعِدْتُ عَلَى مَنْكِبَيْهِ، قَالَ: فَنَهَضَ بِي، قَالَ: فَإِنَّهُ يُخَيَّلُ إِلَيَّ أَنِّي لَوْ شِئْتُ لَنِلْتُ أُفُقَ السَّمَاءِ، حَتَّى صَعِدْتُ عَلَى الْبَيْتِ، وَعَلَيْهِ تِمْثَالُ صُفْرٍ أَوْ نُحَاسٍ، فَجَعَلْتُ أُزَاوِلُهُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَبَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ، حَتَّى إِذَا اسْتَمْكَنْتُ مِنْهُ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْذِفْ بِهِ» فَقَذَفْتُ بِهِ، فَتَكَسَّرَ كَمَا تَتَكَسَّرُ الْقَوَارِيرُ، ثُمَّ نَزَلْتُ، فَانْطَلَقْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَسْتَبِقُ حَتَّى تَوَارَيْنَا بِالْبُيُوتِ، خَشْيَةَ أَنْ يَلْقَانَا أَحَدٌ مِنَ النَّاسِ. [انظر: ١٣٠٢]

تخريج: إسناده ضعيف، لجهالة أبي مريم الثقفي و ضعف نعيم بن حكيم.

645. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Mahdi is one of us, *Ahlal-Bait* (the Prophet's family) and Allah will prepare him in one night."

Comments: [Its *isnad* is *da'eef*]

٦٤٥- حَدَّثَنَا فَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا يَاسِينُ الْعِجْلِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنَّا أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ».

تخريج: إسناده ضعيف، إبراهيم بن محمد ابن الحنفية لم يوثقه غير العجلي وابن حبان، ويسين العجلي فيه نظر.

646. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu'mineen 'Ali (ﷺ) say: I met with Fatimah (ﷺ), al-'Abbas and Zaid bin Harithah

٦٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا هَاشِمُ ابْنُ الْبَرِيدِ عَنْ حُسَيْنِ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَاضِي الرَّيِّ، عَنْ عَبْدِ

الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا يَقُولُ: اجْتَمَعْتُ أَنَا وَفَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا وَالْعَبَّاسُ وَزَيْدُ بْنُ حَارِثَةَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! كَبِرَ سِنِّي، وَرَقَّ عَظْمِي، وَكَثُرَتْ مُؤْنَتِي، فَإِنْ رَأَيْتَ يَا رَسُولَ اللَّهِ أَنْ تَأْمُرَ لِي بِكَذَا وَكَذَا وَسْقًا مِنْ طَعَامٍ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ» فَقَالَتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَأْمُرَ لِي كَمَا أَمَرْتَ لِعَمِّكَ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ ذَلِكَ» ثُمَّ قَالَ زَيْدُ بْنُ حَارِثَةَ: يَا رَسُولَ اللَّهِ! كُنْتَ أَعْطَيْتَنِي أَرْضًا كَانَتْ مَعِيشَتِي مِنْهَا، ثُمَّ قَبَضْتَهَا، فَإِنْ رَأَيْتَ أَنْ تَرُدَّهَا عَلَيَّ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ ذَاكَ». قَالَ: فَقُلْتُ أَنَا: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تُوَلِّيَنِي هَذَا الْحَقَّ الَّذِي جَعَلَهُ اللَّهُ لَنَا فِي كِتَابِهِ مِنْ هَذَا الْخُمُسِ، فَأَقْسِمُهُ فِي حَيَاتِكَ كَيْ لَا يُنَازِعَنِيهِ أَحَدٌ بَعْدَكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلُ ذَاكَ» فَوَلَّانِيهِ رَسُولُ اللَّهِ ﷺ (١/ ٨٥)، فَقَسَمْتُهُ فِي حَيَاتِهِ، ثُمَّ وَلَّانِيهِ أَبُو بَكْرٍ فَقَسَمْتُهُ فِي حَيَاتِهِ، ثُمَّ وَلَّانِيهِ عُمَرُ فَقَسَمْتُهُ فِي حَيَاتِهِ، حَتَّى كَانَتْ آخِرُ سَنَةٍ مِنْ سِنِي عُمَرَ، فَإِنَّهُ أَتَاهُ مَالٌ كَثِيرٌ.

تخريج: إسناده ضعيف، حسين بن ميمون ليس بمعروف قل من روى عنه، قال البخاري: هو حديث لم يتابع عليه.

in the presence of the Messenger of Allah (ﷺ). Al-'Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (ﷺ) said: "We will do that." I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the *khumus* that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (ﷺ) said: "We will do that." And the Messenger of Allah (ﷺ) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (ﷺ) put me in charge of it and I divided it during his lifetime. Then 'Umar put me in charge of it and I divided it during his lifetime until the last year of 'Umar's reign, when a great deal of wealth came to him.

Comments: [Its *isnad* is *da'eef*]

647. It was narrated from 'Abdullah bin Nujayy al-Hadrami that his father said: 'Ali (ؓ) said to me: I had a status with the Messenger of Allah (ﷺ) that no one else had. I used to come to him every morning before dawn and greet him with *salam* until he cleared his throat. One night I came in and greeted him with *salam*. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: O Prophet of Allah, has someone upset you? He said: "No." I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreel.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreel.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: 'There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being.'"

Comments: [Its *isnad* is *da'eef*]

٦٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُدْرِكٍ الْجُعْفِيُّ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ لِي عَلِيٌّ: كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَنْزِلَةٌ لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ، إِنِّي كُنْتُ آتِيهِ كُلَّ سَحَرٍ فَأُسَلِّمُ عَلَيْهِ حَتَّى يَتَنَحْنَحَ، وَإِنِّي جِئْتُ ذَاتَ لَيْلَةٍ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ! فَقَالَ: «عَلَى رِسْلِكَ يَا أَبَا حَسَنٍ حَتَّى أَخْرُجَ إِلَيْكَ» فَلَمَّا خَرَجَ إِلَيَّ قُلْتُ: يَا نَبِيَّ اللَّهِ! أَغْضَبَكَ أَحَدٌ؟ قَالَ: «لَا» قُلْتُ: فَمَا لَكَ لَمْ تُكَلِّمْنِي فِيمَا مَضَى حَتَّى كَلَّمْتَنِي اللَّيْلَةَ؟ قَالَ: «إِنِّي سَمِعْتُ فِي الْحُجْرَةِ حَرَكَةً، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَنَا جِبْرِيلُ. قُلْتُ: ادْخُلْ، قَالَ: لَا، اخْرُجْ إِلَيَّ. فَلَمَّا خَرَجْتُ قَالَ: إِنَّ فِي بَيْتِكَ شَيْئًا لَا يَدْخُلُهُ مَلَكٌ مَا دَامَ فِيهِ. قُلْتُ: مَا أَعْلَمُهُ يَا جِبْرِيلُ. قَالَ: اذْهَبْ فَانْظُرْ. فَفَتَحْتُ الْبَيْتَ فَلَمْ أَجِدْ فِيهِ شَيْئًا غَيْرَ جَرْوِ كَلْبٍ كَانَ يَلْعَبُ بِهِ الْحَسَنُ، قُلْتُ: مَا وَجَدْتُ إِلَّا جَرْوًا. قَالَ: إِنَّهَا ثَلَاثٌ لَنْ يَلِجَ مَلَكٌ مَا دَامَ فِيهَا أَبَدًا وَاحِدٌ مِنْهَا: كَلْبٌ، أَوْ جَنَابَةٌ، أَوْ صُورَةُ رُوحٍ». [راجع: ٦٠٨، ٦٣٢]

تخريج: إسناده ضعيف لعلل.

648. It was narrated from 'Abdullah bin Nujayy from his father that he travelled with 'Ali (ؓ) - he was the one who carried his vessel for *wudoo'*. When he

٦٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا شُرَحْبِيلُ بْنُ مُدْرِكٍ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ أَبِيهِ: أَنَّهُ سَارَ مَعَ عَلِيٍّ، وَكَانَ صَاحِبَ

reached Neenawa on his way to Siffeen, 'Ali (ﷺ) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (ﷺ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but Jibreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land where he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

مِطْهَرَتِهِ، فَلَمَّا حَاذَى نِينَوَى وَهُوَ مُنْطَلِقٌ إِلَى صِفِّينَ، فَنَادَى عَلِيٌّ: اصْبِرْ أَبَا عَبْدِ اللَّهِ! اصْبِرْ أَبَا عَبْدِ اللَّهِ! بِشَطِّ الْفُرَاتِ. قُلْتُ: وَمَاذَا؟ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ ذَاتَ يَوْمٍ وَعَيْنَاهُ تَفِيضَانِ، قُلْتُ: يَا نَبِيَّ اللَّهِ! أَغْضَبَكَ أَحَدٌ، مَا شَأْنُ عَيْنَيْكَ تَفِيضَانِ؟ قَالَ: «بَلْ قَامَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّثَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ بِشَطِّ الْفُرَاتِ» قَالَ: فَقَالَ: «هَلْ لَكَ إِلَى أَنْ أُشِمَّكَ مِنْ تُرْبَتِهِ؟» قَالَ: «قُلْتُ: نَعَمْ. فَمَدَّ يَدَهُ، فَقَبَضَ قَبْضَةً مِنْ تُرَابٍ فَأَعْطَانِيهَا، فَلَمْ أَمْلِكْ عَيْنَيَّ أَنْ فَاضَتَا».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف كالذي قبله.

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: 'Ali (ﷺ) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (ﷺ) told to us? [It is:] "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this

٦٤٩- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا الْأَزْهَرُ بْنُ رَاشِدٍ الْكَاهِلِيُّ عَنِ الْخَضِرِ ابْنِ الْقَوَّاسِ، عَنْ أَبِي سُخَيْلَةَ قَالَ: قَالَ عَلِيٌّ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ آيَةٍ فِي كِتَابِ اللَّهِ تَعَالَى حَدَّثَنَا بِهَا رَسُولُ اللَّهِ ﷺ: ﴿مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ (الشورى: ٣٠) «وَسَأُفَسِّرُهَا لَكَ يَا عَلِيُّ: مَا أَصَابَكُمْ مِنْ مَرَضٍ، أَوْ عُقُوبَةٍ، أَوْ بَلَاءٍ فِي الدُّنْيَا، فَبِمَا كَسَبَتْ أَيْدِيكُمْ، وَاللَّهُ تَعَالَى أَكْرَمُ مِنْ أَنْ يُثَنِّيَ عَلَيْهِمُ الْعُقُوبَةَ فِي الْآخِرَةِ، وَمَا عَفَا اللَّهُ تَعَالَى عَنْهُ فِي الدُّنْيَا، فَاللَّهُ تَعَالَى أَحْلَمُ مِنْ أَنْ يَعُودَ بَعْدَ عَفْوِهِ».

[انظر: ٧٧٥، ١٣٦٥]

world, He is too forbearing to retract His pardon."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لعلل.

650. It was narrated that 'Asim bin Damrah said: I asked 'Ali (ﷺ) about the *nafl* prayers of the Prophet (ﷺ) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (ﷺ) prayed *Fajr*, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of *'Asr* there, meaning in the west. Then he would get up and pray two *rak'ahs*. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of *Zuhr* there, meaning in the west; then he would pray four *rak'ahs*, and four before *Zuhr* when the sun passed the meridian, and four afterwards, and four before *'Asr*. He would separate each two *rak'ahs* with *salams* upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. 'Ali (ﷺ) said: That is sixteen *rak'ahs* which the Prophet (ﷺ) offered as *nafl* prayers during the day, but there are very few who offer them regularly. Wakee' narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this *hadeeth* of yours is worth this mosque filled with gold.

Comments: [Its *isnad* is *qawi*]

٦٥٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَإِسْرَائِيلُ وَأَبِي عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ النَّبِيِّ ﷺ بِالنَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَهُ. قَالَ: قُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذْ مِنْهُ مَا أَطَقْنَا. قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ أَمْهَلَ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هَا هُنَا ـ يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ ـ مِقْدَارَهَا مِنْ صَلَاةِ الْعَصْرِ مِنْ هَاهُنَا ـ مِنْ قِبَلِ الْمَغْرِبِ، قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ يُمْهِلُ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا ـ يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ ـ مِقْدَارَهَا مِنْ صَلَاةِ الظُّهْرِ مِنْ هَاهُنَا ـ يَعْنِي مِنْ قِبَلِ الْمَغْرِبِ ـ قَامَ فَصَلَّى أَرْبَعًا، وَأَرْبَعًا قَبْلَ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَرَكْعَتَيْنِ بَعْدَهَا، وَأَرْبَعًا قَبْلَ الْعَصْرِ، يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. قَالَ: قَالَ عَلِيٌّ: تِلْكَ سِتَّ عَشْرَةَ رَكْعَةً تَطَوُّعُ رَسُولِ اللهِ ﷺ بِالنَّهَارِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [انظر: ٦٨٢، ٨٨٥، ١٢٠٢، ١٢٠٣، ١٢٠٨، ١٢٤٢، ١٢٥٢، ١٢٥٨، ١٣٧٥] حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ قَالَ: قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ لِأَبِي إِسْحَاقَ حِينَ حَدَّثَهُ: يَا أَبَا إِسْحَاقَ! يَسْوَى حَدِيثُكَ هَذَا مِلْءَ مَسْجِدِكَ ذَهَبًا.

تخريج: إسناده قوي.

٦٥١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَحُسَيْنٌ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ: مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، (٨٦/١) فَثَبَتَ الْوِتْرُ آخِرَ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: حديث قوي، وهذا إسناد ضعيف لضعف الحارث الأعور.

651. It was narrated that 'Ali (ﷺ) said: At different times of the night the Messenger of Allah (ﷺ) prayed *Witr*: at the beginning, in the middle and at the end. Then he settled on praying *Witr* at the end of the night.

Comments: [A *qawi hadeeth* and its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٦٥٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: الْوِتْرُ لَيْسَ بِحَتْمٍ مِثْلَ الصَّلَاةِ، وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [انظر: ٧٦١]

تخريج: إسناده قوي.

652. It was narrated that 'Ali (ﷺ) said: *Witr* is not an essential like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *qawi*]

٦٥٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ! عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: أَوْتَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَوَّلِ اللَّيْلِ، وَآخِرِهِ، وَأَوْسَطِهِ، فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ. (راجع: ٥٨٠)

تخريج: إسناده قوي.

653. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Witr* at the beginning of the night and at the end and in the middle. And in the end he settled on praying *Witr* just before dawn.

Comments: [Its *isnad* is *qawi*]

٦٥٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ: عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: لَقَدْ رَأَيْتُنَا يَوْمَ بَدْرٍ وَنَحْنُ نَلُوذُ بِرَسُولِ اللَّهِ ﷺ، وَهُوَ أَقْرَبُنَا إِلَى الْعَدُوِّ، وَكَانَ مِنْ أَشَدِّ النَّاسِ يَوْمَئِذٍ بَأْسًا. [انظر: ١٠٤٢، ١٣٤٧]

تخريج: إسناده صحيح.

654. It was narrated that 'Ali said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day.

Comments: [Its *isnad* is *Saheeh*]

٦٥٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُسْلِمٍ الْحَنَفِيُّ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى

655. It was narrated that 'Ali (ﷺ) said: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah,

what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do *wudoo'*. And do not approach women in their back passage [and once he said: in their anuses]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Muslim bin Salam]

النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَكُونُ بِالْبَادِيَةِ فَتَخْرُجُ مِنْ أَحَدِنَا الرُّوَيْحَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْتَحْيِي مِنَ الْحَقِّ، إِذَا فَعَلَ أَحَدُكُمْ فَلْيَتَوَضَّأْ، وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ» وَقَالَ مَرَّةً: «فِي أَدْبَارِهِنَّ».

تخريج: إسناده ضعيف لضعف مسلم بن سلام، والقطعة الأخيرة: «لا تأتوا النساء في أدبارهن» صحيحة بشواهدها.

656. It was narrated that 'Ubaidullah bin 'Iyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (ﷺ) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (ﷺ) killed. He said: Why shouldn't I tell you the truth? She said: Tell me about them. He said: When 'Ali (ﷺ) corresponded with Mu'awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroora', near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be

٦٥٦- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عِيَاضِ ابْنِ عَمْرٍو الْقَارِيِّ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ فَدَخَلَ عَلَى عَائِشَةَ، وَنَحْنُ عِنْدَهَا جُلُوسٌ، مَرْجِعَهُ مِنَ الْعِرَاقِ لَيَالِيَ قُتِلَ عَلِيٌّ، فَقَالَتْ لَهُ: يَا عَبْدَ اللَّهِ بْنَ شَدَّادٍ! هَلْ أَنْتَ صَادِقِيَّ عَمَّا أَسْأَلُكَ عَنْهُ؟ تُحَدِّثُنِي عَنْ هَؤُلَاءِ الْقَوْمِ الَّذِينَ قَتَلَهُمْ عَلِيٌّ. قَالَ: وَمَا لِي لَا أَصْدُقُكِ؟ قَالَتْ: فَحَدِّثْنِي عَنْ قِصَّتِهِمْ. قَالَ: فَإِنَّ عَلِيًّا لَمَّا كَاتَبَ مُعَاوِيَةَ، وَحَكَّمَ الْحَكَمَيْنِ، خَرَجَ عَلَيْهِ ثَمَانِيَةُ آلَافٍ مِنْ قُرَّاءِ النَّاسِ، فَنَزَلُوا بِأَرْضٍ يُقَالُ لَهَا: حَرُورَاءُ مِنْ جَانِبِ الْكُوفَةِ، وَإِنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالُوا: انْسَلَخْتَ مِنْ قَمِيصٍ أَلْبَسَكَهُ اللَّهُ تَعَالَى، وَاسْمٍ سَمَّاكَ اللَّهُ تَعَالَى بِهِ، ثُمَّ انْطَلَقْتَ فَحَكَّمْتَ فِي دِينِ اللَّهِ، فَلَا حُكْمَ إِلَّا لِلَّهِ تَعَالَى. فَلَمَّا أَنْ بَلَغَ عَلِيًّا مَا عَتَبُوا عَلَيْهِ،

exalted. When 'Ali (ﷺ) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Qur'an. When the house was filled with people who had memorised the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [an-Nisa' 4:35]. The *ummah* of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiyah and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhail bin 'Amr came to us when we were with the Messenger of Allah (ﷺ) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (ﷺ) wrote, "In the Name of Allah, the Most

وَفَارَقُوهُ عَلَيْهِ، فَأَمَرَ مُؤَذِّنًا فَأَذَّنَ: أَنْ لَا يَدْخُلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ إِلَّا رَجُلٌ قَدْ حَمَلَ الْقُرْآنَ. فَلَمَّا أَنِ امْتَلَأَتِ الدَّارُ مِنْ قُرَّاءِ النَّاسِ، دَعَا بِمُصْحَفٍ إِمَامٍ عَظِيمٍ، فَوَضَعَهُ بَيْنَ يَدَيْهِ، فَجَعَلَ يَصُكُّهُ بِيَدِهِ وَيَقُولُ: أَيُّهَا الْمُصْحَفُ! حَدِّثِ النَّاسَ. فَنَادَاهُ النَّاسُ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا تَسْأَلُ عَنْهُ إِنَّمَا هُوَ مِدَادٌ فِي وَرَقٍ، وَنَحْنُ نَتَكَلَّمُ بِمَا رُوِينَا مِنْهُ، فَمَاذَا تُرِيدُ؟ قَالَ: أَصْحَابُكُمْ هَؤُلَاءِ الَّذِينَ خَرَجُوا، بَيْنِي وَبَيْنَهُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ، يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ فِي امْرَأَةٍ وَرَجُلٍ: ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا﴾ (النساء: ٣٥)، فَأُمَّةُ مُحَمَّدٍ أَعْظَمُ دَمًا وَحُرْمَةً مِنِ امْرَأَةٍ وَرَجُلٍ. وَنَقَمُوا عَلَيَّ أَنْ كَاتَبْتُ مُعَاوِيَةَ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَقَدْ جَاءَنَا سُهَيْلُ بْنُ عَمْرٍو، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَةِ، حِينَ صَالَحَ قَوْمَهُ قُرَيْشًا، فَكَتَبَ رَسُولُ اللَّهِ ﷺ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ سُهَيْلٌ: لَا تَكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ: «كَيْفَ نَكْتُبُ؟» فَقَالَ: اكْتُبْ: بِاسْمِكَ اللَّهُمَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَاكْتُبْ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ»، فَقَالَ: لَوْ أَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ ﷺ لَمْ أُخَالِفْكَ. فَكَتَبَ: هَذَا مَا صَالَحَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قُرَيْشًا. يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ

Gracious, the Most Merciful." Suhail said: Do not write, In the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: "In Your Name, O Allah."' The Messenger of Allah (ﷺ) said: Write: "Muhammad the Messenger of Allah."' He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [al-Ahzab 33:21]. So 'Ali sent 'Abdullah bin 'Abbas (ﷺ) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa' stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (ﷺ). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [az-Zukhruf 43:58] were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will

حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ (الأحزاب: ٢١). فَبَعَثَ إِلَيْهِمْ عَلِيٌّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَخَرَجْتُ مَعَهُ، حَتَّى إِذَا تَوَسَّطْنَا عَسْكَرَهُمْ، قَامَ ابْنُ الْكَوَّاءِ يَخْطُبُ النَّاسَ، فَقَالَ: يَا حَمَلَةَ الْقُرْآنِ! إِنَّ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فَمَنْ لَمْ يَكُنْ يَعْرِفُهُ فَأَنَا أُعَرِّفُهُ مِنْ كِتَابِ اللَّهِ مَا يَعْرِفُهُ بِهِ، هَذَا مِمَّنْ نَزَلَ فِيهِ وَفِي قَوْمِهِ: ﴿قَوْمٌ خَصِمُونَ﴾ (الزخرف: ٥٨)، فَرُدُّوهُ إِلَى صَاحِبِهِ، وَلَا تُوَاضِعُوهُ كِتَابَ اللَّهِ. فَقَامَ خُطَبَاؤُهُمْ فَقَالُوا: وَاللَّهِ لَنُوَاضِعَنَّهُ كِتَابَ اللَّهِ، فَإِنْ جَاءَ بِحَقٍّ نَعْرِفُهُ لَنَتَّبِعَنَّهُ، وَإِنْ جَاءَ بِبَاطِلٍ لَنُبَكِّتَنَّهُ بِبَاطِلِهِ. فَوَاضَعُوا (١/ ٨٧) عَبْدَ اللَّهِ الْكِتَابَ ثَلَاثَةَ أَيَّامٍ، فَرَجَعَ مِنْهُمْ أَرْبَعَةُ آلَافٍ كُلُّهُمْ تَائِبٌ، فِيهِمُ ابْنُ الْكَوَّاءِ، حَتَّى أَدْخَلَهُمْ عَلَى عَلِيٍّ الْكُوفَةَ فَبَعَثَ عَلِيٌّ إِلَى بَقِيَّتِهِمْ، فَقَالَ: قَدْ كَانَ مِنْ أَمْرِنَا وَأَمْرِ النَّاسِ مَا قَدْ رَأَيْتُمْ، فَقِفُوا حَيْثُ شِئْتُمْ حَتَّى تَجْتَمِعَ أُمَّةُ مُحَمَّدٍ، بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا تَسْفِكُوا دَمًا حَرَامًا، أَوْ تَقْطَعُوا سَبِيلًا، أَوْ تَظْلِمُوا ذِمَّةً، فَإِنَّكُمْ إِنْ فَعَلْتُمْ فَقَدْ نَبَذْنَا إِلَيْكُمُ الْحَرْبَ عَلَى سَوَاءٍ، إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ. فَقَالَتْ لَهُ عَائِشَةُ: يَا ابْنَ شَدَّادٍ! فَقَدْ قَتَلَهُمْ! فَقَالَ: وَاللَّهِ مَا بَعَثَ إِلَيْهِمْ حَتَّى قَطَعُوا السَّبِيلَ، وَسَفَكُوا الدَّمَ، وَاسْتَحَلُّوا أَهْلَ الذِّمَّةِ. فَقَالَتْ: آللَّهِ؟ قَالَ: آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ كَانَ. قَالَتْ: فَمَا شَيْءٌ بَلَغَنِي عَنْ أَهْلِ

reject his false argument. So they discussed the Book with 'Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa'. He took them to 'Ali in Koofah, and 'Ali sent word to the rest of them, saying: You know the turmoil between us and our opponents. Stay wherever you wish until the *ummah* of Muhammad (ﷺ) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. 'A'ishah (ﷺ) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm *ahludh-dhimmah* (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying *dhuth-thuda, dhuth-thuda* [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with 'Ali (ﷺ) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the

الْعِرَاقِ يَتَحَدَّثُونَهُ؟ يَقُولُونَ: ذُو الثُّدَيِّ، وَذُو الثُّدَيِّ. قَالَ: قَدْ رَأَيْتُهُ، وَقُمْتُ مَعَ عَلِيٍّ عَلَيْهِ فِي الْقَتْلَى، فَدَعَا النَّاسَ فَقَالَ: أَتَعْرِفُونَ هَذَا؟ فَمَا أَكْثَرَ مَنْ جَاءَ يَقُولُ: قَدْ رَأَيْتُهُ فِي مَسْجِدِ بَنِي فُلَانٍ يُصَلِّي، وَرَأَيْتُهُ فِي مَسْجِدِ بَنِي فُلَانٍ يُصَلِّي، وَلَمْ يَأْتُوا فِيهِ بِثَبَتٍ يُعْرَفُ إِلَّا ذَلِكَ. قَالَتْ: فَمَا قَوْلُ عَلِيٍّ حِينَ قَامَ عَلَيْهِ كَمَا يَزْعُمُ أَهْلُ الْعِرَاقِ؟ قَالَ: سَمِعْتُهُ يَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَتْ: هَلْ سَمِعْتَ مِنْهُ أَنَّهُ قَالَ غَيْرَ ذَلِكَ؟ قَالَ: اللَّهُمَّ لَا، قَالَتْ: أَجَلْ صَدَقَ اللَّهُ وَرَسُولُهُ، يَرْحَمُ اللَّهُ عَلِيًّا إِنَّهُ كَانَ مِنْ كَلَامِهِ لَا يَرَى شَيْئًا يُعْجِبُهُ إِلَّا قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَيَذْهَبُ أَهْلُ الْعِرَاقِ يَكْذِبُونَ عَلَيْهِ، وَيَزِيدُونَ عَلَيْهِ فِي الْحَدِيثِ.

تخريج: إسناده حسن.

mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (ﷺ) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (ﷺ); it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its *isnad* is *hasan*]

657. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was at a funeral and he said: "Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?" A man said: "I will, O Messenger of Allah." So he went, but he was afraid of the people of the city, so he came back. 'Ali (ﷺ) said: I will go, O Messenger of Allah. He said: "Go." So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (ﷺ) said: "Whoever goes back to doing any of that has disbelieved in what was revealed to

٦٥٧- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ أَبِي مُحَمَّدٍ الْهُذَلِيِّ، عَنْ عَلِيٍّ: قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ، فَقَالَ: «أَيُّكُمْ يَنْطَلِقُ إِلَى الْمَدِينَةِ فَلَا يَدَعُ بِهَا وَثَنًا إِلَّا كَسَرَهُ، وَلَا قَبْرًا إِلَّا سَوَّاهُ، وَلَا صُورَةً إِلَّا لَطَّخَهَا؟» فَقَالَ رَجُلٌ: أَنَا يَا رَسُولَ اللَّهِ. فَانْطَلَقَ، فَهَابَ أَهْلَ الْمَدِينَةِ فَرَجَعَ، فَقَالَ عَلِيٌّ: أَنَا أَنْطَلِقُ يَا رَسُولَ اللَّهِ. قَالَ: «فَانْطَلِقْ» فَانْطَلَقَ ثُمَّ رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَدَعْ بِهَا وَثَنًا إِلَّا كَسَرْتُهُ، وَلَا قَبْرًا إِلَّا سَوَّيْتُهُ، وَلَا صُورَةً إِلَّا لَطَّخْتُهَا. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ لِصَنْعَةِ شَيْءٍ مِنْ هَذَا، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ»، ثُمَّ قَالَ: «لَا تَكُونَنَّ فَتَّانًا وَلَا مُخْتَالًا، وَلَا

Muhammad." Then he said: "Do not be a cause of division or show off or be a merchant except a good one, for those are the ones who are lagging behind in good deeds."

Comments: [Its *isnad* is *da'eef* because Abu Muwarri' is unknown]

تَاجِرًا إِلَّا تَاجِرَ خَيْرٍ، فَإِنَّ أُولَئِكَ هُمُ الْمَسْبُوقُونَ بِالْعَمَلِ». [انظر: ٧٤١، ٨٨١، ١١٧٠، ١١٧٥، ١١٧٦، ١١٧٧]

تخريج: إسناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة و تسوية القبر المشرف، ستأتي بإسناد صحيح برقم: (٧٤١).

658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri' and the people of Koofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral,... and he mentioned a similar *hadeeth*, but he did not say that 'Ali said: "or any image but he will smear something over it." And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it." And he said: "Do not be a cause of division or show off."

Comments: [Its *isnad* is *da'eef* because Abu Muwarri' is unknown and it is repeat of previous report]

٦٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: وَيُكَنُّونَهُ أَهْلُ الْبَصْرَةِ أَبَا مُوَرِّعٍ، قَالَ: وَأَهْلُ الْكُوفَةِ يُكَنُّونَهُ بِأَبِي مُحَمَّدٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ... فَذَكَرَ الْحَدِيثَ، وَلَمْ يَقُلْ: عَنْ عَلِيٍّ. وَقَالَ: «وَلَا صُورَةً إِلَّا طَلَخَهَا». فَقَالَ: مَا أَتَيْتُكَ يَا رَسُولَ اللَّهِ حَتَّى لَمْ أَدَعْ صُورَةً إِلَّا طَلَخْتُهَا. وَقَالَ: «لَا تَكُنْ فَتَّانًا وَلَا مُخْتَالًا». [راجع: ٦٥٧]

تخريج: إسناده ضعيف لجهالة أبي المورع، وهو مكرر ماقبله.

659. It was narrated from 'Ali that the Prophet (ﷺ) used to pray *Witr* when the *adhan* was given and he prayed two *rak'ahs* when the *iqamah* was given.

Comments: [Its *isnad* is *da'eef*]

٦٥٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: كَانَ يُوتِرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

تخريج: إسناده ضعيف، شريك وهو ابن عبدالله القاضي، سيء الحفظ، والحارث وهو ابن عبدالله الأعور ضعيف.

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was 'Ali (ﷺ) - said: The Messenger of Allah (ﷺ)

٦٦٠- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو جَعْفَرٍ - يَعْنِي الرَّازِيَّ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ رَجُلٍ مِنْ

أَصْحَابِ النَّبِيِّ ـ قَالَ: لَا أَشُكُّ إِلَّا أَنَّهُ عَلِيٌّ ـ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ، وَمَانِعَ الصَّدَقَةِ، وَكَانَ يَنْهَى عَنِ النَّوْحِ. [راجع: ٦٣٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو جعفر سيء الحفظ، والحارث الأعور ضعيف.

cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing.

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad*]

٦٦١- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا قَيْسٌ عَنِ الْأَشْعَثِ بْنِ سَوَّارٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي ظَبْيَانَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! إِنْ أَنْتَ وَلِيتَ الْأَمْرَ بَعْدِي، فَأَخْرِجْ أَهْلَ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ».

661. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O 'Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula."

Comments: [Its *isnad* is *da'eef jiddan* (very weak) because of the weakness of Qais]

تخريج: إسناده ضعيف جداً لضعف قيس- وهو ابن الربيع الأسدي الكوفي- و أشعث بن سوار.

٦٦٢- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا أَبُو جَعْفَرٍ ـ يَعْنِي الرَّازِيَّ ـ وَخَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَمَّا الْمَنِيُّ فَفِيهِ الْغُسْلُ، وَأَمَّا الْمَذْيُ فَفِيهِ الْوُضُوءُ». [انظر: ٨٦٩، ٨٩٠، ٨٩١، ٨٩٣، ٩٧٧]

662. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi* (prostatic fluid). I asked the Messenger of Allah (ﷺ) (about that) and he said: "As for *mani* (semen), *ghusl* is due for it; as for *madhi* (prostatic fluid), *wudoo'* is due for it."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد الهاشمي.

٦٦٣- حَدَّثَنَا خَلَفٌ: (١/ ٨٨) حَدَّثَنَا خَالِدٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَرْفَعَ الرَّجُلُ

663. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade raising the voice when reciting Qur'an before or after *'Isha'* and causing others to make mistakes in recitation when praying.

صَوْتَهُ بِالْقِرَاءَةِ قَبْلَ الْعِشَاءِ وَبَعْدَهَا، يُغَلِّطُ أَصْحَابَهُ وَهُمْ يُصَلُّونَ. [انظر: ٧٥٢، ٨١٧]

Comments: [*Hasan lighairihi;* this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

٦٦٤- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا خَالِدٌ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: أَنَّ عَلِيًّا قَالَ: قَالَ النَّبِيُّ ﷺ: «سَلِ اللَّهَ تَعَالَى الْهُدَى وَالسَّدَادَ، وَاذْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَاذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ السَّهْمَ». [انظر: ١١٢٤، ١١٦٨]

664. It was narrated from Abu Burdah bin Abi Moosa that 'Ali said: The Prophet (ﷺ) said: "Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٦٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ كَثِيرٍ النَّوَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ نَبِيٍّ كَانَ قَبْلِي إِلَّا قَدْ أُعْطِيَ سَبْعَةَ نُقَبَاءَ وُزَرَاءَ نُجَبَاءَ، وَإِنِّي أُعْطِيتُ أَرْبَعَةَ عَشَرَ وَزِيرًا نَقِيبًا نَجِيبًا، سَبْعَةً مِنْ قُرَيْشٍ، وَسَبْعَةً مِنَ الْمُهَاجِرِينَ». [انظر: ١٢٠٦، ١٢٦٣، ١٢٧٤]

665. It was narrated from Katheerun-Nawwa' that 'Abdullah bin Mulail said: I heard 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisers and nobles: seven from Quraish and seven from among the *Muhajireen*."

Comments: [Its *isnad* is *da'eef* because of the weakness of Katheer An-Nawwa' and Abdullah bin Mulail]

تخريج: إسناده ضعيف لضعف كثير النواء وعبدالله بن مليل.

٦٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعَثُنِي إِلَى قَوْمٍ هُمْ أَسَنُّ مِنِّي لِأَقْضِيَ بَيْنَهُمْ. قَالَ:

666. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: "Go, for Allah, may He be exalted, will make

your tongue steadfast and guide your heart."

Comments: [Its *isnad* is *saheeh*]

«اذْهَبْ، فَإِنَّ اللَّهَ تَعَالَى سَيُثَبِّتُ لِسَانَكَ، وَيَهْدِي قَلْبَكَ». [انظر: ١٣٤٢]

تخريج: إسناده صحيح.

667. It was narrated that 'Ali (ﷺ) said: The *zakah* camels passed by the Messenger of Allah (ﷺ). He lay his hand on a hair on the side of a camel and said: "I have no more right to this hair than any Muslim."

Comments: [*Hasan* because of corroborating reports; this is a *da'eef isnad* because Amr bin Ghuzayy and his uncle Ilba' are unknown]

٦٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا أَبَانُ ـ يَعْنِي ابْنَ عَبْدِ اللَّهِ ـ: حَدَّثَنِي عَمْرُو ابْنُ غُزَيٍّ: حَدَّثَنِي عَمِّي عِلْبَاءُ عَنْ عَلِيٍّ قَالَ: مَرَّتْ إِبِلُ الصَّدَقَةِ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: فَأَهْوَى بِيَدِهِ إِلَى وَبَرَةٍ مِنْ جَنْبِ بَعِيرٍ، فَقَالَ: «مَا أَنَا بِأَحَقَّ بِهَذِهِ الْوَبَرَةِ مِنْ رَجُلٍ مِنَ الْمُسْلِمِينَ».

تخريج: حسن بشواهده، وهذا إسناد ضعيف لجهالة عمرو بن غزي وعمه علباء.

668. It was narrated that 'Ali bin Abi Talib (ﷺ) said: Whilst we were praying with the Messenger of Allah (ﷺ), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: "I remembered that I was *junub* when I got up to pray and had not done *ghusl*. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do *ghusl*, then come back to his prayer."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

٦٦٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا الْحَارِثُ بْنُ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نُصَلِّي، إِذِ انْصَرَفَ وَنَحْنُ قِيَامٌ، ثُمَّ أَقْبَلَ وَرَأْسُهُ يَقْطُرُ، فَصَلَّى لَنَا الصَّلَاةَ، ثُمَّ قَالَ: «إِنِّي ذَكَرْتُ أَنِّي كُنْتُ جُنُبًا حِينَ قُمْتُ إِلَى الصَّلَاةِ لَمْ أَغْتَسِلْ. فَمَنْ وَجَدَ مِنْكُمْ فِي بَطْنِهِ رِزًّا، أَوْ كَانَ عَلَى مِثْلِ مَا كُنْتُ عَلَيْهِ، فَلْيَنْصَرِفْ حَتَّى يَفْرُغَ مِنْ حَاجَتِهِ، أَوْ غُسْلِهِ، ثُمَّ يَعُودُ إِلَى صَلَاتِهِ». [انظر: ٦٦٩، ٧٧٧]

تخريج: إسناده ضعيف لضعف ابن لهيعة، وانظر حديث أبي هريرة الصحيح في المسند: ٢/ ٣٣٨، ففيه أن انصرافه كان قبل الدخول في الصلاة.

669. It was narrated from 'Abdullah bin Zurair from 'Ali (ﷺ)... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef*; it is a repeat of the report above]

٦٦٩- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، عَنْ عَلِيٍّ... فَذَكَرَ مِثْلَهُ.

تخريج: إسناده ضعيف، وهو مكرر ماقبله.

670. Ziyad bin Abi Ziyad narrated: I heard 'Ali bin Abi Talib (ﷺ) adjure the people and say: "I adjure you by Allah, did any Muslim man hear the Messenger of Allah (ﷺ) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [*Saheeh* because of corroborating evidence]

٦٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ أَبِي صَالِحٍ الْأَسْلَمِيَّ ـ: حَدَّثَنِي زِيَادُ بْنُ أَبِي زِيَادٍ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَنْشُدُ النَّاسَ، فَقَالَ: أَنْشُدُ اللَّهَ رَجُلًا مُسْلِمًا سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ مَا قَالَ. فَقَامَ اثْنَا عَشَرَ بَدْرِيًّا فَشَهِدُوا.

تخريج: صحيح لغيره، ومتن الحديث صحيح مشهور.

671. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who pays *riba*, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

٦٧١- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ صَاحِبَ الرِّبَا، وَآكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ. [راجع: ٦٣٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

672. Abu Katheer, the freed slave of the *Ansar*, narrated: I was with my master 'Ali bin Abi Talib (ﷺ) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. 'Ali (ﷺ) said: O people, the Messenger of Allah (ﷺ) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the

٦٧٢- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ مَوْلَى الْأَنْصَارِ قَالَ: كُنْتُ مَعَ سَيِّدِي مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حَيْثُ قُتِلَ أَهْلُ النَّهْرَوَانِ، فَكَأَنَّ النَّاسَ وَجَدُوا فِي أَنْفُسِهِمْ مِنْ قَتْلِهِمْ، فَقَالَ عَلِيٌّ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حَدَّثَنَا بِأَقْوَامٍ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَرْجِعُونَ فِيهِ أَبَدًا، حَتَّى يَرْجِعَ السَّهْمُ عَلَى فُوقِهِ، وَإِنَّ آيَةَ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا أَسْوَدَ مُخْدَجَ الْيَدِ، إِحْدَى يَدَيْهِ كَثَدْيِ الْمَرْأَةِ، لَهَا حَلَمَةٌ كَحَلَمَةِ

ثَدْيِ الْمَرْأَةِ، حَوْلَهُ سَبْعُ هَلَبَاتٍ، فَالْتَمِسُوهُ فَإِنِّي أُرَاهُ فِيهِمْ. فَالْتَمَسُوهُ، فَوَجَدُوهُ إِلَى شَفِيرِ النَّهَرِ تَحْتَ الْقَتْلَى، فَأَخْرَجُوهُ، فَكَبَّرَ عَلِيٌّ فَقَالَ: اللَّهُ أَكْبَرُ، صَدَقَ اللَّهُ وَرَسُولُهُ. وَإِنَّهُ لَمُتَقَلِّدٌ قَوْسًا لَهُ عَرَبِيَّةً، فَأَخَذَهَا بِيَدِهِ، فَجَعَلَ يَطْعَنُ بِهَا فِي مُخْدَجَتِهِ وَيَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ. وَكَبَّرَ النَّاسُ حِينَ رَأَوْهُ وَاسْتَبْشَرُوا، وَذَهَبَ عَنْهُمْ مَا كَانُوا يَجِدُونَ. [راجع: ٦١٦، ٦٢٦، ٧٠٦]

تخريج: حديث صحيح. م: (١٠٦٦)، وهذا إسناد ضعيف لجهالة أبي كثير مولى الأنصار.

breast of a woman, with a nipple like the nipple on a woman's breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and 'Ali (ﷺ) said: *Allah Akbar*! Allah and His Messenger spoke the truth. He was holding an Arabian bow of his; he took it in his hand and started poking the man's deformity with it and said: Allah and His Messenger spoke the truth. The people said *Allah Akbar* when they saw that and they rejoiced and no longer felt upset.

Comments: [A *saheeh hadeeth*, this is a *da'eef isnad*, Muslim (1066)]

٦٧٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ (١/ ٨٩) عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُسْلِمِ عَلَى الْمُسْلِمِ مِنَ الْمَعْرُوفِ سِتٌّ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَعُودُهُ إِذَا مَرِضَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَشْهَدُهُ إِذَا تُوُفِّيَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ، وَيَنْصَحُ لَهُ بِالْغَيْبِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

673. It was narrated that 'Ali (ﷺ) said: "The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with *salam* when he meets him; he should say '*Yarhamukallah* (may Allah have mercy on you) when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٦٧٤- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ.. فَذَكَرَ نَحْوَهُ بِإِسْنَادِهِ وَمَعْنَاهُ.

تخريج: حسن لغيره، وهو مكرر ما قبله.

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same *isnad*.

Comments: [*Hasan* because of corroborating evidence; it is a repeat of the report above]

675. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٦٧٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُلْتَمَسَ رَجُلٌ مِنْ أَصْحَابِي كَمَا تُلْتَمَسُ أَوْ تُبْتَغَى الضَّالَّةُ، فَلَا يُوجَدُ». [انظر: ٧٢٠]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

676. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Badr: "Whoever you can capture of Banu 'Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its *isnad* is *saheeh*]

٦٧٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «مَنِ اسْتَطَعْتُمْ أَنْ تَأْسِرُوا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، فَإِنَّهُمْ خَرَجُوا كَرْهًا».

تخريج: إسناده صحيح.

677. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your *shirk* is when you say, 'We were given rain by such-and-such a star.'"

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٦٧٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾ (الواقعة: ٨٢) قَالَ: شِرْكُكُمْ «مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، بِنَجْمِ كَذَا وَكَذَا».. [انظر: ٨٤٩، ٨٥٠، ١٠٨٧]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

678. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* reciting nine *soorahs* from *al-Mufassal*. Aswad said: In the first *rak'ah* he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takathur 102] and "Verily, We have sent it (this Qur'an) down in the Night of *Al-Qadr* (Decree)"

٦٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَأَسْوَدُ بْنُ عَامِرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِتِسْعِ سُوَرٍ مِنَ الْمُفَصَّلِ. قَالَ أَسْوَدُ: يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى: ﴿أَلْهَىٰكُمُ التَّكَاثُرُ﴾، وَ﴿إِنَّا أَنزَلْنَٰهُ فِي

[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second *rak'ah* he would recite "By *Al-'Asr* (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad (ﷺ)) *Al-Kawthar* (a river in Paradise)" [al-Kawthar 108]. In the third *rak'ah* he would recite "Say (O Muhammad (ﷺ) to these *Mushrikoon* and *Kafiroon*): "O *Al-Kafiroon* (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)!" [al-Kafiroon 109] and "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad (ﷺ)): "He is Allah, (the) One" [al-Ikhlas 112].

لَيْلَةِ الْقَدْرِ﴾، وَ﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾، وَفِي الرَّكْعَةِ الثَّانِيَةِ وَالْعَصْرِ: وَ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾، وَ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾، وَفِي الرَّكْعَةِ الثَّالِثَةِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾، وَ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾، وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [انظر: ٦٨٥]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

679. It was narrated from 'Ali that a slave woman of theirs committed *zina* and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٦٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ عَبْدَ الْأَعْلَى يُحَدِّثُ عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ: أَنَّ أَمَةً لَهُمْ زَنَتْ، فَحَمَلَتْ، فَأَتَى عَلِيٌّ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ لَهُ: «دَعْهَا حَتَّى تَلِدَ- أَوْ تَضَعَ، ثُمَّ اجْلِدْهَا».. [انظر: ٧٣٦، ١١٣٧، ١١٣٨، ١١٤٢، ١٢٣١]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

680. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ﷺ). He said: Who is this? They

٦٨٠- حَدَّثَنَا هَاشِمٌ وَحَسَنٌ قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُوزٍ عَلَى عَلِيٍّ، فَقَالَ: مَنْ هَذَا؟ قَالُوا: ابْنُ

said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its *isnad* is *hasan*]

جُرْمُوزٍ يَسْتَأْذِنُ. قَالَ: ائْذَنُوا لَهُ، لِيَدْخُلْ قَاتِلُ الزُّبَيْرِ النَّارَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ». [انظر: ٦٨١، ٧٩٩، ٨١٣]

تخريج: إسناده حسن.

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ﷺ) when I was with him. 'Ali (ﷺ) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair." I heard Sufyan say: A disciple is a supporter.

Comments: [Its *isnad* is *hasan*]

٦٨١- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُوزٍ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلِيٌّ: بَشِّرْ قَاتِلَ ابْنِ صَفِيَّةَ بِالنَّارِ، ثُمَّ قَالَ عَلِيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ». [راجع: ٦٨٠] قَالَ عَبْدُ اللهِ: قَالَ أَبِي: سَمِعْتُ سُفْيَانَ يَقُولُ: الْحَوَارِيُّ: النَّاصِرُ.

تخريج: إسناده حسن، وانظر ماقبله.

682. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) used to pray at the time of the forenoon (*duha*).

Comments: [Its *isnad* is *qawi*]

٦٨٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ: سَمِعَ عَاصِمَ بْنَ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ الضُّحَى. [راجع: ٦٥٠]

تخريج: إسناده قوي.

683. It was narrated from Jareer bin Hayyan from his father that 'Ali (ﷺ) said: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: Level every grave and destroy every idol.

Comments: [Its *isnad* is *da'eef jiddan* because of the weakness of Yoonus bin Khabbab]

٦٨٣- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ جَرِيرِ بْنِ حَيَّانَ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا قَالَ: أَبْعَثُكَ فِيمَا بَعَثَنِي رَسُولُ اللَّهِ ﷺ: أَمَرَنِي أَنْ أُسَوِّيَ كُلَّ قَبْرٍ، وَأَطْمِسَ كُلَّ صَنَمٍ. [انظر: ٧٤١، ٨٨٩]

تخريج: إسناده ضعيف جداً لضعف يونس بن خباب، وأصل الحديث صحيح من حديث حيان بن حصين أبي الهياج الأسدي، وسيأتي برقم: (٧٤١).

684. It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long eyelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

٦٨٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَخْمَ الرَّأْسِ، عَظِيمَ الْعَيْنَيْنِ، هَدِبَ الْأَشْفَارِ، مُشْرَبَ الْعَيْنِ بِحُمْرَةٍ، كَثَّ اللِّحْيَةِ، أَزْهَرَ اللَّوْنِ، إِذَا مَشَى تَكَفَّأَ كَأَنَّمَا يَمْشِي فِي صَعَدٍ، وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

685. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to pray *Witr* with three *rak'ahs*.

٦٨٥- حَدَّثَنِي أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثٍ.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

686. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) recited Qur'an after minor impurity before touching water. And perhaps Isra'eel said: [It was narrated] from a man, from 'Ali (ﷺ), from the Prophet (ﷺ).

٦٨٦- حَدَّثَنَا (١/ ٩٠) أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا أَحْدَثَ، قَبْلَ أَنْ يَمَسَّ مَاءً. [راجع: ٦٢٧] وَرُبَّمَا قَالَ إِسْرَائِيلُ: عَنْ رَجُلٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ.

Comments: [Its *isnad* is *da'eef* because *al-Harithul-A'war* is *da'eef*]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

687. It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet (ﷺ) and gave him some of the dates to eat, and I ate some of them.

٦٨٧- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ مُوسَى الصَّغِيرِ الطَّحَّانِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عَلِيٌّ: خَرَجْتُ فَأَتَيْتُ حَائِطًا، قَالَ: فَقَالَ: دَلْوٌ وَتَمْرَةٌ. قَالَ: فَدَلَّيْتُ حَتَّى مَلَأْتُ كَفِّي، ثُمَّ أَتَيْتُ الْمَاءَ فَاسْتَعْذَبْتُ ـ يَعْنِي: شَرِبْتُ ـ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَأَطْعَمْتُهُ بَعْضَهُ، وَأَكَلْتُ أَنَا بَعْضَهُ. [انظر: ١١٣٥]

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

تخريج: إسناده ضعيف لضعف شريك، وهو ابن عبدالله القاضي.

688. It was narrated that 'Ali (ﷺ) said: A man came to the Prophet (ﷺ) and said: I vowed to sacrifice my she-camel and to do such and such. He said: "As for your she-camel, sacrifice it. But as for such and such, it is from the *Shaitan*."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*]

٦٨٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ نَاقَتِي وَكَيْتَ وَكَيْتَ. قَالَ: «أَمَّا نَاقَتُكَ فَانْحَرْهَا، وَأَمَّا كَيْتَ وَكَيْتَ فَمِنَ الشَّيْطَانِ».

تخريج: إسناده ضعيف لضعف جابر، وهو ابن يزيد الجعفي.

689. It was narrated that a man from Banu Asad said: 'Ali bin Abi Talib (ﷺ) came out to us and they asked him about *Witr*. He said: The Messenger of Allah (ﷺ) commanded us to pray *Witr* at this time. O Ibn an-Nabbah, give the *adhan* - or, say the *iqamah*.

Comments: [Its *isnad* is *da'eef*]

٦٨٩- حَدَّثَنَا أَبُو نُوحٍ _ يَعْنِي قُرَادًا _: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ، فَسَأَلُوهُ عَنِ الْوِتْرِ، قَالَ: فَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُوتِرَ هَذِهِ السَّاعَةَ، ثَوِّبْ يَا ابْنَ النَّبَّاحِ! أَوْ أَذِّنْ، أَوْ أَقِمْ. [انظر: ٨٦٠، ٨٦١، ٨٦٢]

تخريج: إسناده ضعيف لجهالة الرجل من بني أسد الراوي عن علي.

690. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) said to me: "When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge." And 'Ali (ﷺ) said: Since then I have continued to be a good judge.

Comments: [*Hasan* because of corroborating evidence]

٦٩٠- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «إِذَا تَقَدَّمَ إِلَيْكَ خَصْمَانِ، فَلَا تَسْمَعْ كَلَامَ الْأَوَّلِ، حَتَّى تَسْمَعَ كَلَامَ الْآخَرِ، فَسَوْفَ تَرَى كَيْفَ تَقْضِي». قَالَ: فَقَالَ عَلِيٌّ: فَمَا زِلْتُ بَعْدَ ذَلِكَ قَاضِيًا. [انظر: ٧٤٥، ١٢١١، ١٢٨٠، ١٢٨١، ١٢٨٢، ١٢٨٣، ١٢٨٥]

تخريج: حسن لغيره، حنش- وإن كان فيه ضعف- قد توبع.

691. It was narrated that 'Ali (ﷺ) said: When the Prophet (ﷺ) wanted to travel he would say: "By Your help, O Allah, I move

٦٩١- حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو سَلَّامٍ عَبْدُ الْمَلِكِ بْنُ مُسْلِمٍ الْحَنَفِيُّ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ حُكَيْمِ بْنِ سَعْدٍ

أَبِي يَحْيَى، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ إِذَا أَرَادَ سَفَرًا قَالَ: «اللَّهُمَّ بِكَ أَصُولُ، وَبِكَ أَحُولُ، وَبِكَ أَسِيرُ». [انظر: ١٢٩٦]

about and by Your help I travel and by Your help I walk."

Comments: [Its *isnad* is *da'eef* because Imran bin Zabyan is *da'eef*]

تخريج: إسناده ضعيف لضعف عمران بن ظبيان الحنفي الكوفي.

٦٩٢- حَدَّثَنَا أَبُو النَّضْرِ هَاشِمٌ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، فَأَمَرَنِي أَنْ أُعْطِيَ الْحَجَّامَ أَجْرَهُ. [انظر: ١١٢٩، ١١٣٠، ١١٣٦]

692. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he ordered me to pay the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

٦٩٣- حَدَّثَنَا بَكْرُ بْنُ عِيسَى الرَّاسِبِيُّ: حَدَّثَنَا عُمَرُ بْنُ الْفَضْلِ عَنْ نُعَيْمِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ آتِيَهُ بِطَبَقٍ يَكْتُبُ فِيهِ مَا لَا تَضِلُّ أُمَّتُهُ مِنْ بَعْدِهِ، قَالَ: فَخَشِيتُ أَنْ تَفُوتَنِي نَفْسُهُ، قَالَ: قُلْتُ: إِنِّي أَحْفَظُ وَأَعِي. قَالَ: «أُوصِي بِالصَّلَاةِ، وَالزَّكَاةِ، وَمَا مَلَكَتْ أَيْمَانُكُمْ». [راجع: ٥٨٥]

693. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Prophet (ﷺ) wanted me to bring him something on which to write, by means of which his *ummah* would not be misguided after he was gone. 'Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: "I urge you to pray and pay *zakah* and to be kind to those whom your right hands possess."

Comments: [Its *isnad* is *da'eef* because Nu'aim bin Yazeed is unknown]

تخريج: إسناده ضعيف لجهالة نعيم بن يزيد.

٦٩٤- حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ فِي حُلْمِهِ، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨]

694. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: "Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

695. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) said: "After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so."

Comments: [Its *isnad* is *da'eef* because Iyas bin Amr is unknown]

٦٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ - يَعْنِي النُّمَيْرِيَّ -: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَحْيَى عَنْ إِيَاسِ بْنِ عَمْرٍو الْأَسْلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ، أَوْ أَمْرٌ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ السِّلْمَ، فَافْعَلْ».

تخريج: إسناده ضعيف لجهالة إياس بن عمرو.

696. It was narrated that 'Ali (ﷺ) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahmawaih said in his *hadeeth*: on the lips of your Prophet.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٦٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرَكَانِيُّ وَإِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ: وَحَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى زَحْمَوَيْهِ قَالُوا: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ، عَنْ عَلِيٍّ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ سَمَّى الْحَرْبَ عَلَى لِسَانِ نَبِيِّهِ: خَدْعَةً. قَالَ زَحْمَوَيْهِ فِي حَدِيثِهِ: عَلَى لِسَانِ نَبِيِّكُمْ. [راجع: ٦١٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لجهالة سعيد بن ذي حدّان ثم هو لم يدرك عليا وشريك سيء الحفظ. ومتن الحديث صحيح، عند أحمد والبخاري ومسلم من حديث جابر.

697. It was narrated from Sa'eed bin Dhu Huddan: I was told by someone who heard 'Ali say: War is deceit, on the lips of your Prophet (ﷺ).

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٦٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: الْحَرْبُ خَدْعَةٌ عَلَى لِسَانِ نَبِيِّكُمْ. [انظر: ١٠٣٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف كسابقه.

698. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was given a suit of pure silk. He sent it to me

٦٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا

شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ: سَمِعَ زَيْدَ ابْنَ وَهْبٍ عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ أُهْدِيَتْ لَهُ حُلَّةٌ سِيَرَاءُ، فَأَرْسَلَ بِهَا إِلَيَّ، فَرُحْتُ بِهَا، فَعَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْغَضَبَ، قَالَ: (٩١/١) فَقَسَمْتُهَا بَيْنَ نِسَائِي. [انظر: ٧٥٥، ١٣١٥]

and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

تخريج: إسناده صحيح. خ: (٢٦١٤)، م: (٢٠٧١)، والمراد بقوله: «بين نسائي» بين الفواطم، أي فاطمة بنت النبي وفاطمة بنت الأسد والدة علي، وفاطمة بنت حمزة.

٦٩٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ _ قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ_ قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ، كُلِّفَ يَوْمَ الْقِيَامَةِ عَقْدَ شَعِيرَةٍ». قَالَ أَبُو أَحْمَدَ: قَالَ: أُرَاهُ عَنِ النَّبِيِّ ﷺ. [راجع: ٥٦٨]

699. It was narrated from 'Ali bin Abi Talib (ﷺ) - Sufyan said: I think he attributed it to the Prophet (ﷺ) - he said: "Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley." Abu Ahmad said: I think it is from the Prophet (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

٧٠٠- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوَاصِلُ إِلَى السَّحَرِ. [انظر: ١١٩٥]

700. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to continue his fast until before dawn.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

٧٠١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ بِي كَرْبٌ أَنْ أَقُولَ: «لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ، وَتَبَارَكَ

701. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) taught me to say, if calamity befell me: "There is no god but Allah, the Forbearing the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds."

اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [انظر: ٧٢٦]

تخريج: حديث صحيح، وهذا إسناد حسن.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٧٠٢- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي ثُوَيْرُ بْنُ أَبِي فَاخِتَةَ عَنْ أَبِيهِ، قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلِيٍّ، قَالَ: فَدَخَلَ عَلِيٌّ، فَقَالَ: أَعَائِدًا جِئْتَ يَا أَبَا مُوسَى أَمْ زَائِرًا؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَا، بَلْ عَائِدًا. فَقَالَ عَلِيٌّ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا عَادَ مُسْلِمٌ مُسْلِمًا إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ، مِنْ حِينَ يُصْبِحُ إِلَى أَنْ يُمْسِيَ، وَجَعَلَ اللَّهُ تَعَالَى لَهُ خَرِيفًا فِي الْجَنَّةِ». قَالَ: قُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! وَمَا الْخَرِيفُ؟ قَالَ: السَّاقِيَةُ الَّتِي تَسْقِي النَّخْلَ. [راجع: ٦١٢]

تخريج: حديث حسن، لكن الصحيح وقفه، وهذا إسناد ضعيف لضعف ثوير بن أبي فاختة.

702. Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali (when he was sick). 'Ali (ﷺ) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, O Ameer al-Mu'mineen; rather I have come to visit him (because he is sick). 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise." [The narrator] said: O Ameer al-Mu'mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A *hasan hadeeth*]

٧٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عَلِيٍّ قَوْمٌ مِنْ أَهْلِ الْبَصْرَةِ مِنَ الْخَوَارِجِ، فِيهِمْ رَجُلٌ يُقَالُ لَهُ: الْجَعْدُ بْنُ بَعْجَةَ، فَقَالَ لَهُ: اتَّقِ اللَّهَ يَا عَلِيُّ! فَإِنَّكَ مَيِّتٌ. فَقَالَ عَلِيٌّ: بَلْ مَقْتُولٌ، ضَرْبَةٌ عَلَى هَذَا تَخْضِبُ هَذِهِ ـ يَعْنِي لِحْيَتَهُ مِنْ رَأْسِهِ ـ عَهْدٌ مَعْهُودٌ، وَقَضَاءٌ مَقْضِيٌّ، وَقَدْ خَابَ مَنِ افْتَرَى. وَعَاتَبَهُ فِي لِبَاسِهِ، فَقَالَ: مَا لَكُمْ وَلِلِبَاسِي، هُوَ أَبْعَدُ

703. It was narrated that Zaid bin Wahb said: 'Ali (ﷺ) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja'd bin Ba'jah. He said to him: Fear Allah, O 'Ali, for you are going to die. 'Ali (ﷺ) said: Rather I am going to be killed by a blow on this that will soak this - meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree, And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised 'Ali for the way he was dressed. He

مِنَ الْكِبْرِ، وَأَجْدَرُ أَنْ يَقْتَدِيَ بِيَ الْمُسْلِمُ.
[انظر: ٨٠٢، ١٠٧٨]

تخريج: إسناده ضعيف لضعف شريك، وهو ابن عبدالله النخعي.

said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

٧٠٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْوَرِ، قَالَ: قُلْتُ: لَآتِيَنَّ أَمِيرَ الْمُؤْمِنِينَ، فَلَأَسْأَلَنَّهُ عَمَّا سَمِعْتُ الْعَشِيَّةَ. قَالَ: فَجِئْتُهُ بَعْدَ الْعِشَاءِ فَدَخَلْتُ عَلَيْهِ... فَذَكَرَ الْحَدِيثَ. قَالَ: ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا مُحَمَّدُ! إِنَّ أُمَّتَكَ مُخْتَلِفَةٌ بَعْدَكَ. قَالَ: فَقُلْتُ لَهُ: فَأَيْنَ الْمَخْرَجُ يَا جِبْرِيلُ؟ قَالَ: فَقَالَ: كِتَابُ اللَّهِ تَعَالَى، بِهِ يَقْصِمُ اللَّهُ كُلَّ جَبَّارٍ، مَنِ اعْتَصَمَ بِهِ نَجَا، وَمَنْ تَرَكَهُ هَلَكَ ـ مَرَّتَيْنِ ـ قَوْلٌ فَصْلٌ، وَلَيْسَ بِالْهَزْلِ، لَا تَخْتَلِقُهُ الْأَلْسُنُ، وَلَا تَفْنَى أَعَاجِيبُهُ، فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ، وَفَصْلُ مَا بَيْنَكُمْ، وَخَبَرُ مَا هُوَ كَائِنٌ بَعْدَكُمْ.

تخريج: إسناده ضعيف لضعف الحارث الأعور وانقطاع بين محمد بن إسحاق ومحمد ابن كعب القرظي.

704. It was narrated that al-Harith bin Abdullah al-A'war said: I said: Ameer al-Mu'mineen will certainly come and I shall certainly ask him about what I heard tonight. After *'Isha'* I came to him and entered upon him... and he narrated the *hadeeth*. Then he said: I heard the Messenger of Allah (ﷺ) say: "Jibreel (ﷺ) came to me and said: 'O Muhammad, your *ummah* will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Who- ever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you, judgement of what happens among you, and foretelling of what will happen after you are gone.'"

Comments: [Its *isnad* is *da'eef* because Harith Al-A'war is weak]

705. It was narrated from 'Ali bin Husain, from his father, that his grandfather 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) entered upon me and Fatimah (ﷺ) one night and woke us up for prayer, then he went back to his house and prayed for a while at night. He did not hear any sound from us, so he came back to us and woke us up, saying: "Get up and pray." I sat up, rubbing my eyes, and said: By Allah, we will not offer any prayers but what is decreed for us. Our souls are in the hand of Allah: if He wills, He will wake us up. The Messenger of Allah (ﷺ) turned away saying, as he struck his hand against his thigh, "We will not offer any prayers but what is decreed for us, we will not offer any prayers but what is decreed for us. 'But, man is ever more quarrelsome than anything' [al-Kahf 18:54]."

Comments: [A *saheeh hadeeth* and its *isnad* is *hasan*]

706. It was narrated that Zaid bin Wahb said: When the Khawarij rebelled and fought in an-Nahrawan, 'Ali (ﷺ) stood before his companions and said: These people have shed blood that it is forbidden to shed and have raided the flocks of the people. They are the closest of the enemy to you, but if you go to your enemy, I am afraid that these people may attack what you leave behind. I heard the Messenger of Allah (ﷺ) say: "Some rebels will emerge from my *ummah*; your prayer will be as nothing compared to their prayer,

٧٠٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ عُبَيْدِ اللَّهِ بْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا مِنَ اللَّيْلِ، فَأَيْقَظَنَا لِلصَّلَاةِ، قَالَ: ثُمَّ رَجَعَ إِلَى بَيْتِهِ، فَصَلَّى هَوِيًّا مِنَ اللَّيْلِ، قَالَ: فَلَمْ يَسْمَعْ لَنَا حِسًّا، قَالَ: فَرَجَعَ إِلَيْنَا، فَأَيْقَظَنَا وَقَالَ: «قُومَا فَصَلِّيَا»، قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنَيَّ وَأَقُولُ: إِنَّا وَاللَّهِ مَا نُصَلِّي إِلَّا مَا كُتِبَ لَنَا، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. قَالَ: فَوَلَّى رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ، وَيَضْرِبُ بِيَدِهِ عَلَى فَخِذِهِ: «مَا نُصَلِّي إِلَّا مَا كُتِبَ لَنَا، مَا نُصَلِّي إِلَّا مَا كُتِبَ لَنَا! ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾» (الكهف: ٥٤).

تخريج: حديث صحيح و إسناده حسن.

٧٠٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ جَمِيلٍ أَبُو يُوسُفَ: أَخْبَرَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ حُمَيْدِ بْنِ أَبِي غَنِيَّةَ عَنْ عَبْدِ الْمَلِكِ ابْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: لَمَّا خَرَجَتِ الْخَوَارِجُ بِالنَّهْرَوَانِ قَامَ عَلِيٌّ فِي أَصْحَابِهِ، فَقَالَ: إِنَّ هَؤُلَاءِ الْقَوْمَ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ، وَهُمْ أَقْرَبُ الْعَدُوِّ إِلَيْكُمْ، وَإِنْ تَسِيرُوا إِلَى عَدُوِّكُمْ أَنَا أَخَافُ أَنْ

and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs." If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that. March forth in the Name of Allah. And he narrated the *hadeeth* at length.

يَخْلُفَكُمْ هَؤُلَاءِ فِي (١/ ٩٢) أَعْقَابِكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَخْرُجُ خَارِجَةٌ مِنْ أُمَّتِي، لَيْسَ صَلَاتُكُمْ إِلَى صَلَاتِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ، وَلَا قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَيْءٍ، يَقْرَءُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»، وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَضُدٌ وَلَيْسَ لَهَا ذِرَاعٌ، عَلَيْهَا مِثْلُ حَلَمَةِ الثَّدْيِ، عَلَيْهَا شَعَرَاتٌ بِيضٌ». لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ لَاتَّكَلُوا عَلَى الْعَمَلِ، فَسِيرُوا عَلَى اسْمِ اللَّهِ... فَذَكَرَ الْحَدِيثَ بِطُولِهِ.

[راجع: ٦٧٢]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي. م: (١٠٦٦).

707. It was narrated that 'Abdullah bin az-Zubair said: We were with 'Uthman bin 'Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Habeeb bin Maslamah al-Fihri. 'Uthman said, when joining *'Umrah* to *Hajj* (*tamattu'*) was mentioned to him: It is more perfect for *Hajj* and *'Umrah* that they should not be done together in the months of *Hajj*. If you delay this *'Umrah* so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. 'Ali bin Abi Talib (ﷺ) was at the bottom of the valley, feeding a camel of his. He

٧٠٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: وَاللَّهِ إِنَّا لَمَعَ عُثْمَانَ بْنِ عَفَّانَ بِالْجُحْفَةِ، وَمَعَهُ رَهْطٌ مِنْ أَهْلِ الشَّامِ، فِيهِمْ حَبِيبُ بْنُ مَسْلَمَةَ الْفِهْرِيُّ، إِذْ قَالَ عُثْمَانُ - وَذُكِرَ لَهُ التَّمَتُّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ -: إِنَّ أَتَمَّ لِلْحَجِّ وَالْعُمْرَةِ أَنْ لَا يَكُونَا فِي أَشْهُرِ الْحَجِّ، فَلَوْ أَخَّرْتُمْ هَذِهِ الْعُمْرَةَ حَتَّى تَزُورُوا هَذَا الْبَيْتَ زَوْرَتَيْنِ كَانَ أَفْضَلَ، فَإِنَّ اللَّهَ تَعَالَى قَدْ وَسَّعَ فِي الْخَيْرِ. وَعَلِيُّ بْنُ أَبِي طَالِبٍ بِبَطْنِ

heard about what 'Uthman had said, and he came and stood over 'Uthman (ﷺ) and said: Do you want a *Sunnah* that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered *ihram* for *Hajj* and *'Umrah* together. 'Uthman (ﷺ) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

الْوَادِي يَعْلِفُ بَعِيرًا لَهُ، قَالَ: فَبَلَغَهُ الَّذِي قَالَ عُثْمَانُ، فَأَقْبَلَ حَتَّى وَقَفَ عَلَى عُثْمَانَ فَقَالَ: أَعَمَدْتَ إِلَى سُنَّةٍ سَنَّهَا رَسُولُ اللَّهِ ﷺ، وَرُخْصَةٍ رَخَّصَ اللَّهُ تَعَالَى بِهَا لِلْعِبَادِ فِي كِتَابِهِ، تُضَيِّقُ عَلَيْهِمْ فِيهَا، وَتَنْهَى عَنْهَا، وَقَدْ كَانَتْ لِذِي الْحَاجَةِ وَلِنَائِي الدَّارِ. ثُمَّ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ مَعًا، فَأَقْبَلَ عُثْمَانُ عَلَى النَّاسِ، فَقَالَ: وَهَلْ نَهَيْتُ عَنْهَا؟ إِنِّي لَمْ أَنْهَ عَنْهَا، إِنَّمَا كَانَ رَأْيًا أَشَرْتُ بِهِ، فَمَنْ شَاءَ أَخَذَ بِهِ وَمَنْ شَاءَ تَرَكَهُ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

708. It was narrated from Mas'ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see 'Ali bin Abi Talib (ﷺ), riding the white mule of the Messenger of Allah (ﷺ), when he stood at the mountain pass of the *Ansar* during the Farewell Pilgrimage and said: O people, the Messenger of Allah (ﷺ) says: "These are not the days of fasting; rather they are days of eating, drinking and remembering Allah."

٧٠٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي سَلَمَةَ عَنْ مَسْعُودِ بْنِ الْحَكَمِ الْأَنْصَارِيِّ، ثُمَّ الزُّرَقِيِّ، عَنْ أُمِّهِ أَنَّهَا حَدَّثَتْهُ قَالَتْ: لَكَأَنِّي أَنْظُرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ عَلَى بَغْلَةِ رَسُولِ اللَّهِ ﷺ الْبَيْضَاءِ، حِينَ وَقَفَ عَلَى شِعْبِ الْأَنْصَارِ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهَا لَيْسَتْ بِأَيَّامِ صِيَامٍ، إِنَّمَا هِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرٍ». [راجع: ٥٦٧]

Comments: [A *saheeh hadeeth* and ts *isnad* is *hasan*]

تخريج: حديث صحيح، وإسناده حسن.

709. It was narrated from 'Abdullah bin Shaddad: Sa'd bin al-Hadi said: I heard 'Ali (ﷺ) say: I never heard the Prophet (ﷺ) mention his father and mother together (in the phrase "may my father and mother be sacrificed

٧٠٩- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ - قَالَ سَعْدٌ: ابْنِ الْهَادِ - : سَمِعْتُ عَلِيًّا يَقُولُ: مَا سَمِعْتُ النَّبِيَّ يَجْمَعُ أَبَاهُ وَأُمَّهُ لِأَحَدٍ، غَيْرَ سَعْدِ بْنِ

for you") for anyone except Sa'd bin Abi Waqqas. I heard him say on the day of Uhud: "Shoot, O Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4059) and Muslim (2411)]

أَبِي وَقَّاصٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «ارْمِ يَا سَعْدُ! فِدَاكَ أَبِي وَأُمِّي». [انظر: ١٠١٧، ١١٤٧، ١٣٥٧]

تخريج: إسناده صحيح. خ: (٤٠٥٩)، م: (٢٤١١).

710. Ibraheem bin 'Abdullah bin Hunain narrated that his father said: I heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur'an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: "O 'Ali, I did not give it to you to wear it." So I went back to Fatimah (ﷺ) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (ﷺ) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A *saheeh hadeeth*]

٧١٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ - لَا أَقُولُ: نَهَاكُمْ- عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ، وَكَسَانِي حُلَّةً مِنْ سِيَرَاءَ فَخَرَجْتُ فِيهَا، فَقَالَ: «يَا عَلِيُّ! إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا». قَالَ: فَرَجَعْتُ بِهَا إِلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَعْطَيْتُهَا نَاحِيَتَهَا، فَأَخَذَتْ بِهَا لِتَطْوِيَهَا مَعِي، فَشَقَّقْتُهَا بِثِنْتَيْنِ، قَالَ: فَقَالَتْ: تَرِبَتْ يَدَاكَ يَا ابْنَ أَبِي طَالِبٍ! مَاذَا صَنَعْتَ؟ قَالَ: فَقُلْتُ لَهَا: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِهَا، فَالْبَسِي وَاكْسِي نِسَاءَكِ. [انظر: ٩٢٤، ١٠٤٣، ١٠٤٤، ١٠٩٨]

تخريج: حديث صحيح، وانظر الشطر الأول في م: (٢٠٧٨).

711. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, so give *zakah* on silver: for every forty *dirhams*, one *dirham*. There is no *zakah* on one hundred and ninety, but if it

٧١١- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَاتُوا صَدَقَةَ الرِّقَةِ: مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا،

reaches two hundred, then five *dirhams* are due (in *zakah*)."

Comments: [A *saheeh hadeeth*]

وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٌ، فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمَ». [انظر: ٩١٣، ١٢٣٣، ١٢٦٧، ١٢٦٩]

تخريج: صحيح، أبو عوانة وإن روى عن أبي إسحاق بعد تغيره، لكن قد تابعه غير واحد.

712. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: 'There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds.'"

Comments: [A *hasan hadeeth*]

٧١٢- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَلِيُّ ابْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أُعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غُفِرَ لَكَ، مَعَ أَنَّهُ مَغْفُورٌ لَكَ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ، وَرَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [انظر: ١٣٦٣]

تخريج: حديث حسن، عبدالله بن سلمة قد توبع.

713. It was narrated that Abu Tihya said: When Ibn Muljim struck 'Ali (ﷺ), 'Ali said: Do with him what the Messenger of Allah (ﷺ) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

٧١٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا (١/ ٩٣) شَرِيكٌ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ أَبِي تِحْيَى قَالَ: لَمَّا ضَرَبَ ابْنُ مُلْجِمٍ عَلِيًّا الضَّرْبَةَ، قَالَ عَلِيٌّ: افْعَلُوا بِهِ كَمَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَفْعَلَ بِرَجُلٍ أَرَادَ قَتْلَهُ، فَقَالَ: «اقْتُلُوهُ، ثُمَّ حَرِّقُوهُ».

تخريج: إسناده ضعيف لضعف شريك- وهو ابن عبدالله النخعي- وعمران بن ظبيان.

714. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (ﷺ) and 'Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?

٧١٤- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرٍو، عَنْ نُعَيْمِ بْنِ دِجَاجَةَ، أَنَّهُ قَالَ: دَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بْنُ عَمْرٍو الْأَنْصَارِيُّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ لَهُ عَلِيٌّ: أَنْتَ

الَّذِي تَقُولُ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ مِمَّنْ هُوَ حَيٌّ الْيَوْمَ». وَاللَّهِ إِنَّ رَخَاءَ هَذِهِ الْأُمَّةِ بَعْدَ مِائَةِ عَامٍ. [انظر: ٧١٨، ١١٨٧]

Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, there is great hope for this *ummah* after one hundred years.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي، عبدالله بن سلمة قد توبع.

٧١٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا زَائِدَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فِي خَمِيلٍ، وَقِرْبَةٍ، وَوِسَادَةِ أَدَمٍ حَشْوُهَا إِذْخِرٌ. قَالَ أَبُو سَعِيدٍ: لِيفٌ. [راجع: ٦٤٣، و انظر: ٨٥٣]

715. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with *idhkhir*. Abu Sa'eed said: Palm fibres.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

٧١٦- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ وَالْمُجَالِدِ، عَنِ الشَّعْبِيِّ، أَنَّهُمَا سَمِعَاهُ يُحَدِّثُ: أَنَّ عَلِيًّا حِينَ رَجَمَ الْمَرْأَةَ مِنْ أَهْلِ الْكُوفَةِ، ضَرَبَهَا يَوْمَ الْخَمِيسِ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: أَجْلِدُهَا بِكِتَابِ اللَّهِ، وَأَرْجُمُهَا بِسُنَّةِ نَبِيِّ اللَّهِ. [انظر: ٨٣٩، ٩٤١، ٩٤٢، ٩٧٨، ١١٨٥، ١١٩٠، ١٢١٠، ١٣١٧]

716. It was narrated from Salimah and Mujalid, from ash-Sha'bi, that they heard him narrate that 'Ali said, concerning a woman from Koofah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the *Sunnah* of the Prophet of Allah (ﷺ).

Comments: [A *saheeh hadeeth*; its men are *thiqat*]

تخريج: حديث صحيح، رجاله ثقات من طريق سلمة، وأما مجالد فضعيف، روي له مسلم مقروناً وأصحاب السنن. وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

٧١٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ أَبِي الزِّنَادِ ـ عَنْ مُوسَى

717. It was narrated from 'Ali bin Abi Talib (ﷺ) that when the Messenger of Allah (ﷺ) stood up

to offer the prescribed prayer, he would say *Allah Akbar* and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said *Allah Akbar*.

Comments: [Its *isnad* is *hasan*]

ابْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ فُلَانِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ، وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ، وَيَصْنَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ، وَكَبَّرَ.

تخريج: إسناده حسن.

718. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (رضي الله عنه) and 'Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no soul left on earth of those who are alive today." By Allah, there is great hope for this *ummah* after one hundred years.

Comments: [Its *isnad* is *qawi*]

٧١٨- حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: أَخْبَرَنَا وَرْقَاءُ عَنْ مَنْصُورٍ عَنِ الْمِنْهَالِ، عَنْ نُعَيْمِ بْنِ دِجَاجَةَ قَالَ: دَخَلَ أَبُو مَسْعُودٍ عَلَى عَلِيٍّ فَقَالَ: أَنْتَ الْقَائِلُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ عَامٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْتِي عَلَى النَّاسِ مِائَةُ عَامٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ مِمَّنْ هُوَ حَيٌّ الْيَوْمَ». وَإِنَّ رَخَاءَ هَذِهِ الْأُمَّةِ بَعْدَ الْمِائَةِ. [راجع: ٧١٤]

تخريج: إسناده قوي.

719. It was narrated that 'Ali bin Abi Talib (رضي الله عنه) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the

٧١٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءٍ الْخُرَاسَانِيِّ: أَنَّهُ حَدَّثَهُ عَنْ مَوْلَى امْرَأَتِهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ

mosques, writing down people's names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the *imam* comes out. Whoever is close to the *imam* and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the *imam* but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the *imam* but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the *imam* and engages in idle talk and does not keep silent and listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no *Jumu'ah*. Then he said: This is what I heard your Prophet (ﷺ) say.

خَرَجَ الشَّيَاطِينُ يُرَبِّثُونَ النَّاسَ إِلَى أَسْوَاقِهِمْ، وَمَعَهُمُ الرَّايَاتُ، وَتَقْعُدُ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ: السَّابِقَ، وَالْمُصَلِّيَ، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُجَ الْإِمَامُ، فَمَنْ دَنَا مِنَ الْإِمَامِ فَأَنْصَتَ، وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلَانِ مِنَ الْأَجْرِ، وَمَنْ نَأَى عَنْهُ فَاسْتَمَعَ وَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلٌ مِنَ الْأَجْرِ، وَمَنْ دَنَا مِنَ الْإِمَامِ فَلَغَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ كِفْلَانِ مِنَ الْوِزْرِ، وَمَنْ نَأَى عَنْهُ فَلَغَا وَلَمْ يُنْصِتْ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ كِفْلٌ مِنَ الْوِزْرِ، وَمَنْ قَالَ: صَهْ، فَقَدْ تَكَلَّمَ، وَمَنْ تَكَلَّمَ فَلَا جُمُعَةَ لَهُ». ثُمَّ قَالَ: هَكَذَا سَمِعْتُ نَبِيَّكُمْ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لجهالة مولى امرأة عطاء.

720. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) said: "The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found."

٧٢٠- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُلْتَمَسَ الرَّجُلُ مِنْ أَصْحَابِي كَمَا تُلْتَمَسُ الضَّالَّةُ، فَلَا يُوجَدُ». [راجع: ٦٧٥]

Comments: [Its *isnad* is *da'eef* because Al-Harith Al-A'war is *da'eef*]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

721. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who pays *riba*, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her

٧٢١- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ صَاحِبَ الرِّبَا، وَآكِلَهُ، وَشَاهِدَيْهِ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ. [راجع: ٦٣٥]

first husband, and the one for whom that is done.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

722. Abu Ishaq said: I heard Hubairah say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade - or the Messenger of Allah (ﷺ) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

Comments: [Its *isnad* is *hasan*]

٧٢٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ هُبَيْرَةَ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: (١/ ٩٤) نَهَى رَسُولُ اللَّهِ ﷺ ـ أَوْ نَهَانِي رَسُولُ اللَّهِ ﷺ ـ عَنْ خَاتَمِ الذَّهَبِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ. [انظر: ٨١٦، ٩٨١، ١٠٤٩، ١١٠٢، ١١١٣، ١١٥٩]

تخريج: إسناده حسن.

723. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: "Blood money will be paid for the *mukatab* (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [*Saheeh*]

٧٢٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى». [انظر: ٨١٨]

تخريج: صحيح.

724. It was narrated from 'Ali that the Messenger of Allah (ﷺ) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (ﷺ) and he said to those who had wanted to enter it: "If you had entered it you would have remained in it until the Day of Resurrection." He said some kind words to the others, then he said: "There is no obedience in that which involves disobedience

٧٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ الْإِيَامِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا فَقَالَ: ادْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا. فَذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا، وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [راجع: ٦٢٢]

towards Allah; obedience is only with regard to that which is right and proper."

تخريج: إسناده صحيح. خ: (٧٢٥٧)، م: (١٨٤٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that 'Ali (ﷺ) said: 'Umar bin al-Khattab (ﷺ) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mu'mineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: That they have suggested something to you. He said: Speak. I said: Why do you want to opt for uncertainty rather than certainty? He said: Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (ﷺ) sent you to collect *zakah*, and you went to al-'Abbas bin 'Abdul-Muttalib (ﷺ) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (ﷺ), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: "Don't you know that a man's uncle is like his father?" We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: "You came to me on the first day when I

٧٢٥- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ الأَعْمَشَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ عُمَرُ ابْنُ الْخَطَّابِ لِلنَّاسِ: مَا تَرَوْنَ فِي فَضْلٍ فَضَلَ عِنْدَنَا مِنْ هَذَا الْمَالِ؟ فَقَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! قَدْ شَغَلْنَاكَ عَنْ أَهْلِكَ وَضَيْعَتِكَ وَتِجَارَتِكَ، فَهُوَ لَكَ. فَقَالَ لِي: مَا تَقُولُ أَنْتَ؟ فَقُلْتُ: قَدْ أَشَارُوا عَلَيْكَ، فَقَالَ قُلْ، فَقُلْتُ: لِمَ تَجْعَلُ يَقِينَكَ ظَنًّا؟ فَقَالَ: لَتَخْرُجَنَّ مِمَّا قُلْتَ. فَقُلْتُ: أَجَلْ، وَاللَّهِ لَأَخْرُجَنَّ مِنْهُ، أَتَذْكُرُ حِينَ بَعَثَكَ نَبِيُّ اللَّهِ ﷺ سَاعِيًا، فَأَتَيْتَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ فَمَنَعَكَ صَدَقَتَهُ، فَكَانَ بَيْنَكُمَا شَيْءٌ فَقُلْتَ لِي: انْطَلِقْ مَعِي إِلَى النَّبِيِّ ﷺ، فَوَجَدْنَاهُ خَاثِرًا، فَرَجَعْنَا، ثُمَّ غَدَوْنَا عَلَيْهِ فَوَجَدْنَاهُ طَيِّبَ النَّفْسِ، فَأَخْبَرْتَهُ بِالَّذِي صَنَعَ، فَقَالَ لَكَ: «أَمَا عَلِمْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ؟». وَذَكَرْنَا لَهُ الَّذِي رَأَيْنَاهُ مِنْ خُثُورِهِ فِي الْيَوْمِ الأَوَّلِ، وَالَّذِي رَأَيْنَاهُ مِنْ طِيبِ نَفْسِهِ فِي الْيَوْمِ الثَّانِي، فَقَالَ: «إِنَّكُمَا أَتَيْتُمَانِي فِي الْيَوْمِ الأَوَّلِ وَقَدْ بَقِيَ عِنْدِي مِنَ الصَّدَقَةِ دِينَارَانِ، فَكَانَ الَّذِي رَأَيْتُمَا مِنْ خُثُورِي لَهُ، وَأَتَيْتُمَانِي الْيَوْمَ وَقَدْ وَجَّهْتُهُمَا، فَذَاكَ الَّذِي

still had two *dinars* of the *zakah* left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood." 'Umar (ﷺ) said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

رَأَيْتُمَا مِنْ طِيبِ نَفْسِي». فَقَالَ عُمَرُ: صَدَقْتَ، وَاللَّهِ لَأَشْكُرَنَّ لَكَ الْأُولَى وَالْآخِرَةَ.

تخريج: إسناده ضعيف لانقطاعه، أبو البختري- واسمه سعيد بن فيروز- لم يدرك علياً و «أن عم الرجل صنو أبيه» له شاهد صحيح من حديث أبي هريرة في صحيح مسلم وغيره.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

726. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) taught me some words and told me to say them if some distress or hardship befell me: "There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٧٢٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَقَّنَنِي رَسُولُ اللَّهِ ﷺ هٰؤُلَاءِ الْكَلِمَاتِ، وَأَمَرَنِي إِنْ نَزَلَ بِي كَرْبٌ أَوْ شِدَّةٌ أَنْ أَقُولَهُنَّ: «لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْحَلِيمُ، سُبْحَانَهُ، وَتَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧٠١]

تخريج: حديث صحيح، وهذا إسناد حسن.

727. It was narrated that 'Ali (ﷺ) said: I heard the Prophet (ﷺ) say: "Whoever leaves a space the size of a hair when doing *ghusl* for *janabah* and does not make water reach it, Allah will punish him with such and such in the Fire." 'Ali (ﷺ) said: From that time I disliked my hair.

Comments: [Its *isnad* is *marfoo'* and *da'eef*]

٧٢٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعَرَةٍ مِنْ جَنَابَةٍ لَمْ يُصِبْهَا مَاءٌ، فَعَلَ اللَّهُ تَعَالَى بِهِ كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي. [انظر: ٧٩٤، ١١٢١]

تخريج: إسناده مرفوعاً ضعيف، عطاء بن السائب اختلط بأخرة، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

728. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, from his father, that

٧٢٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ

ابْنِ عَلِيٍّ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: كُفِّنَ النَّبِيُّ فِي سَبْعَةِ أَثْوَابٍ. [انظر: ٨٠١]

he said: The Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لتفرد عبدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحيح الذي رواه البخاري: (١٢٦٤)، ومسلم: (٩٤١) من حديث عائشة «إن رسول الله ﷺ كفن في ثلاثة أثواب....».

٧٢٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ اللَّهِ الْمَاجِشُونُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ وَالْمَاجِشُونُ عَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ اسْتَفْتَحَ، ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ _ وَقَالَ أَبُو النَّضْرِ: وَأَنَا أَوَّلُ الْمُسْلِمِينَ _ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ (١/ ٩٥) عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَكَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي». وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا،

729. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) got up to pray, he would say *takbeer*, and start the prayer by saying: "I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the *mushrikeen*. Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslims]. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews

submit to You." When he rose from bowing he said: "Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators." Then he after said the *salam* at the end of the prayer: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You."

وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ فَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». فَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ». [انظر: ٨٠٣، ٨٠٤، ٨٠٥، ٩٦٠]

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

تخريج: إسناده صحيح. م: (٧٧١).

730. It was narrated that Ibn al-Hanafiyyah said: 'Ali (ﷺ) said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your *kunyah*. He said: "Yes." That was a concession from the Messenger of Allah (ﷺ) to 'Ali.

٧٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا فِطْرٌ عَنِ الْمُنْذِرِ، عَنِ ابْنِ الْحَنَفِيَّةِ قَالَ: قَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ وَلَدٌ أُسَمِّيهِ بِاسْمِكَ، وَأُكَنِّيهِ بِكُنْيَتِكَ؟ قَالَ: «نَعَمْ». فَكَانَتْ رُخْصَةً مِنْ رَسُولِ اللَّهِ ﷺ لِعَلِيٍّ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

731. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) assured me: No one will love you but a believer and no one will hate you but a hypocrite.

٧٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ ﷺ: أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

Comments: [Its *isnad* is *saheeh*, Muslim (78)]

تخريج: إسناده صحيح، م: (٧٨).

732. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears [when selecting an animal for sacrifice]

Comments: [Its *isnad* is *hasan*]

٧٣٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ حُجَيَّةَ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ. [انظر: ٧٣٤، ٨٢٦، ٨٥١، ١٠٢١، ١٠٢٢، ١٣٠٩، ١٣١٢]

تخريج: إسناده حسن.

733. It was narrated that Marwan bin al-Hakam said: We were walking with 'Uthman (ﷺ) and saw a man entering *ihram* for both ['*umrah* and *Hajj*]. 'Uthman (ﷺ) said: Who is this? They said: 'Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (ﷺ) for your opinion.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

٧٣٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: كُنَّا نَسِيرُ مَعَ عُثْمَانَ، فَإِذَا رَجُلٌ يُلَبِّي بِهِمَا جَمِيعًا، فَقَالَ عُثْمَانُ: مَنْ هَذَا؟ فَقَالُوا: عَلِيٌّ، فَقَالَ: أَلَمْ تَعْلَمْ أَنِّي قَدْ نَهَيْتُ عَنْ هَذَا؟ قَالَ: بَلَى، وَلَكِنْ لَمْ أَكُنْ لِأَدَعَ قَوْلَ رَسُولِ اللَّهِ ﷺ لِقَوْلِكَ. [انظر: ١١٣٩]

تخريج: إسناده صحيح. خ: (١٥٦٣).

734. It was narrated that Hujayyah said: A man asked 'Ali (ﷺ) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn't matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears.

Comments: [Its *isnad* is *hasan*]

٧٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ قَالَ: سَأَلَ رَجُلٌ عَلِيًّا عَنِ الْبَقَرَةِ؟ فَقَالَ: عَنْ سَبْعَةٍ. فَقَالَ: مَكْسُورَةُ الْقَرْنِ؟ فَقَالَ: لَا يَضُرُّكَ. قَالَ: الْعَرْجَاءُ؟ قَالَ: إِذَا بَلَغَتِ الْمَنْسَكَ فَاذْبَحْ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ. [راجع: ٧٣٢]

تخريج: إسناده حسن.

735. It was narrated from 'Abeedah that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said:

٧٣٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ وَأَبُو عَمْرِو بْنِ الْعَلَاءِ عَنِ ابْنِ سِيرِينَ: سَمِعَاهُ عَنْ

"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. 'Abeedah said to 'Ali (ﷺ): Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ قَوْمٌ فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ ـ أَوْ مَثْدُونُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ». وَلَوْلَا أَنْ تَبْطَرُوا لَأَنْبَأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيِّهِ ﷺ. قَالَ عَبِيدَةُ: قُلْتُ لِعَلِيٍّ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٦٢٦]

تخريج: إسناده صحيح. م: (١٠٦٦).

Comments: [Its *isnad* is *saheeh*, and Muslim (1066)]

736. It was narrated from 'Ali (ﷺ) that a servant of the Prophet (ﷺ) committed an immoral action and the Prophet (ﷺ) wanted me to carry out the *hadd* punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the *hadd* punishment on her. Carry out the *hadd* punishments on those whom your right hands possess (i.e., slave women)."

٧٣٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ الطُّهَوِيِّ، عَنْ عَلِيٍّ: أَنَّ خَادِمًا لِلنَّبِيِّ ﷺ أَحْدَثَتْ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أُقِيمَ عَلَيْهَا الْحَدَّ، فَأَتَيْتُهَا فَوَجَدْتُهَا لَمْ تَجِفَّ مِنْ دَمِهَا، فَأَتَيْتُهُ، فَأَخْبَرْتُهُ، فَقَالَ: «إِذَا جَفَّتْ مِنْ دَمِهَا فَأَقِمْ عَلَيْهَا الْحَدَّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ». [راجع: ٦٧٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

737. It was narrated that 'Ali (ﷺ) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top of his feet.

Comments: [A *saheeh hadeeth*, when all its *isnads* are taken into consideration]

٧٣٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِهِمَا. [انظر: ٩١٧، ٩١٨، ١٠١٣، ١٠١٤، ١٠١٥، ١٦٦٤]

تخريج: حديث صحيح بمجموع طرقه، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «العلل» إلى الاختلاف في سند الحديث ومتنه.

738. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted between Salim bin Abul-Ja'd and Ali bin Abu Talib]

٧٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ الثَّقَفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيٍّ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِيَ حِمَارًا عَلَى فَرَسٍ. [انظر: ٧٦٦، ١١٠٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف بالانقطاع بين سالم بن أبي الجعد وعلي بن أبي طالب.

739. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm 'Abd ('Abdullah bin Mas 'ood)."

Comments: [Its *isnad* is *da'eef*]

٧٣٩- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوِ اسْتَخْلَفْتُ أَحَدًا عَنْ غَيْرِ مَشُورَةٍ، لَاسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدٍ». [راجع: ٥٦٦]

تخريج: إسناده ضعيف لضعف الحارث بن عبدالله الأعور.

740. 'Ali narrated that Fatimah complained to the Prophet (ﷺ) about marks left on her hands from making dough. Some female captives were brought to the Prophet (ﷺ) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: "Stay where you are." He came and sat down, and I could feel the coolness of his feet. And he said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, say *Subhan Allah* thirty-three times, *Alhamdulillah* thirty-three times and *Allah Akbar* thirty-four times."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3113) and Muslim (2727)]

٧٤٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ شَكَتْ إِلَى النَّبِيِّ ﷺ (١/ ٩٦) أَثَرَ الْعَجِينِ فِي يَدِهَا، فَأَتَى النَّبِيَّ ﷺ سَبْيٌ فَأَتَتْهُ تَسْأَلُهُ خَادِمًا، فَلَمْ تَجِدْهُ، فَرَجَعَتْ، قَالَ: فَأَتَانَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، قَالَ: فَذَهَبْتُ لِأَقُومَ، فَقَالَ: «مَكَانَكُمَا». فَجَاءَ حَتَّى جَلَسَ حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ، فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا سَبَّحْتُمَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدْتُمَاهُ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرْتُمَاهُ أَرْبَعًا وَثَلَاثِينَ. [راجع: ٦٠٤]

تخريج: إسناده صحيح. خ: (٣١١٣)، م: (٢٧٢٧).

741. It was narrated that Abul-Hayyaj al-Asadi said: 'Ali said to me: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its *isnad* is *saheeh*, Muslim (969)]

٧٤١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ: قَالَ لِي عَلِيٌّ: أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدَعَ تِمْثَالًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ. [راجع: ٦٨٣]

تخريج: إسناده صحيح. م: (٩٦٩).

742. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) liked this *soorah*: "Glorify the Name of your Lord, the Most High" [al-A'la:87].

Comments: [Its *isnad* is *da'eef*]

٧٤٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ ثُوَيْرِ ابْنِ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ هَذِهِ السُّورَةَ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾.

تخريج: إسناده ضعيف لضعف ثوير بن أبي فاختة.

743. It was narrated that 'Ali (ﷺ) said: Three people came to the Prophet (ﷺ) and one of them said: O Messenger of Allah, I had one hundred *dinars* and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten *dinars* and I gave one of them in charity. The next one said: I had one *dinar* and I gave one-tenth of it in charity. The Messenger of Allah (ﷺ) said: "You are all the same in reward, for each of you gave one tenth of his wealth."

Comments: [Its *isnad* is *da'eef*]

٧٤٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: جَاءَ ثَلَاثَةُ نَفَرٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ أَحَدُهُمْ: يَا رَسُولَ اللَّهِ! كَانَتْ لِي مِائَةُ دِينَارٍ، فَتَصَدَّقْتُ مِنْهَا بِعَشَرَةِ دَنَانِيرَ. وَقَالَ الْآخَرُ: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشَرَةُ دَنَانِيرَ، فَتَصَدَّقْتُ مِنْهَا بِدِينَارٍ. وَقَالَ الْآخَرُ: يَا رَسُولَ اللَّهِ! كَانَ لِي دِينَارٌ، فَتَصَدَّقْتُ بِعُشْرِهِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّكُمْ فِي الْأَجْرِ سَوَاءٌ، كُلُّكُمْ تَصَدَّقَ بِعُشْرِ مَالِهِ». [انظر: ٩٣٥]

تخريج: إسناده ضعيف لضعف الحارث الأعور، وعنعنة أبي إسحاق.

744. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) had large hands and feet and big joints.

Comments: [*Hasan* because of corroborating evidence]

٧٤٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ وَمِسْعَرٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمَ الْكَرَادِيسِ. [انظر: ٧٤٦]

تخريج: حسن لغيره، عثمان بن عبدالله لم يرو عنه غير المسعودي ومسعر بن كدام، وقال النسائي: ليس بذاك، وذكره ابن حبان في الثقات.

745. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٧٤٥- حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ إِلَيْكَ الْخَصْمَانِ، فَلَا تَكَلَّمْ حَتَّى تَسْمَعَ مِنَ الْآخَرِ، كَمَا سَمِعْتَ مِنَ الْأَوَّلِ». [راجع: ٦٩٠]

تخريج: حسن لغيره وهذا إسناد ضعيف لضعف شريك وحنش.

746. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since.

Comments: [*Hasan* because of corroborating evidence]

٧٤٦- حَدَّثَنَا وَكِيعٌ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، ضَخْمُ الرَّأْسِ وَاللِّحْيَةِ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، مُشْرَبٌ وَجْهُهُ حُمْرَةً، طَوِيلُ الْمَسْرُبَةِ، ضَخْمُ الْكَرَادِيسِ، إِذَا مَشَى تَكَفَّأَ تَكَفُّؤًا كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ. [راجع: ٦٨٤]

تخريج: حسن لغيره كسابقه، وسماع وكيع من المسعودي قبل الاختلاط.

747. It was narrated that 'Ali (ﷺ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him; the kings gave him gifts and he accepted them from them.

٧٤٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ ثُوَيْرِ ابْنِ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: أَهْدَى كِسْرَى لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِنْهُ، وَأَهْدَى لَهُ قَيْصَرُ فَقَبِلَ مِنْهُ، وَأَهْدَتْ لَهُ الْمُلُوكُ فَقَبِلَ مِنْهَا. [انظر: ١٢٣٥]

Comments: [Its *isnad* is *da'eef* because of the weakness of Thuwair bin Abu Fakhitah]

تخريج: إسناده ضعيف لضعف ثوير بن أبي فاختة، وأخذ الهدية من المشركين بقصد تأنيسهم وتأليفهم على الإسلام ثابت عنه في غير ما حديث هي في «صحيح البخاري» في الهبة، باب قبول الهدية من المشركين، وفي «صحيح مسلم» (٢٤٦٩).

748. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuff* (leather slippers) and she said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ﷺ) and he said: The Messenger of Allah (ﷺ) said: "For the traveller, three days and nights; for the one who is not travelling, one day and night."

Comments: [A *saheeh hadeeth*]

٧٤٨- حَدَّثَنَا يَزِيدُ عَنِ الْحَجَّاجِ عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ، فَقَالَتْ: سَلْ عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِهَذَا مِنِّي، كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَسَأَلْتُ عَلِيًّا فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ». [انظر: ٧٨٠، ٩٠٦، ٩٤٩، ١١١٩، ١١٢٦، ١٢٤٥، ١٢٧٧]

تخريج: صحيح. م: (٢٧٦). الحجاج مدلس و عنعن، وقد توبع.

749. A similar report was narrated from 'Ali (ﷺ) from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٧٤٩- حَدَّثَنَا يَزِيدُ عَنِ الْحَجَّاجِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: صحيح. وانظر ماقبله.

750. It was narrated that 'Abdullah bin Zurair al-Ghafiqi said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: "These two are *haram* for the males of my *ummah*."

Comments: [*Saheeh* because of corroborating evidence]

٧٥٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ ذَهَبًا بِيَمِينِهِ، وَحَرِيرًا بِشِمَالِهِ، ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ فَقَالَ: «هَذَانِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي». [انظر: ٩٣٥]

تخريج: صحيح لشواهده، وقد سقط من الإسناد «أبو أفلح الهمداني» بين عبدالعزيز وبين عبدالله ابن زرير، وسيأتي الحديث في المسند برقم: (٩٣٥) وفيه أبو أفلح هذا.

751. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from

٧٥١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي آخِرِ وِتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ

Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its *isnad* is *qawi*]

سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [انظر: ٩٥٧، ١٢٩٥]

تخريج: إسناده قوي.

752. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade the people to raise their voices over one another when reciting Qur'an between *Maghrib* and *'Isha'*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٧٥٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا (١/ ٩٧) خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَجْهَرَ الْقَوْمُ بَعْضُهُمْ عَلَى بَعْضٍ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْقُرْآنِ. [راجع: ٦٦٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

753. It was narrated that 'Ali bin Rabee'ah said: I saw 'Ali (ﷺ) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: *Bismillah* (in the Name of Allah). When he got on it, he said: Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said *alhamdulillah* three times and *Allahu Akbar* three times, then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me. Then he smiled, and I said: Why are you smiling, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: "The Lord is marvels at His slave when

٧٥٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عَلِيًّا أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَيْهَا قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا، وَكَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ، قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي. ثُمَّ ضَحِكَ، فَقُلْتُ: مِمَّ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: مِمَّ ضَحِكْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَعْجَبُ الرَّبُّ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي، وَيَقُولُ: عَلِمَ عَبْدِي أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». [انظر: ٩٣٠، ١٠٥٦]

he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'''

تخريج: حسن لغيره، شريك سيئ الحفظ، وقد توبع، وأبو إسحاق دلسه فحذف منه رجلين بينه وبين علي بن ربيعة.

Comments: [*Hasan* because of corroborating evidence]

754. It was narrated from 'Abdullah bin Yasar that 'Amr bin Huraith visited al-Hasan bin 'Ali (ﷺ) [when he was sick]. 'Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. 'Ali (ﷺ) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. 'Amr said to him: What do you say about walking in front of or behind the bier at a funeral? 'Ali (ﷺ) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. 'Amr said: But I saw Abu Bakr and 'Umar (ﷺ) walking in front of the bier. 'Ali (ﷺ) said: They did not like to embarrass the people.

٧٥٤- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ: أَنَّ عَمْرَو بْنَ حُرَيْثٍ عَادَ الْحَسَنَ بْنَ عَلِيٍّ، فَقَالَ لَهُ عَلِيٌّ: أَتَعُودُ الْحَسَنَ وَفِي نَفْسِكَ مَا فِيهَا؟ فَقَالَ لَهُ عَمْرٌو: إِنَّكَ لَسْتَ بِرَبِّي فَتُصَرِّفَ قَلْبِي حَيْثُ شِئْتَ. قَالَ عَلِيٌّ: أَمَا إِنَّ ذَلِكَ لَا يَمْنَعُنَا أَنْ نُؤَدِّيَ إِلَيْكَ النَّصِيحَةَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ عَادَ أَخَاهُ إِلَّا ابْتَعَثَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ مِنْ أَيِّ سَاعَاتِ النَّهَارِ كَانَ حَتَّى يُمْسِيَ، وَمِنْ أَيِّ سَاعَاتِ اللَّيْلِ كَانَ حَتَّى يُصْبِحَ». قَالَ لَهُ عَمْرٌو: وَكَيْفَ تَقُولُ فِي الْمَشْيِ مَعَ الْجِنَازَةِ: بَيْنَ يَدَيْهَا أَوْ خَلْفَهَا؟ فَقَالَ عَلِيٌّ: إِنَّ فَضْلَ الْمَشْيِ مِنْ خَلْفِهَا عَلَى بَيْنِ يَدَيْهَا، كَفَضْلِ صَلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ عَلَى الْوَحْدَةِ. قَالَ عَمْرٌو: فَإِنِّي رَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَمْشِيَانِ أَمَامَ الْجِنَازَةِ. قَالَ عَلِيٌّ: إِنَّهُمَا إِنَّمَا كَرِهَا أَنْ يُحْرِجَا النَّاسَ. [انظر: ٩٥٥]

تخريج: حسن، وهذا إسناد ضعيف لجهالة عبدالله بن يسار.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Abdullah bin Yasar is unknown]

755. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) gave me a suit of

٧٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ

وَهْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةً سِيَرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ: فَشَقَقْتُهَا بَيْنَ نِسَائِي. [راجع: ٦٩٨]

pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5840) and Muslim (2071)]

تخريج: إسناده صحيح. خ: (٥٨٤٠)، م: (٢٠٧١).

٧٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتْعَةِ، وَعَلِيٌّ يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ لِعَلِيٍّ: إِنَّكَ كَذَا وَكَذَا. ثُمَّ قَالَ عَلِيٌّ: لَقَدْ عَلِمْتَ أَنَّا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَجَلْ وَلَكِنَّا كُنَّا خَائِفِينَ. [راجع: ٤٣٢]

756. 'Abdullah bin Shaqeeq said: 'Uthman (ﷺ) forbade *tamattu'* [in *Hajj*] and 'Ali (ﷺ) enjoined it. 'Uthman said to 'Ali: You do such and such. Then 'Ali (ﷺ) said: You know that we did *tamattu'* with the Messenger of Allah (ﷺ). ['Uthman] said: Yes, but we were afraid.

Comments: [Its *isnad* is *saheeh*, Muslim (1223)]

تخريج: إسناده صحيح. م: (١٢٢٣).

٧٥٧- حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّضِيعِ: «يُنْضَحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ، فَإِذَا طَعِمَا غُسِلَا جَمِيعًا. [راجع: ٥٦٣]

757. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٧٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: حَتَّى يَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ ﷺ، بَعَثَنِي بِالْحَقِّ، وَحَتَّى

758. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after

death, and until he believes in the divine will and decree."

Comments: [Its *isnad* is *Saheeh*]

يُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَحَتَّى يُؤْمِنَ بِالْقَدَرِ».

تخريج: إسناده صحيح، قاله أحمد شاكر.

759. It was narrated from 'Ali (ﷺ) that he came to the Prophet (ﷺ) and said: Abu Talib has died. The Prophet (ﷺ) said: "Go and bury him." 'Ali said: He died a *mushrik*. He said: "Go and bury him." 'Ali said: When I had buried him, I came back to the Prophet (ﷺ) and he said: "Do *ghusl*."

Comments: [Its *isnad* is *Saheeh*]

٧٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ يُحَدِّثُ عَنْ عَلِيٍّ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «اذْهَبْ فَوَارِهِ». فَقَالَ: إِنَّهُ مَاتَ مُشْرِكًا. فَقَالَ: «اذْهَبْ فَوَارِهِ». قَالَ: فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي: «اغْتَسِلْ». [انظر: ٨٠٧، ١٠٩٣]

تخريج: إسناده صحيح، قاله أحمد شاكر.

760. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet (ﷺ) about that and he said: "Go and find them and take them back, and do not sell them except together."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٧٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ - يَعْنِي ابْنَ أَبِي عَرُوبَةَ - عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَبِيعَ غُلَامَيْنِ أَخَوَيْنِ، فَبِعْتُهُمَا وَفَرَّقْتُ بَيْنَهُمَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ (١/ ٩٨) فَقَالَ: «أَدْرِكْهُمَا فَارْتَجِعْهُمَا، وَلَا تَبِعْهُمَا إِلَّا جَمِيعًا». [انظر: ١٠٤٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سعيد بن أبي عروبة لم يسمع من الحكم ابن عتيبة شيئاً.

761. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *qawi*]

٧٦١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ الْوِتْرُ بِحَتْمٍ كَهَيْئَةِ الصَّلَاةِ، وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢]

تخريج: إسناده قوي.

762. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its *isnad* is *hasan*]

٧٦٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [انظر: ١٠٥٨، ١١٠٣، ١١٠٤، ١١٠٥، ١١١٤، ١١١٥، ١١٥٣]

تخريج: إسناده حسن.

763. It was narrated from Muhammad bin 'Ali that he heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "I have been given that which was not given to any of the other Prophets." We said: O Messenger of Allah, what is it? He said: "I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my *ummah* has been made the best of nations."

Comments: [Its *isnad* is *hasan*]

٧٦٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مُحَمَّدِ - بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ: أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ» فَقُلْنَا: يَا رَسُولَ اللَّهِ! مَا هُوَ؟ قَالَ: «نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ». [انظر: ١٣٦٢]

تخريج: إسناده حسن.

764. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* at the time of the *adhan* and pray two *rak'ahs* of *Fajr* at the time of the *iqamah*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٧٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي رَكْعَتَيِ الْفَجْرِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

765. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ): We spoke of the Dajjal in the presence of the Prophet (ﷺ) when he was sleeping. He woke up, with his face red, and said: "There is something else I fear more for you," and he mentioned something.

٧٦٥- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ شَيْبَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ذَكَرْنَا الدَّجَّالَ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَائِمٌ، فَاسْتَيْقَظَ مُحْمَرًّا لَوْنُهُ، فَقَالَ: «غَيْرُ ذَلِكَ أَخْوَفُ لِي عَلَيْكُمْ». ذَكَرَ كَلِمَةً.

Comments:[Its *isnad* is *da'eef* because of the weakness of Jabir Al-Ju'fi]

766. It was narrated that 'Ali (ﷺ) said: A male or female mule was given to the Messenger of Allah (ﷺ) as a gift. I said: What is this? He said: "A mule." I said: Where does it come from? He said: "From mating a male donkey with a mare, and this is what is produced." I said: Should we mate [a donkey] with [a mare]? He said: "No; this is only done by those who do not know."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Shareek and Ali bin Alqamah is unknown]

767. It was narrated that 'Ali (ﷺ) said: When I asked permission to enter upon the Messenger of Allah (ﷺ), if he was praying he would say *Subhan Allah*, and if not he would give permission.

Comments: [Its *isnad* is *da'eef*]

768. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) came to the place of sacrifice in Mina and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده ضعيف لضعف جابر الجعفي.

٧٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيِّ بْنِ عَلْقَمَةَ، عَنْ عَلِيٍّ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ بَغْلٌ، أَوْ بَغْلَةٌ، فَقُلْتُ: مَا هَذَا؟ قَالَ: «بَغْلٌ، أَوْ بَغْلَةٌ» قُلْتُ: وَمِنْ أَيِّ شَيْءٍ هُوَ؟ قَالَ: «يُحْمَلُ الْحِمَارُ عَلَى الْفَرَسِ، فَيَخْرُجُ بَيْنَهُمَا هَذَا» قُلْتُ: أَفَلَا نَحْمِلُ فُلَانًا عَلَى فُلَانَةَ؟ قَالَ: «لَا، إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ». [انظر: ٧٨٥، ١٣٥٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك وجهالة علي بن علقمة.

٧٦٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ إِذَا اسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وَإِنْ كَانَ غَيْرَ ذَلِكَ أَذِنَ. [راجع: ٥٩٨]

تخريج: وإسناده مسلسل بالضعفاء.

٧٦٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَنْحَرَ بِمِنًى، فَقَالَ: «هَذَا الْمَنْحَرُ، وَمِنًى كُلُّهَا مَنْحَرٌ». [راجع: ٥٦٢]

تخريج: إسناده حسن.

769. It was narrated that 'Ali (ﷺ) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Hasan." When al-Husain was born, I named him Harb, then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Husain." When the third one was born, I named him Harb. The Prophet (ﷺ) came and said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

Comments: [Shaikh Al-Bani graded it *da'eef* in his book *da'eefah* (3706)]

٧٦٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيءِ بْنِ هَانِيءٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا وُلِدَ الْحَسَنُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: قُلْتُ: حَرْبًا قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: قُلْتُ: حَرْبًا. قَالَ: «بَلْ هُوَ حُسَيْنٌ» فَلَمَّا وُلِدَ الثَّالِثُ سَمَّيْتُهُ حَرْبًا، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: حَرْبًا. قَالَ: بَلْ هُوَ مُحَسِّنٌ» ثُمَّ قَالَ: «سَمَّيْتُهُمْ بِأَسْمَاءِ وَلَدِ هَارُونَ: شَبَّرُ، وَشَبِيرُ، وَمُشَبِّرٌ». [انظر: ٩٥٣]

تخريج: ضعفه الشيخ الألباني في الضعيفة: (٣٧٠٦)، هانئ بن هانئ مجهول.

770. It was narrated that 'Ali (ﷺ) said: When we left Makkah, the daughter of Hamzah followed us, crying: O uncle, O uncle. I took her by the hand and gave her to Fatimah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bin Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me - meaning Asma' bint 'Umais. Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (ﷺ) said: "As for you, O Ja'far, you resemble

٧٧٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ وَهُبَيْرَةَ ابْنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَ: لَمَّا خَرَجْنَا مِنْ مَكَّةَ اتَّبَعَتْنَا ابْنَةُ حَمْزَةَ تُنَادِي: يَا عَمِّ، يَا عَمِّ. قَالَ: فَتَنَاوَلْتُهَا بِيَدِهَا، فَدَفَعْتُهَا إِلَى فَاطِمَةَ، فَقُلْتُ: دُونَكِ ابْنَةَ عَمِّكِ. قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ اخْتَصَمْنَا فِيهَا أَنَا وَجَعْفَرٌ وَزَيْدُ بْنُ حَارِثَةَ، فَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا عِنْدِي ـ يَعْنِي أَسْمَاءَ بِنْتَ عُمَيْسٍ ـ وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. وَقُلْتُ: أَنَا أَخَذْتُهَا وَهِيَ ابْنَةُ عَمِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنْتَ يَا جَعْفَرُ! فَأَشْبَهْتَ خَلْقِي وَخُلُقِي، وَأَمَّا أَنْتَ يَا عَلِيُّ!

me in appearance and attitude. As for you, O 'Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave. The girl should be with her maternal aunt, for the maternal aunt is [like] a mother." I said: O Messenger of Allah, why don't you marry her? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *hasan*]

فمِنِّي وَأَنَا مِنْكَ، وَأَمَّا أَنْتَ يَا زَيْدُ! فَأَخُونَا وَمَوْلَانَا، وَالْجَارِيَةُ عِنْدَ خَالَتِهَا، فَإِنَّ الْخَالَةَ وَالِدَةٌ» قُلْتُ: يَا رَسُولَ اللَّهِ! (١/٩٩) أَلَا تَزَوَّجُهَا؟ قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [انظر: ٨٥٧، ٩٣١].

تخريج: إسناده حسن.هانئ وهبيرة حديثهما حسن لمتابعة أحدهما للآخر.

771. It was narrated that 'Ali (ﷺ) said: I heard a man praying for forgiveness for his parents, who were *mushrikeen*. I said: Would a man pray for forgiveness for his parents when they are *mushrikeen*? He said: Didn't Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (ﷺ) and the words "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikoon*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him" [at-Tawbah 9:113-114] were revealed. He [the Prophet (ﷺ)] said: "[That was] when he died."

Comments: [Its *isnad* is *hasan*]

٧٧١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ: أَيَسْتَغْفِرُ الرَّجُلُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ؟، فَقَالَ: أَوَلَمْ يَسْتَغْفِرْ إِبْرَاهِيمُ لِأَبِيهِ؟ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَنَزَلَتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ إِلَى قَوْلِهِ: ﴿تَبَرَّأَ مِنْهُ﴾ (التوبة: ١١٣، ١١٤) قَالَ: «لَمَّا مَاتَ». فَلَا أَدْرِي قَالَهُ سُفْيَانُ، أَوْ قَالَهُ إِسْرَائِيلُ، أَوْ هُوَ فِي الْحَدِيثِ: «لَمَّا مَاتَ». [انظر: ١٠٨٥]

تخريج: إسناده حسن.

772. Iyas bin 'Amir narrated: I heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) used to offer *nafl* prayers at night when 'A'ishah was lying between him and the *qiblah*.

Comments: [Its *isnad* is *hasan* on the basis of other reports]

٧٧٢- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُوسَى ابْنُ أَيُّوبَ: حَدَّثَنِي عَمِّي إِيَاسُ بْنُ عَامِرٍ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ مِنَ اللَّيْلِ، وَعَائِشَةُ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ.

تخريج: إسناده حسن في الشواهد.

773. It was narrated from Hajjaj: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [*Ahlul-Bait*] to fill it with justice as it was filled with injustice." Abu Nu'aim said: "A man from me." He said: On one occasion I heard him narrate it from Habeeb from Abut-Tufail from 'Ali (ﷺ) from the Prophet (ﷺ).

Comments: [The both *isnad* are *Saheeh* and said it Ahmad Shakir]

٧٧٣- حَدَّثَنَا حَجَّاجٌ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا فِطْرٌ عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ أَبِي الطُّفَيْلِ؛ قَالَ حَجَّاجٌ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ، لَبَعَثَ اللَّهُ عَزَّ وَجَلَّ رَجُلًا مِنَّا، يَمْلَؤُهَا عَدْلًا كَمَا مُلِئَتْ جَوْرًا». قَالَ أَبُو نُعَيْمٍ: «رَجُلًا مِنِّي». قَالَ: وَسَمِعْتُهُ مَرَّةً يَذْكُرُهُ عَنْ حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ.

تخريج: إسناداه صحيحان، قاله أحمد شاكر.

774. It was narrated that 'Ali (ﷺ) said: al-Hasan most closely resembles the Messenger of Allah (ﷺ) in the chest and head, and al-Husain most closely resembles the Prophet (ﷺ) in what is lower than that.

Comments: [Al-Bani graded it *da'eef* in the *da'eef* of Sunan At-Tirmidhi (4050)]

٧٧٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: الْحَسَنُ أَشْبَهُ النَّاسِ بِرَسُولِ اللَّهِ ﷺ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ النَّاسِ بِالنَّبِيِّ ﷺ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ.

تخريج: ضعفه الألباني في ضعيف سنن الترمذي: (٤٠٥٠).

775. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished therein, Allah is too generous to

٧٧٥- حَدَّثَنَا حَجَّاجٌ: قَالَ يُونُسُ بْنُ أَبِي إِسْحَاقَ: أَخْبَرَنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ». [راجع: ٦٤٩]

تخريج: إسناده حسن.

repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it."

Comments: [Its *isnad* is *hasan*]

٧٧٦- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَلَمَةَ ـ يَعْنِي ابْنَ كُهَيْلٍ ـ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبَّةَ الْعُرَنِيِّ قَالَ: رَأَيْتُ عَلِيًّا ضَحِكَ عَلَى الْمِنْبَرِ لَمْ أَرَهُ ضَحِكَ ضَحِكًا أَكْثَرَ مِنْهُ، حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: ذَكَرْتُ قَوْلَ أَبِي طَالِبٍ؛ ظَهَرَ عَلَيْنَا أَبُو طَالِبٍ، وَأَنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَنَحْنُ نُصَلِّي بِبَطْنِ نَخْلَةَ، فَقَالَ: مَاذَا تَصْنَعَانِ يَا ابْنَ أَخِي؟ فَدَعَاهُ رَسُولُ اللَّهِ ﷺ إِلَى الْإِسْلَامِ، فَقَالَ: مَا بِالَّذِي تَصْنَعَانِ بَأْسٌ ـ أَوْ بِالَّذِي تَقُولَانِ بَأْسٌ ـ وَلَكِنْ وَاللَّهِ لَا تَعْلُوَنِي اسْتِي أَبَدًا. وَضَحِكَ تَعَجُّبًا لِقَوْلِ أَبِيهِ، ثُمَّ قَالَ: اللَّهُمَّ لَا أَعْتَرِفُ أَنَّ عَبْدًا لَكَ مِنْ هَذِهِ الْأُمَّةِ عَبَدَكَ قَبْلِي غَيْرَ نَبِيِّكَ ـ ثَلَاثَ مِرَارٍ ـ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ النَّاسُ سَبْعًا. [انظر: ١١٩١، ١١٩٢]

تخريج: إسناده ضعيف جداً، يحيى بن سلمة بن كهيل متروك الحديث، وحبة العرني ضعيف أيضاً.

776. It was narrated that Habbah bin al-'Urani said: I saw 'Ali (ﷺ) smiling on the *minbar* and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (ﷺ) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (ﷺ) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its *isnad* is *da'eef jiddan*]

٧٧٧- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي، وَأَكْثَرُ عِلْمِي ـ إِنْ

777. It was narrated that 'Ali bin Abi Talib said: The Messenger of

شَاءَ اللَّهُ - أَنِّي سَمِعْتُهُ مِنْهُ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَانْصَرَفَ، ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ مَاءً، فَصَلَّى بِنَا، ثُمَّ قَالَ: «إِنِّي صَلَّيْتُ بِكُمْ آنِفًا وَأَنَا جُنُبٌ، فَمَنْ أَصَابَهُ مِثْلُ الَّذِي أَصَابَنِي، أَوْ وَجَدَ رِزًّا فِي بَطْنِهِ، فَلْيَصْنَعْ مِثْلَ مَا صَنَعْتُ». [راجع: ٦٦٨]

Allah (ﷺ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was *junub*. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

تخريج: إسناده ضعيف لضعف ابن لهيعة. وانظر حديث أبي هريرة الصحيح في المسند: ٢/ ٣٣٨، ٣٣٩ ففيه أن انصرافه كان قبل الدخول في الصلاة.

٧٧٨- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيٍّ، وَكَانَ عَلِيٌّ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ، فَقِيلَ لَهُ: لَوْ سَأَلْتَهُ؟ فَسَأَلَهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ يَوْمَ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَرْمَدُ الْعَيْنِ. قَالَ: فَتَفَلَ فِي عَيْنِي وَقَالَ: «اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ» فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا مُنْذُ يَوْمِئِذٍ، وَقَالَ: لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ» فَتَشَرَّفَ لَهَا أَصْحَابُ النَّبِيِّ ﷺ، فَأَعْطَانِيهَا. [انظر: ١١١٧]

778. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to chat at night with 'Ali, and 'Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don't you ask him [about that]? He asked him and he said: The Messenger of Allah (ﷺ) sent for me when I had a sore eye on the day of Khaibar. I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: "O Allah, take away heat and cold from him." And I have never felt any heat or cold since that day. And he [the Prophet (ﷺ)] said: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The Companions of the Prophet (ﷺ) hoped for it, but he gave it to me.

تخريج: إسناده ضعيف لضعف ابن أبي ليلى شيخ وكيع، وهو محمد بن عبدالرحمن بن أبي ليلى.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Abu laila Shaikh of Wakee']

779. It was narrated that 'Ali (ﷺ) said: I was sitting with the Prophet (ﷺ) and 'Ammar came and asked for permission to enter. He said: "Let him in; welcome to the good and purified one."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٧٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ قَالَ: أَبُو إِسْحَاقَ (١/ ١٠٠) عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَجَاءَ عَمَّارٌ، فَاسْتَأْذَنَ فَقَالَ: «ائْذَنُوا لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ». [انظر: ٩٩٩، ١٠٣٣، ١٠٧٩، ١١٦٠]

تخريج: إسناده صحيح، قاله أحمد شاكر.

780. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuff* (leather slippers) and she said: Ask 'Ali (ﷺ). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

٧٨٠- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَغَيْرِهِ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: سَلْ عَلِيًّا. فَسَأَلْتُهُ فَقَالَ: ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، يَعْنِي لِلْمُسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمُقِيمِ. [راجع: ٧٤٨]

تخريج: إسناده صحيح، م: (٢٧٦).

781. It was narrated that Shuraih bin Hani' said: 'Ali told me to wipe over the *khuff* (leather slippers).

Comments: [Its *isnad* is *hasan*, see the previous report]

٧٨١- حَدَّثَنَا ابْنُ الْأَشْجَعِيِّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنِ الْقَاسِمِ ابْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: أَمَرَنِي عَلِيٌّ أَنْ أَمْسَحَ عَلَى الْخُفَّيْنِ. [راجع: ٧٨٠]

تخريج: إسناده حسن، وانظر ماقبله.

782. It was narrated that Tariq bin Shihab said: I saw 'Ali (ﷺ) saying on the *minbar*: By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document - which was attached to his sword - that I took from the Messenger of Allah (ﷺ), in which are the rates of *zakah*. It was attached to a sword that had iron adornments, or he said, that had iron rings.

٧٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: شَهِدْتُ عَلِيًّا وَهُوَ يَقُولُ عَلَى الْمِنْبَرِ: وَاللَّهِ مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ _ مُعَلَّقَةٌ بِسَيْفِهِ_ أَخَذْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، فِيهَا فَرَائِضُ الصَّدَقَةِ. مُعَلَّقَةٌ بِسَيْفٍ لَهُ حِلْيَتُهُ حَدِيدٌ، أَوْ قَالَ: بَكَرَاتُهُ حَدِيدٌ. [انظر: ٧٩٨، ٨٧٤، ٩٦٢]

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Shareek]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك.

783. 'Abdullah bin al-Harith bin Nawfal al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of 'Uthman. 'Uthman (ﷺ) came to Makkah and 'Abdullah bin al-Harith said: I welcomed 'Uthman in the camp at Qudaid. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make *thareed*, and we offered it to 'Uthman and his companions, but they refused to eat it. 'Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in *ihram*, and they have offered it to us, so there is nothing wrong with it. 'Uthman said: Who can say something about this issue? They said: 'Ali. So he sent for 'Ali (ﷺ), who came to him. 'Abdullah bin al-Harith said: It is as if I can see 'Ali when he came, brushing some leaves off his hands. 'Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in *ihram* and they offered it to us, so there is nothing wrong with it. 'Ali got angry and said: I adjure any man who was present with the Messenger of Allah (ﷺ) when the meat of an onager was brought and the Messenger of Allah (ﷺ) said: "We are people who are in *ihram*; give it

٧٨٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ- عَنْ عَلِيِّ بْنِ زَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيُّ، قَالَ: كَانَ أَبِي الْحَارِثُ عَلَى أَمْرٍ مِنْ أُمُورِ مَكَّةَ فِي زَمَنِ عُثْمَانَ، فَأَقْبَلَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ: فَاسْتَقْبَلْتُ عُثْمَانَ بِالنُّزُلِ بِقُدَيْدٍ، فَاصْطَادَ أَهْلُ الْمَاءِ حَجَلًا، فَطَبَخْنَاهُ بِمَاءٍ وَمِلْحٍ، فَجَعَلْنَاهُ عُرَاقًا لِلثَّرِيدِ، فَقَدَّمْنَاهُ إِلَى عُثْمَانَ وَأَصْحَابِهِ، فَأَمْسَكُوا، فَقَالَ عُثْمَانُ: صَيْدٌ لَمْ أَصْطَدْهُ، وَلَمْ نَأْمُرْ بِصَيْدِهِ، اصْطَادَهُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا بَأْسٌ؟ فَقَالَ عُثْمَانُ: مَنْ يَقُولُ فِي هَذَا؟ فَقَالُوا: عَلِيٌّ. فَبَعَثَ إِلَى عَلِيٍّ فَجَاءَ، قَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ: فَكَأَنِّي أَنْظُرُ إِلَى عَلِيٍّ حِينَ جَاءَ وَهُوَ يَحُتُّ الْخَبَطَ عَنْ كَفَّيْهِ، فَقَالَ لَهُ عُثْمَانُ: صَيْدٌ لَمْ نَصْطَدْهُ وَلَمْ نَأْمُرْ بِصَيْدِهِ، اصْطَادَهُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا بَأْسٌ؟ قَالَ: فَغَضِبَ عَلِيٌّ وَقَالَ: أَنْشُدُ اللَّهَ رَجُلًا شَهِدَ رَسُولَ اللَّهِ ﷺ حِينَ أُتِيَ بِقَائِمَةِ حِمَارِ وَحْشٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَوْمٌ حُرُمٌ، فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» قَالَ: فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ عَلِيٌّ: أَنْشُدُ اللَّهَ رَجُلًا شَهِدَ رَسُولَ اللَّهِ ﷺ حِينَ أُتِيَ بِبَيْضِ النَّعَامِ، فَقَالَ رَسُولُ اللَّهِ

ﷺ: «إِنَّا قَوْمٌ حُرُمٌ، أَطْعِمُوهُ أَهْلَ الْحِلِّ» قَالَ: فَشَهِدَ دُونَهُمْ مِنَ الْعِدَّةِ مِنَ الاثْنَيْ عَشَرَ، قَالَ: فَثَنَى عُثْمَانُ وَرِكَهُ عَنِ الطَّعَامِ، فَدَخَلَ رَحْلَهُ، وَأَكَلَ ذَلِكَ الطَّعَامَ أَهْلُ الْمَاءِ.

[انظر: ٧٨٤، ٨١٤، ٨٣٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف لعلي بن زيد بن جدعان، وثبت جواز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

to people who are not in *ihram*." Twelve of the Companions of the Messenger of Allah (ﷺ) bore witness to that. Then 'Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (ﷺ) when some ostrich eggs were brought and the Messenger of Allah (ﷺ) said: "We are people who are in *ihram*; give them to people who are not in *ihram*." Fewer than twelve men bore witness. Then 'Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٧٨٤- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَاهُ وَلِيَ طَعَامَ عُثْمَانَ، قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى الْحَجَلِ حَوَالَيِ الْجِفَانِ، فَجَاءَ رَجُلٌ فَقَالَ: إِنَّ عَلِيًّا يَكْرَهُ هَذَا. فَبَعَثَ إِلَى عَلِيٍّ وَهُوَ مُلَطِّخٌ يَدَيْهِ بِالْخَبَطِ، فَقَالَ: إِنَّكَ لَكَثِيرُ الْخِلَافِ عَلَيْنَا. فَقَالَ عَلِيٌّ: أُذَكِّرُ اللَّهَ مَنْ شَهِدَ النَّبِيَّ ﷺ أُتِيَ بِعَجُزِ حِمَارِ وَحْشٍ وَهُوَ مُحْرِمٌ، فَقَالَ: «إِنَّا مُحْرِمُونَ، فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» فَقَامَ رِجَالٌ فَشَهِدُوا، ثُمَّ قَالَ: أُذَكِّرُ اللَّهَ رَجُلًا شَهِدَ النَّبِيَّ ﷺ أُتِيَ بِخَمْسِ بِيضَاتٍ: بَيْضِ نَعَامٍ، فَقَالَ: «إِنَّا مُحْرِمُونَ، فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» فَقَامَ رِجَالٌ فَشَهِدُوا، فَقَامَ عُثْمَانُ فَدَخَلَ فُسْطَاطَهُ، وَتَرَكُوا الطَّعَامَ عَلَى أَهْلِ الْمَاءِ.

[راجع: ٧٨٣]

784. It was narrated from 'Abdullah bin al-Harith that his father prepared food for 'Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that 'Ali (ﷺ) was objecting to this. So he sent for 'Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. 'Ali said: I am reminding of Allah those who were present with the Prophet (ﷺ) when the meat of an onager was brought to him when he was in *ihram*, and he said: "We are in *ihram*; give it to people who are not in *ihram*." Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (ﷺ) when five ostrich eggs were brought to him and he said: "We are in *ihram*; give

تخريج: حسن لغيره، وانظر ما قبله.

them to people who are not in *ihram*." And some men stood up and testified. Then 'Uthman stood up and went into his tent, and they left the food for the people of the oasis.

Comments: [*Hasan* because of corroborating evidence]

٧٨٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا لَيْثٌ - يَعْنِي ابْنَ سَعْدٍ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّهُ قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ بَغْلَةٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ لَوْ أَنْزَيْنَا الْحُمُرَ عَلَى خَيْلِنَا فَجَاءَتْنَا بِمِثْلِ هٰذِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ». [راجع: ٧٦٦]

تخريج: إسناده صحيح.

785. It was narrated from 'Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah (ﷺ) as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah (ﷺ) said: "That is only done by those who do not know."

Comments: [Its *isnad* is *saheeh*]

٧٨٦- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: إِنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ، وَلَكِنَّهُ سُنَّةٌ مِنْ رَسُولِ اللَّهِ ﷺ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وِتْرٌ يُحِبُّ الْوِتْرَ. [راجع: ٦٥٢].

تخريج: صحيح، أبو خيثمة- وإن كان سماعه من أبي إسحاق بعد الاختلاط- قد توبع.

786. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must, but it is a *Sunnah* from the Messenger of Allah (ﷺ) and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

Comments: [*Saheeh*]

(١٠١/١) ٧٨٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي أَبِي إِسْحَاقُ بْنُ يَسَارٍ، عَنْ مِقْسَمٍ أَبِي الْقَاسِمِ مَوْلَى عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ مَوْلَاهُ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ قَالَ: اعْتَمَرْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي زَمَانِ عُمَرَ، أَوْ زَمَانِ عُثْمَانَ، فَنَزَلَ

787. It was narrated that the freed slave of 'Abdullah bin al-Harith said: I did *'Umrah* with 'Ali bin Abi Talib (ﷺ) at the time of 'Umar - or at the time of 'Uthman. He stayed with his sister Umm Hani' bint Abi Talib, and when he had finished his *'Umrah* he went back, and water was prepared for him and he washed himself. When he had

finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (ﷺ) was Qutham bin al-'Abbas.

Comments: [Its *isnad* is *hasan*]

عَلَى أُخْتِهِ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ، فَلَمَّا فَرَغَ مِنْ عُمْرَتِهِ رَجَعَ فَسُكِبَ لَهُ غُسْلٌ فَاغْتَسَلَ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ دَخَلَ عَلَيْهِ نَفَرٌ مِنْ أَهْلِ الْعِرَاقِ، فَقَالُوا: يَا أَبَا حَسَنٍ! جِئْنَاكَ نَسْأَلُكَ عَنْ أَمْرٍ نُحِبُّ أَنْ تُخْبِرَنَا عَنْهُ. قَالَ: أَظُنُّ الْمُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُكُمْ أَنَّهُ كَانَ أَحْدَثَ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ ﷺ؟ قَالُوا: أَجَلْ، عَنْ ذَلِكَ جِئْنَا نَسْأَلُكَ. قَالَ: أَحْدَثُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ ﷺ قُثَمُ بْنُ الْعَبَّاسِ.

تخريج: إسناده حسن.

788. It was narrated that Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man of *Ahlus-Suffah* died and left behind two *dinars* or two *dirhams*. The Messenger of Allah (ﷺ) said: "Two brands of iron; offer the funeral prayer for your companion."

Comments: [This is a *da'eef isnad* because Utaibah and Buraid bin Asram are unknown]

٧٨٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُتَيْبَةُ عَنْ بُرَيْدِ بْنِ أَصْرَمَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، وَتَرَكَ دِينَارَيْنِ، أَوْ دِرْهَمَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيَّتَانِ، صَلُّوا عَلَى صَاحِبِكُمْ». [انظر: ١١٥٥، ١١٥٦، ١١٦٥]

تخريج: إسناده ضعيف لجهالة عتيبة وبريد بن أصرم.

789. It was narrated from 'Ali (ﷺ), from the Prophet (ﷺ), that he said: "Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [*Saheeh* because of orroborating evidence, and its *isnad* is *daee'f* because of the weakness of Abdul-A'la]

٧٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى الثَّعْلَبِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ كَذَبَ فِي الرُّؤْيَا مُتَعَمِّدًا، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

790. It was narrated from 'Ali bin Abi Talib (ﷺ) that he said: My ears heard and my heart understood

٧٩٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ

from the Messenger of Allah (ﷺ): "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Muhammad bin Jabir Al-Yamami]

عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: سَمِعَتْ أُذُنَايَ وَوَعَاهُ قَلْبِي، مِنْ رَسُولِ اللَّهِ ﷺ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ، صَالِحُهُمْ تَبَعٌ لِصَالِحِهِمْ، وَشِرَارُهُمْ تَبَعٌ لِشِرَارِهِمْ». [انظر: ٧٣٠٦، ١٦٩٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف محمد بن جابر اليمامي.

791. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa'eed bin al-Musayyab and he said: Half or more.

Comments: [Its *isnad* is *hasan*]

٧٩١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي سَدُوسٍ يُقَالُ لَهُ: جُرَيُّ بْنُ كُلَيْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ عَضْبَاءِ الْأُذُنِ وَالْقَرْنِ. قَالَ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، فَقَالَ: النِّصْفُ فَمَا فَوْقَ ذَلِكَ. [راجع: ٦٣٣]

تخريج: إسناده حسن.

792. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) entered upon me when I was sleeping on the mattress. Al-Hasan or al-Husain asked for a drink, so the Prophet (ﷺ) went to a young sheep and milked it, then al-Hasan came to him and the Prophet (ﷺ) told him to wait. Fatimah said: O Messenger of Allah, it is as if he is the dearer of the two to you? He said: "No, but he asked for a drink first." Then he said: "You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection."

Comments: [Its *isnad* is *da'eef jiddan* because of the weakness of Qais bin Ar-Rabee']

٧٩٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي الْمِقْدَامِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَزْرَقِ، عَنْ عَلِيٍّ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا نَائِمٌ عَلَى الْمَنَامَةِ، فَاسْتَسْقَى الْحَسَنُ أَوِ الْحُسَيْنُ، قَالَ: فَقَامَ النَّبِيُّ ﷺ إِلَى شَاةٍ لَنَا بَكِيءٍ، فَحَلَبَهَا فَدَرَّتْ، فَجَاءَهُ الْحَسَنُ، فَنَحَّاهُ النَّبِيُّ ﷺ، فَقَالَتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ؟ قَالَ: «لَا، وَلَكِنَّهُ اسْتَسْقَى قَبْلَهُ» ثُمَّ قَالَ: «إِنِّي وَإِيَّاكِ وَهَذَيْنِ وَهَذَا الرَّاقِدَ، فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ».

تخريج: إسناده ضعيف جداً لضعف قيس ابن الربيع واضطرابه في الحديث.

793. It was narrated that 'Ali (رضي الله عنه) said: The Prophet (ﷺ) said: "I went out when the moon rose as if it was half of a dish." Then he said: Tonight is *Lailatul-Qadr*.

Comments: [A *saheeh hadeeth*, its *isnad* is *da'eef* because of the weakness of Hudaij]

٧٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ: حَدَّثَنَا حُدَيْجٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَرَجْتُ حِينَ بَزَغَ الْقَمَرُ كَأَنَّهُ فِلْقُ جَفْنَةٍ، فَقَالَ: اللَّيْلَةُ لَيْلَةُ الْقَدْرِ».

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف حديج.

794. It was narrated from Zadhan that 'Ali (رضي الله عنه) said: I heard the Prophet (ﷺ) say: "Whoever leaves a space the size of a hair on his side when doing *ghusl* for *janabah* and does not make water reach it, Allah will punish him with such and such of fire." 'Ali (رضي الله عنه) said: From that time I disliked my head (i.e., hair).

Comments: [Its *isnad* is *da'eef*]

٧٩٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ زَاذَانَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَسَدِهِ مِنْ جَنَابَةٍ لَمْ يُصِبْهَا الْمَاءُ، فُعِلَ بِهِ كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي، فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي. [راجع: ٧٢٧]

تخريج: إسناده ضعيف مرفوعاً، عطاء بن السائب اختلط بآخرة، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

795. It was narrated from Zadhan that 'Ali bin Abi Talib (رضي الله عنه) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (ﷺ) drink whilst sitting.

Comments: [Its *isnad* is *hasan*]

٧٩٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَاذَانَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ شَرِبَ قَائِمًا، فَنَظَرَ إِلَيْهِ النَّاسُ كَأَنَّهُمْ أَنْكَرُوهُ، فَقَالَ: مَا تَنْظُرُونَ؟ إِنْ أَشْرَبْ قَائِمًا، فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ قَاعِدًا، فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَشْرَبُ قَاعِدًا. [انظر: ٩١٦، ١١٢٥، ١١٢٨، ١١٤٠، ٧٩٧، ١٢٢٢]

تخريج: إسناده حسن.

796. It was narrated from Muhammad bin 'Ali (رضي الله عنه), that his father said: The Messenger of

٧٩٦- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ مُحَمَّدِ بْنِ

Allah (ﷺ) had a large head, big eyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said: He leaned forward - and when he turned, he turned with his whole body.

Comments: [Its *isnad* is *hasan*]

عَقِيلٍ ـ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَخْمَ الرَّأْسِ، عَظِيمَ الْعَيْنَيْنِ، هَدِبَ الْأَشْفَارِ ـ قَالَ حَسَنٌ: الشِّفَارِ ـ مُشْرَبَ الْعَيْنَيْنِ بِحُمْرَةٍ، كَثَّ اللِّحْيَةِ، أَزْهَرَ اللَّوْنِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى كَأَنَّمَا يَمْشِي فِي صَعَدٍ ـ قَالَ حَسَنٌ: تَكَفَّأَ ـ وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا. [راجع: ٦٨٤]

تخريج: إسناده حسن.

797. It was narrated from Rib'i bin Hirash that 'Ali bin Abi Talib (ﷺ) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing. This is the *wudoo'* of one who has not broken his *wudoo'*. And I saw the Messenger of Allah do this.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٧٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا (١/ ١٠٢) أَبُو عُبَيْدَةَ بْنُ فُضَيْلِ بْنِ عِيَاضٍ وَقَالَ لِي: هُوَ اسْمِي وَكُنْيَتِي: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ ـ يَعْنِي ابْنَ الْخِمْسِ ـ: حَدَّثَنَا فُرَاتُ بْنُ أَحْنَفَ حَدَّثَنَا أَبِي، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَامَ خَطِيبًا فِي الرَّحْبَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ دَعَا بِكُوزٍ مِنْ مَاءٍ فَتَمَضْمَضَ مِنْهُ، وَتَمَسَّحَ، وَشَرِبَ فَضْلَ كُوزِهِ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: بَلَغَنِي أَنَّ الرَّجُلَ مِنْكُمْ يَكْرَهُ أَنْ يَشْرَبَ وَهُوَ قَائِمٌ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ هَكَذَا. [راجع: ٥٨٣]

تخريج: حديث صحيح لغيره، وهذا إسناد حسن.

798. It was narrated that Tariq said: 'Ali (ﷺ) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (ﷺ) - except what is in the Book of Allah and this document attached to my sword. - [The

٧٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقٍ قَالَ: خَطَبَنَا عَلِيٌّ، فَقَالَ: مَا عِنْدَنَا شَيْءٌ مِنَ الْوَحْيِ ـ أَوْ قَالَ: كِتَابٌ مِنْ رَسُولِ اللَّهِ ﷺ ـ إِلَّا مَا فِي كِتَابِ اللَّهِ،

narrator said:] He was wearing a sword with an iron adornment. - In it are the rates of *zakah.*

وَهٰذِهِ الصَّحِيفَةِ الْمَقْرُونَةِ بِسَيْفِي ـ وَعَلَيْهِ سَيْفٌ حِلْيَتُهُ حَدِيدٌ ـ وَفِيهَا فَرَائِضُ الصَّدَقَاتِ. [راجع: ٧٨٢]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

799. It was narrated from Zirr bin Hubaish that it was said to 'Ali: The killer of az-Zubair is at the door. He said: Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

٧٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّ عَلِيًّا قِيلَ لَهُ: إِنَّ قَاتِلَ الزُّبَيْرِ عَلَى الْبَابِ. فَقَالَ: لِيَدْخُلْ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ الزُّبَيْرَ حَوَارِيِّي». [راجع: ٦٨٠]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

800. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (ﷺ) said: "What happened to the two slaves?" I said: I have sold one of them. The Messenger of Allah (ﷺ) said: "Get him back."

٨٠٠- حَدَّثَنَا عَفَّانُ وَإِسْحَاقُ بْنُ عِيسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ عَلِيٍّ قَالَ: وَهَبَ لِي رَسُولُ اللَّهِ ﷺ غُلَامَيْنِ أَخَوَيْنِ، فَبِعْتُ أَحَدَهُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ الْغُلَامَانِ؟» فَقُلْتُ: بِعْتُ أَحَدَهُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدَّهُ». [راجع: ٧٦٠]

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'eef* because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، ميمون بن أبي شبيب لم يدرك علياً وليس هو بذاك، والحجاج مدلس وقد عنعن.

801. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, that the Prophet (ﷺ) was shrouded in seven pieces of cloth.

٨٠١- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ ـ قَالَ عَفَّانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ ـ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كُفِّنَ فِي سَبْعَةِ أَثْوَابٍ. [راجع: ٧٢٨]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لتفرد عبدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحيح الذي رواه البخاري: (١٦٦٤)، ومسلم: (٩٤١)، من حديث عائشة: «إن رسول الله ﷺ كفن في ثلاثة أثواب . . . .».

802. It was narrated that Fadalah bin Abi Fadalah al-Ansari - and Abu Fadalah was one of the people of Badr - said: I went out with my father to visit 'Ali bin Abi Talib (ﷺ) when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhainah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this - meaning his head. Then he was killed, and Abu Fadalah was killed fighting alongside 'Ali on the day of Siffeen.

٨٠٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي ابْنَ رَاشِدٍ _ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ فَضَالَةَ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ _ وَكَانَ أَبُو فَضَالَةَ مِنْ أَهْلِ بَدْرٍ_ قَالَ: خَرَجْتُ مَعَ أَبِي عَائِداً لِعَلِيِّ بْنِ أَبِي طَالِبٍ مِنْ مَرَضٍ أَصَابَهُ، ثَقُلَ مِنْهُ، قَالَ: فَقَالَ لَهُ أَبِي: مَا يُقِيمُكَ فِي مَنْزِلِكَ هَذَا، لَوْ أَصَابَكَ أَجَلُكَ لَمْ يَلِكَ إِلَّا أَعْرَابُ جُهَيْنَةَ؟ تُحْمَلُ إِلَى الْمَدِينَةِ، فَإِنْ أَصَابَكَ أَجَلُكَ وَلِيَكَ أَصْحَابُكَ وَصَلُّوا عَلَيْكَ. فَقَالَ عَلِيٌّ: إِنَّ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ أَنْ لَا أَمُوتَ حَتَّى أُؤَمَّرَ، ثُمَّ تُخْضَبَ هَذِهِ _ يَعْنِي لِحْيَتَهُ _ مِنْ دَمِ هَذِهِ _ يَعْنِي هَامَتَهُ _. فَقُتِلَ، وَقُتِلَ أَبُو فَضَالَةَ مَعَ عَلِيٍّ يَوْمَ صِفِّينَ.

تخريج: إسناده ضعيف لجهالة فضالة بن أبي فضالة.

Comments: [Its *isnad* is *da'eef* because Fadalah bin Abu Fadalah is unknown]

803. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) started to pray, he would say *takbeer*, then say: "I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the *mushrikeen*. Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the *'Alameen* (mankind, jinn and all that exists).

٨٠٣- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ _ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ _ عَنْ عَمِّهِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَةَ، عَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اسْتَفْتَحَ الصَّلَاةَ يُكَبِّرُ، ثُمَّ يَقُولُ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ

He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You." When he rose from bowing he said: "Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.

أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اَللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، اصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي». وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا (١٠٣/١) أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ. وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ». حَدَّثَنَا عَبْدُ اللَّهِ: قَالَ: بَلَغَنَا عَنْ إِسْحَاقَ بْنِ رَاهَوَيْهِ، عَنِ النَّضْرِ بْنِ شُمَيْلٍ، أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: «وَالشَّرُّ لَيْسَ إِلَيْكَ» قَالَ: لَا يُتَقَرَّبُ بِالشَّرِّ إِلَيْكَ. [راجع: ٧٢٩]

تخريج: إسناده صحيح. م: (٧٧١).

Blessed be Allah, the Best of creators." When he had finished praying he said: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You." 'Abdullah said: We heard from Ishaq bin Rahawaih, from an-Nadr bin Shumail, that he said concerning this *hadeeth*, instead of, "evil cannot be attributed to You," he said: Evil cannot be used to draw close to You.

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

٨٠٤- حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَمِّهِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ، ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِيَ»... فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «وَاصْرِفْ عَنِّي سَيِّئَهَا». [راجع: ٧٢٩، ٨٠٣]

تخريج: إسناده صحيح، انظر ماقبله.

804. It was narrated from 'Ali bin Abi Talib (ﷺ), from the Messenger of Allah (ﷺ), that when he began to pray, he said *takbeer*, then he said, "I have turned my face," - and he narrated a similar report, except that he said "and divert from me the worst of conduct."

Comments: [Its *isnad* is *saheeh*]

٨٠٥- حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ٨٠٤]

تخريج: إسناده صحيح، انظر ماقبله.

805. A similar report was narrated from al-A'raj, from 'Ubaidullah bin Abi Rafi', from 'Ali bin Abi Talib (ﷺ), from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

Comments: [Its *isnad* is *qawi*]

٨٠٦- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ: أَخْبَرَنِي أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ: أَنَّهُ سَمِعَ عَلِيَّ ابْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِامْرِئٍ مُسْلِمٍ أَنْ يُصْبِحَ فِي بَيْتِهِ بَعْدَ ثَلَاثٍ مِنْ لَحْمِ نُسُكِهِ شَيْءٌ». [راجع: ٥٨٧]

تخريج: إسناده قوي.

807. It was narrated that 'Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do *ghusl*, then do not do anything until you come to me." So I did *ghusl*, then I came to him and he offered *du'a'* for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (ﷺ) used to do *ghusl* when he had washed a deceased person.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٨٠٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا الْحَسَنُ بْنُ يَزِيدَ الْأَصَمُّ قَالَ: سَمِعْتُ السُّدِّيَّ إِسْمَاعِيلَ يَذْكُرُهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا تُوُفِّيَ أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ قَدْ مَاتَ. قَالَ: «اذْهَبْ فَوَارِهِ، ثُمَّ لَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي». قَالَ: فَوَارَيْتُهُ ثُمَّ أَتَيْتُهُ، قَالَ: «اذْهَبْ فَاغْتَسِلْ، ثُمَّ لَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي». قَالَ: فَاغْتَسَلْتُ ثُمَّ أَتَيْتُهُ، قَالَ: فَدَعَا لِي بِدَعَوَاتٍ مَا يَسُرُّنِي أَنَّ لِي بِهَا حُمْرَ النَّعَمِ وَسُودَهَا. قَالَ: وَكَانَ عَلِيٌّ إِذَا غَسَّلَ الْمَيِّتَ اغْتَسَلَ. [راجع: ٧٥٩]

تخريج: إسناده صحيح، قاله أحمد شاكر.

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (ﷺ), from his father, that his grandfather said: 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (yarfudoona) Islam."

٨٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ فِي سَنَةِ سَبْعٍ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّثَنَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ فِي سَنَةِ أَرْبَعِينَ وَمِائَتَيْنِ: حَدَّثَنَا أَبُو عَقِيلٍ يَحْيَى بْنُ

الْمُتَوَكِّلِ عَنْ كَثِيرِ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنِ ابْنِ حَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَظْهَرُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمَّوْنَ الرَّافِضَةَ، يَرْفُضُونَ الْإِسْلَامَ».

تخريج: إسناده ضعيف جداً لضعف يحيى بن المتوكل وكثير النواء.

Comments: [Its *isnad* is *da'eef jiddan*]

٨٠٩- حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ أَبِي يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ عَلِيٌّ: كُنْتُ آتِي النَّبِيَّ ﷺ فَأَسْتَأْذِنُ، فَإِنْ كَانَ فِي صَلَاةٍ سَبَّحَ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ أَذِنَ لِي. [راجع: ٥٩٨]

تخريج: إسناده مسلسل بالضعفاء.

809. 'Ali (ﷺ) said: I used to go to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhan Allah*, and if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is *da'eef jiddan*]

٨١٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مَسْلَمَةُ الرَّازِيُّ عَنْ أَبِي عَمْرٍو الْبَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ سُفْيَانَ الثَّقَفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ الْمُفَتَّنَ التَّوَّابَ. [راجع: ٦٠٥]

تخريج: إسناده ضعيف جداً شبه موضوع.

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the slave who falls into sin a great deal and repents a great deal."

Comments: [Its *isnad* is *da'eef jiddan*]

٨١١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ: أَخْبَرَنَا أَبُو شِهَابٍ الْحَنَّاطُ عَبْدُ رَبِّهِ بْنُ نَافِعٍ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ

811. It was narrated that 'Ali bin Abi Talib (ﷺ) said: When the issue of *madhi* bothered me a great deal, I told al-Miqdad to ask the Messenger of Allah (ﷺ) about

it, and he said: "*Wudoo'* is due for it." He felt shy [to ask about this matter] because of Fatimah.

Comments: [*Saheeh* because of corroborating evidence]

أَبِي يَعْلَى، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ قَالَ: لَمَّا أَعْيَانِي أَمْرُ الْمَذْيِ أَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «مِنْهُ الْوُضُوءُ». اسْتِحْيَاءً مِنْ أَجْلِ فَاطِمَةَ. [راجع: ٦١٨]

تخريج: صحيح لغيره، وهذا إسناد فيه الحجاج بن أرطاة وهو مدلس، وقد عنعن.

812. It was narrated from 'Ali (ﷺ) that on the day of Khaibar, the Prophet (ﷺ) forbade *mut'ah* marriage and the flesh of donkeys.

Comments: [*Saheeh*]

٨١٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنِ الْمُتْعَةِ، وَعَنْ لُحُومِ الْحُمُرِ. [راجع: ٥٩٢]

تخريج: صحيح. خ: (٥١١٥)، م: (١٤٠٧)، وهذا إسناد فيه انقطاع، عبدالله بن محمد بن علي لم يدرك جده علي بن أبي طالب.

813. It was narrated from Zirr that it was said to 'Ali (ﷺ): The killer of az-Zubair is at the door. 'Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair bin al-'Awwam."

Comments: [Its *isnad* is *hasan*]

٨١٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ عَاصِمٍ، عَنْ زِرٍّ: أَنَّ عَلِيًّا قِيلَ لَهُ: إِنَّ قَاتِلَ الزُّبَيْرِ عَلَى الْبَابِ. فَقَالَ عَلِيٌّ: لَيَدْخُلَنَّ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ». [راجع: ٦٨٠]

تخريج: إسناده حسن.

814. It was narrated from 'Abdullah bin al-Harith bin Nawfal that 'Uthman bin 'Affan (ﷺ) halted at Qudaid and a partridge was brought to him in a bowl with its legs uppermost. He sent word to 'Ali (ﷺ), who was feeding a camel of his, and he came with the leaves

(١/ ١٠٤) ٨١٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ نَزَلَ قُدَيْدًا، فَأُتِيَ بِالْحَجَلِ فِي الْجِفَانِ شَائِلَةً بِأَرْجُلِهَا، فَأَرْسَلَ إِلَى عَلِيٍّ وَهُوَ يَضْفِزُ بَعِيراً

لَهُ، فَجَاءَ وَالْخَبَطُ يَتَحَاتُّ مِن يَدَيْهِ، فَأَمْسَكَ عَلِيٌّ، وَأَمْسَكَ النَّاسُ، فَقَالَ عَلِيٌّ: مِنْ هَهُنَا مِنْ أَشْجَعَ؟ هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ ﷺ جَاءَهُ أَعْرَابِيٌّ بِبَيْضَاتِ نَعَامٍ، وَتَتْمِيرِ وَحْشٍ، فَقَالَ: «أَطْعِمْهُنَّ أَهْلَكَ، فَإِنَّا حُرُمٌ» قَالُوا: بَلَى. فَتَوَرَّكَ عُثْمَانُ عَنْ سَرِيرِهِ، وَنَزَلَ، فَقَالَ: خَبَّثْتَ عَلَيْنَا. [راجع: ٧٨٣].

dropping from his hands. 'Ali refrained from eating it and the people also refrained. 'Ali said: Who here is from Ashja'? Do you know that a Bedouin brought some ostrich eggs and the meat of an onager to the Prophet (ﷺ) and he said: "Feed them to your family, for we are in *ihram*"? They said: Yes indeed. Then 'Uthman turned away from his seat and said: We cannot have it then.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف علي بن زيد بن جدعان، أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٨١٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلَا صُورَةٌ». [راجع: ٦٣٢]

815. It was narrated from 'Ali (ﷺ), from the Prophet (ﷺ), that he said: "The angels do not enter a house in which there is a dog or an image."

تخريج: صحيح لغيره، وهذا إسناد ضعيف لعلل.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٨١٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو إِسْحَاقَ: سَمِعْتُ هُبَيْرَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ - أَوْ نَهَانِي رَسُولُ اللَّهِ ﷺ - عَنْ خَاتَمِ الذَّهَبِ، وَالْقِسِّيِّ، وَالْمِيثَرَةِ. [راجع: ٧٢٢]

816. Abu Ishaq told us: I heard Hubairah say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٨١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ - يَعْنِي الطَّحَّانَ - حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَرْفَعَ

817. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade a man to raise his voice in reciting the Qur'an before and

after *'Isha'*, lest he cause his companions to make a mistake in their prayer."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

الرَّجُلُ صَوْتَهُ بِالْقُرْآنِ قَبْلَ الْعَتَمَةِ وَبَعْدَهَا، يُغَلِّطُ أَصْحَابَهُ فِي الصَّلَاةِ. [راجع: ٦٦٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

818. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: "Blood money will be paid for the *mukatab* (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [*Saheeh*]

٨١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى». [راجع: ٧٢٣]

تخريج: صحيح.

819. It was narrated from 'Ali (ﷺ) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its *isnad* is *qawi*]

٨١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهَا بِخَمِيلَةٍ وَوِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَرَحَيَيْنِ وَسِقَاءٍ وَجَرَّتَيْنِ. [انظر: ٨٣٨]

تخريج: إسناده قوي.

820. It was narrated from al-Hasan bin Sa'd, from his father, that Yuhannas and Safiyyah were two of the captives of the *khumus*. Safiyyah committed *zina* with one of the men of the *khumus* and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to 'Uthman, who referred them to 'Ali bin Abi Talib. 'Ali said: I shall pass judgement between them as the Messenger of Allah (ﷺ) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.

٨٢٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حَجَّاجٌ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ يُحَنَّسَ وَصَفِيَّةَ كَانَا مِنْ سَبْيِ الْخُمُسِ، فَزَنَتْ صَفِيَّةُ بِرَجُلٍ مِنَ الْخُمُسِ، فَوَلَدَتْ غُلَامًا فَادَّعَاهُ الزَّانِي وَيُحَنَّسُ، فَاخْتَصَمَا إِلَى عُثْمَانَ، فَرَفَعَهُمَا إِلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَقَالَ عَلِيٌّ: أَقْضِي فِيهِمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ، الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ، وَجَلَدَهُمَا خَمْسِينَ خَمْسِينَ. [راجع: ٤١٦]

تخريج: إسناده ضعيف لجهالة سعد بن معبد والد الحسن وتدليس الحجاج، وللمرفوع شاهد من حديث أبي هريرة في البخاري: (٦٨١٨)، ومسلم: (١٤٥٨).

Comments: [Its *isnad* is *da'eef*, because Sa'd bin Ma'bad is unknown]

821. It was narrated from 'Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (ﷺ) was saying: "Do not fast, for these are days of eating and drinking." She said: I lifted the edge of the tent and saw that the one who was shouting was 'Ali bin Abi Talib.

Comments: [Its *isnad* is *saheeh*]

٨٢١- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي سَلَمَةَ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أُمِّهِ قَالَتْ: كُنَّا بِمِنًى، فَإِذَا صَائِحٌ يَصِيحُ: أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَصُومُنَّ فَإِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ». قَالَتْ: فَرَفَعْتُ أَطْنَابَ الْفُسْطَاطِ، فَإِذَا الصَّائِحُ عَلِيُّ ابْنُ أَبِي طَالِبٍ. [انظر: ٨٢٤]

تخريج: إسناده صحيح.

822. It was narrated from 'Ali that al-'Abbas bin 'Abdul-Muttalib asked the Prophet (ﷺ) about paying *zakah* in advance and he gave him a concession allowing him to do that.

Comments: [Its *isnad* is *hasan*]

٨٢٢- حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ زَكَرِيَّا عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ: أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ.

تخريج: إسناده حسن.

823. It was narrated that Ibn 'Abbas said: 'Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (ﷺ) to ask him about the *madhi* that comes out of a man: how should he deal with it? The Messenger of Allah (ﷺ) said: "Do *wudoo'* and sprinkle water on your private part."

Comments: [Its *isnad* is *saheeh*, Muslim (303)]

٨٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ ابْنُ أَبِي طَالِبٍ: أَرْسَلْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَانْضَحْ فَرْجَكَ». [انظر: ٨٧٠]

تخريج: إسناده صحيح. م: (٣٠٣).

824. It was narrated from 'Amr bin Sulaim az-Zuraqi, from his mother, that she said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (ﷺ) on a camel, saying: The Messenger of Allah (ﷺ) says: "These are days of eating and drinking, so no one should fast." And he followed the people [to convey this message].

Comments: [Its *isnad* is *saheeh*]

٨٢٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أُمِّهِ: أَنَّهَا قَالَتْ: بَيْنَمَا نَحْنُ بِمِنًى إِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى جَمَلٍ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذِهِ أَيَّامُ طُعْمٍ وَشُرْبٍ، فَلَا يَصُومَنَّ أَحَدٌ» فَأَسْمَعَ النَّاسَ. [راجع: ٥٦٧]

تخريج: إسناده صحيح.

825. It was narrated from 'Ali (ﷺ) that he said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, and finally he prayed *Witr* at the end of the night.

Comments: [Its *isnad* is *qawi*]

٨٢٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَنْبَأَنِي غَيْرَ مَرَّةٍ قَالَ: سَمِعْتُ عَاصِمَ ابْنَ ضَمْرَةَ عَنْ عَلِيٍّ، أَنَّهُ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ: مِنْ أَوَّلِهِ، (١/١٠٥) وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

826. Hujayyah bin 'Adiyy, a man from Kindah, said: I heard a man ask 'Ali (ﷺ): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its *isnad* is *hasan*]

٨٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَلَمَةُ ابْنُ كُهَيْلٍ أَنْبَأَنِي قَالَ: سَمِعْتُ حُجَيَّةَ بْنَ عَدِيٍّ ـ رَجُلاً مِنْ كِنْدَةَ ـ قَالَ: سَمِعْتُ رَجُلاً سَأَلَ عَلِيًّا، قَالَ: إِنِّي اشْتَرَيْتُ هَذِهِ الْبَقَرَةَ لِلْأَضْحَى؟ قَالَ: عَنْ سَبْعَةٍ. قَالَ: الْقَرْنُ؟ قَالَ: لَا يَضُرُّكَ. قَالَ: الْعَرَجُ؟ قَالَ: إِذَا بَلَغَتِ الْمَنْسَكَ. ثُمَّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ. [راجع: ٧٣٢]

تخريج: إسناده حسن.

827. Sa'd bin 'Ubaidah said: Abu 'Abdur-Rahman as-Sulami and Hibban bin 'Atiyyah had a

٨٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ، حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ قَالَ: تَنَازَعَ

dispute. 'Abdur-Rahman said to Hibban: I know what made your companion - meaning 'Ali (ﷺ) - audacious. He said: What is it, may you be bereft of your father? He said: Something I heard 'Ali (ﷺ) say. He said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta'ah to the *mushrikeen;* bring it to me." So we went on our horses until we caught up with her where the Messenger of Allah (ﷺ) had told us, travelling on a camel of hers. He [Hatib] had written to the people of Makkah, telling them about the march of the Messenger of Allah (ﷺ). We said to her: Where is the letter you have with you? She said: I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (ﷺ) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (ﷺ) and they said: O Messenger of Allah, he has betrayed Allah and His

أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ وَحِبَّانُ بْنُ عَطِيَّةَ، فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: قَدْ عَلِمْتُ مَا الَّذِي جَرَّأَ صَاحِبَكَ ـ يَعْنِي عَلِيًّا ـ قَالَ: فَمَا هُوَ لَا أَبَا لَكَ؟ قَالَ: قَوْلٌ سَمِعْتُهُ يَقُولُهُ، قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرَ وَأَبَا مَرْثَدٍ، وَكُلُّنَا فَارِسٌ، قَالَ: «انْطَلِقُوا حَتَّى تَبْلُغُوا رَوْضَةَ خَاخٍ، فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ، فَأْتُونِي بِهَا» فَانْطَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، تَسِيرُ عَلَى بَعِيرٍ لَهَا، قَالَ: وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ ﷺ، فَقُلْنَا لَهَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكِ؟ قَالَتْ: مَا مَعِيَ كِتَابٌ. فَأَنَخْنَا بِهَا بَعِيرَهَا، فَابْتَغَيْنَا فِي رَحْلِهَا، فَلَمْ نَجِدْ فِيهِ شَيْئاً، فَقَالَ صَاحِبَايَ: مَا نَرَى مَعَهَا كِتَابًا. فَقُلْتُ: لَقَدْ عَلِمْتُمَا مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ حَلَفْتُ: وَالَّذِي أَحْلِفُ بِهِ لَئِنْ لَمْ تُخْرِجِي الْكِتَابَ لَأُجَرِّدَنَّكِ. فَأَهْوَتْ إِلَى حُجْزَتِهَا وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ، فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي أَضْرِبْ عُنُقَهُ. قَالَ: «يَا حَاطِبُ! مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟» قَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ مَا بِي أَنْ لَا أَكُونَ مُؤْمِناً بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَمْ يَكُنْ أَحَدٌ مِنْ

Messenger and the believers; let me strike his neck. He said: "O Hatib, what made you do what you did?" He said: O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good." 'Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said: "Is he not one of the people of Badr? How do you know? Perhaps Allah looked upon them and said: 'Do what you like, for Paradise is guaranteed for you.'" 'Umar's eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللهُ تَعَالَى بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: «صَدَقْتَ، فَلَا تَقُولُوا لَهُ إِلَّا خَيْراً» فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي أَضْرِبْ عُنُقَهُ. قَالَ: «أَوَلَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَيْهِمْ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ» فَاغْرَوْرَقَتْ عَيْنَا عُمَرَ وَقَالَ: اللهُ تَعَالَى وَرَسُولُهُ أَعْلَمُ. [راجع: ٦٠٠]

تخريج: إسناده صحيح. خ: (٣٠٨١)، م: (٢٤٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3081) and Muslim (2494)]

828. Sa'eed bin 'Abdullah al-Juhani narrated that Muhammad bin 'Umar bin 'Ali bin Abi Talib told him, from his father, from his grandfather 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said: "Three things, O 'Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match."

٨٢٨- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ قَالَ: عَبْدُ اللَّهِ وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ، أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيِّ: أَنَّ مُحَمَّدَ بْنَ عُمَرَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ يَا عَلِيُّ! لَا تُؤَخِّرْهُنَّ: الصَّلَاةُ إِذَا أَتَتْ، وَالْجِنَازَةُ إِذَا حَضَرَتْ، وَالْأَيِّمُ إِذَا وَجَدَتْ كُفْوًا».

تخريج: إسناده ضعيف لجهالة سعيد بن عبدالله الجهني.

Comments: [Its *isnad* is *da'eef* because of the Sa'eed bin Abdullah is unknown]

٨٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ، جَارُ خَلَفٍ الْبَزَّارِ: حَدَّثَنَا أَبُو شِهَابٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَمْرَاءِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٦١١]

829. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear red, and to recite Qur'an whilst bowing and prostrating.

Comments: [A *Saheeh Hadeeth* and it is a *da'eef isnad* because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف محمد بن عبدالرحمن بن أبي ليلى وعبدالكريم، ويشبه أن يكون نهيه عن لبس الحمراء معناه النهي عن المعصفر.

٨٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِمْرَانُ بْنُ مُحَمَّدِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمِ صَيْدٍ وَهُوَ مُحْرِمٌ، فَلَمْ يَأْكُلْهُ. [راجع: ٧٨٣]

830. It was narrated that 'Ali bin Abi Talib (ﷺ) said: Some game meat was brought to the Prophet (ﷺ) when he was in *ihram*, and he did not eat it.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه، وثبت جواز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

٨٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ ابْنِ مُحَمَّدٍ الْمُحَارِبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لِبَاسِ الْقَسِّيِّ وَالْمَيَاثِرِ وَالْمُعَصْفَرِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَالرَّجُلُ رَاكِعٌ أَوْ سَاجِدٌ. [راجع: ٨٢٩]

831. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear a blend of linen and silk, to use red saddle cloths, to wear clothes dyed with safflower and to recite Qur'an whilst bowing or prostrating.

Comments: [A *Saheeh Hadeeth*; this is a *da'eef isnad* because of the weakness of Ibn Abu Laila and Abdul-Kareem]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى وعبد الكريم.

٨٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مُحَمَّدٍ سَعِيدُ ابْنُ مُحَمَّدٍ الْجَرْمِيُّ، قَدِمَ عَلَيْنَا مِنَ الْكُوفَةِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنِ الْأَعْمَشِ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ(ح) قَالَ (١/ ١٠٦) عَبْدُ اللَّهِ: وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ عَاصِمٍ، عَنْ زِرِّ ابْنِ حُبَيْشٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: تَمَارَيْنَا فِي سُورَةٍ مِنَ الْقُرْآنِ، فَقُلْنَا: خَمْسٌ وَثَلَاثُونَ آيَةً، سِتٌّ وَثَلَاثُونَ آيَةً، قَالَ: فَانْطَلَقْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدْنَا عَلِيًّا يُنَاجِيهِ، فَقُلْنَا: إِنَّا اخْتَلَفْنَا فِي الْقِرَاءَةِ. فَاحْمَرَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَلِيٌّ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَقْرَؤُوا كَمَا عُلِّمْتُمْ. [انظر: ٣٩٨١]

تخريج: إسناده حسن.

832. It was narrated that Zirr bin Hubaish said: 'Abdullah bin Mas'ood said: We differed concerning a *soorah* of the Qur'an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah (ﷺ) and found 'Ali (ﷺ) conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah (ﷺ) turned red and 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) is telling you to recite it as you were taught.

Comments: [Its *isnad* is *hasan*]

٨٣٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التِّرْمِذِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ؛ قَالَ الْقَوَارِيرِيُّ فِي حَدِيثِهِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرٍّ - يَعْنِي ابْنَ حُبَيْشٍ - عَنْ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ أَبِي بَكْرٍ؟ عُمَرُ. [انظر: ٨٧١]

تخريج: إسناده حسن.

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard 'Ali (ﷺ) say: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this *ummah* after Abu Bakr? [It is] 'Umar (ﷺ).

Comments: [Its *isnad* is *hasan*]

٨٣٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ بِمَكَّةَ: حَدَّثَنَا مُحَمَّدُ

834. It was narrated that Wahb as-Suwa'i said: 'Ali (ﷺ) addressed us and said: Who is the best of this

ummah after its Prophet? I said: You, O Ameer al-Mu'mineen. He said: No; the best of this *ummah* after its Prophet is Abu Bakr, then 'Umar (ﷺ), and it would not be far-fetched to suggest that tranquillity was uttered on the lips of 'Umar (ﷺ).

Comments: [Its *isnad* is *qawi*]

ابْنُ عُبَيْدٍ الطَّنَافِسِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ الْبَجَلِيُّ عَنِ الشَّعْبِيِّ، عَنْ وَهْبٍ السُّوَائِيِّ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: مَنْ خَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا؟ فَقُلْتُ: أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: لَا، خَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ. [راجع: ٨٣٣]

تخريج: إسناده قوي، وانظر ماقبله وما بعده.

835. Abu Juhaifah - whom 'Ali used to call Wahb al-Khair - said: 'Ali (ﷺ) said: O Abu Juhaifah, shall I not tell you of the best of this *ummah* after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He ['Ali] said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its *isnad* is *saheeh*]

٨٣٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ ـ يَعْنِي الْغُدَانِيَّ الأَشَلَّ ـ عَنِ الشَّعْبِيِّ: حَدَّثَنِي أَبُو جُحَيْفَةَ ـ الَّذِي كَانَ عَلِيٌّ يُسَمِّيهِ: وَهْبَ الْخَيْرِ ـ قَالَ: قَالَ عَلِيٌّ: يَا أَبَا جُحَيْفَةَ! أَلَا أُخْبِرُكَ بِأَفْضَلِ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا؟ قَالَ: قُلْتُ: بَلَى. قَالَ: وَلَمْ أَكُنْ أَرَى أَنَّ أَحَداً أَفْضَلُ مِنْهُ، قَالَ: أَفْضَلُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَبَعْدَهُمَا آخَرُ ثَالِثٌ. وَلَمْ يُسَمِّهِ.

تخريج: إسناده صحيح.

836. It was narrated that Abu Juhaifah said: 'Ali (ﷺ) said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar (ﷺ), and if I wanted to tell you of the third one, I could do so.

Comments: [A *saheeh hadeeth*]

٨٣٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ عَلِيٌّ: خَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ أَخْبَرْتُكُمْ بِالثَّالِثِ لَفَعَلْتُ.

تخريج: حديث صحيح، شريك سيء الحفظ، لكن للحديث طرق أخرى تقويه.

837. 'Awn bin Abi Juhaifah said: My father was part of the police force of 'Ali (ﷺ). He stood beneath

٨٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا خَالِدٌ الزَّيَّاتُ: حَدَّثَنِي

the *minbar* and told me that he, meaning 'Ali (رضي الله عنه), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this *ummah* after its Prophet is Abu Bakr, and the second is 'Umar (رضي الله عنه). And he said: Allah puts goodness wherever He wants.

Comments: [Its *isnad* is *qawi*]

عَوْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: كَانَ أَبِي مِنْ شُرَطِ عَلِيٍّ، وَكَانَ تَحْتَ الْمِنْبَرِ، فَحَدَّثَنِي أَنَّهُ صَعِدَ الْمِنْبَرَ ـ يَعْنِي عَلِيًّا ـ فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ، وَصَلَّى عَلَى النَّبِيِّ ﷺ، وَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَقَالَ: يَجْعَلُ اللهُ تَعَالَى الْخَيْرَ حَيْثُ أَحَبَّ.

تخريج: إسناده قوي.

838. It was narrated from 'Ali (رضي الله عنه) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. 'Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (ﷺ) and he said: "What brings you here, O my daughter?" She said: I have come to greet you; and she felt too shy to ask him, so she went back. 'Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: "By

٨٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهُ بِخَمِيلَةٍ وَوِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَرَحَيَيْنِ وَسِقَاءٍ وَجَرَّتَيْنِ، فَقَالَ عَلِيٌّ لِفَاطِمَةَ ذَاتَ يَوْمٍ: وَاللهِ لَقَدْ سَنَوْتُ حَتَّى لَقَدِ اشْتَكَيْتُ صَدْرِي، قَالَ: وَقَدْ جَاءَ اللهُ أَبَاكِ بِسَبْيٍ، فَاذْهَبِي فَاسْتَخْدِمِيهِ. فَقَالَتْ: وَأَنَا وَاللهِ قَدْ طَحَنْتُ حَتَّى مَجَلَتْ يَدَايَ. فَأَتَتِ النَّبِيَّ ﷺ، فَقَالَ: «مَا جَاءَ بِكِ أَيْ بُنَيَّةُ؟» قَالَتْ: جِئْتُ لِأُسَلِّمَ عَلَيْكَ. وَاسْتَحْيَتْ أَنْ تَسْأَلَهُ وَرَجَعَتْ، فَقَالَ: مَا فَعَلْتِ؟ قَالَتْ: اسْتَحْيَيْتُ أَنْ أَسْأَلَهُ. فَأَتَيْنَاهُ جَمِيعاً، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! وَاللهِ لَقَدْ سَنَوْتُ حَتَّى اشْتَكَيْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ: قَدْ طَحَنْتُ حَتَّى مَجَلَتْ يَدَايَ، وَقَدْ جَاءَكَ اللهُ بِسَبْيٍ وَسَعَةٍ فَأَخْدِمْنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللهِ لَا أُعْطِيكُمَا وَأَدَعُ أَهْلَ الصُّفَّةِ تَطْوَى بُطُونُهُمْ، لَا أَجِدُ مَا أُنْفِقُ عَلَيْهِمْ، وَلَكِنِّي

Allah, I will not give it to you and leave *ahlus-suffah* starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (*ahlus-suffah*)." So they went back. Then the Prophet (ﷺ) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: "Stay where you are." And then he said: "Shall I not tell you of something that is better than what you asked for?" They said: Yes. He said: "(It is) words that Jibreel (ﷺ) taught me." He said: "Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times." He said: By Allah, I never omitted that from the time the Messenger of Allah (ﷺ) taught it to me. Ibnul-Kawwa' said to him: Not even on the night of Siffeen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Siffeen.

أَبِيعُهُمْ وَأُنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ» فَرَجَعَا، فَأَتَاهُمَا النَّبِيُّ ﷺ وَقَدْ دَخَلَا فِي قَطِيفَتِهِمَا، إِذَا غَطَّتْ رُؤُوسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا وَإِذَا غَطَّيَا أَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوسُهُمَا، فَثَارَا، فَقَالَ: «مَكَانَكُمَا» ثُمَّ قَالَ: أَلَا أُخْبِرُكُمَا بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟» قَالَا: بَلَى. فَقَالَ: «كَلِمَاتٌ عَلَّمَنِيهِنَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: تُسَبِّحَانِ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا،(١/ ١٠٧) وَتَحْمَدَانِ عَشْراً، وَتُكَبِّرَانِ عَشْراً، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثاً وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثاً وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعاً وَثَلَاثِينَ». قَالَ: فَوَاللَّهِ مَا تَرَكْتُهُنَّ مُنْذُ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفِّينَ؟ فَقَالَ: قَاتَلَكُمُ اللهُ يَا أَهْلَ الْعِرَاقِ، نَعَمْ، وَلَا لَيْلَةَ صِفِّينَ. [راجع: ٥٩٦، ٦٤٣]

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

839. It was narrated from ash-Sha'bi that 'Ali (ﷺ) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

٨٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا جَلَدَ شُرَاحَةَ يَوْمَ الْخَمِيسِ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: أَجْلِدُهَا بِكِتَابِ اللَّهِ، وَأَرْجُمُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦]

Comments: [Its *isnad* is *saheeh*]

840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think - and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah (ﷺ) used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except *janabah*.

Comments: [Its *isnad* is *hasan*]

841. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I fell sick and the Messenger of Allah (ﷺ) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (ﷺ) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu'bah was not certain. He ['Ali]

تخريج: إسناده صحيح، وفي خ: (٦٨١٢)وهو مختصر بقصة الرجم دون الجلد.

٨٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَا وَرَجُلَانِ: رَجُلٌ مِنْ قَوْمِي، وَرَجُلٌ مِن بَنِي أَسَدٍ_ أَحْسِبُ_ فَبَعَثَهُمَا وَجْهاً، وَقَالَ: أَمَا إِنَّكُمَا عِلْجَانِ، فَعَالِجَا عَنْ دِينِكُمَا. ثُمَّ دَخَلَ الْمَخْرَجَ فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ فَأَخَذَ حَفْنَةً مِنْ مَاءٍ فَتَمَسَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، قَالَ: فَكَأَنَّهُ رَآنَا أَنْكَرْنَا ذَلِكَ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، ثُمَّ يَخْرُجُ فَيَقْرَأُ الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ، لَيْسَ الْجَنَابَةَ. [راجع: ٦٣٩]

تخريج: إسناده حسن.

٨٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ شَاكِياً فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وَإِنْ كَانَ مُتَأَخِّراً فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» فَأَعَادَ عَلَيْهِ مَا قَالَ، قَالَ: فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: «اللَّهُمَّ عَافِهِ، أَوِ اللَّهُمَّ اشْفِهِ» _ شَكَّ شُعْبَةُ_ قَالَ: فَمَا اشْتَكَيْتُ وَجَعِي ذَاكَ بَعْدُ. [راجع: ٦٣٧]

تخريج: إسناده حسن.

said: And I never suffered that sickness again after that.

Comments: [Its *isnad* is *hasan*]

842. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must like (obligatory) prayer, but it is *Sunnah*, so do not omit it. Shu'bah said: I found it written with me: And the Messenger of Allah (ﷺ) prayed *Witr*.

Comments: [Its *isnad* is *qawi*]

٨٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ يُحَدِّثُ: عَنْ عَلِيٍّ قَالَ: لَيْسَ الْوِتْرُ بِحَتْمٍ كَالصَّلَاةِ، وَلَكِنَّهُ سُنَّةٌ، فَلَا تَدَعُوهُ. قَالَ شُعْبَةُ: وَوَجَدْتُهُ مَكْتُوباً عِنْدِي: وَقَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢]

تخريج: إسناده قوي.

843. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its *isnad* is *da'eef* because Abul-Hasna' is unknown]

٨٤٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُضَحِّيَ عَنْهُ، فَأَنَا أُضَحِّي عَنْهُ أَبَداً. [انظر: ١٢٧٩، ١٢٨٦]

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

844. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds *zakah*, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

٨٤٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ لِلْحُسْنِ، وَمَانِعَ الصَّدَقَةِ، وَالْمُحِلَّ وَالْمُحَلَّلَ لَهُ، وَكَانَ يَنْهَى عَنِ النَّوْحِ. [راجع: ٦٣٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي والحارث الأعور.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir Al-Ju'fi and Al-Harith al-A'war]

845. It was narrated that 'Ali (ﷺ) said: I used to come to the Messenger of Allah (ﷺ) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (ﷺ). I said: 'What prevented you from entering the house?' He said: 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is *junub*.'"

Comments: [Its *isnad* is *da'eef*]

٨٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ قَالَ: كُنْتُ آتِي رَسُولَ اللَّهِ ﷺ كُلَّ غَدَاةٍ، فَإِذَا تَنَحْنَحَ دَخَلْتُ، وَإِذَا سَكَتَ لَمْ أَدْخُلْ، قَالَ: فَخَرَجَ إِلَيَّ فَقَالَ: «حَدَثَ الْبَارِحَةَ أَمْرٌ، سَمِعْتُ خَشْخَشَةً فِي الدَّارِ، فَإِذَا أَنَا بِجِبْرِيلَ عَلَيْهِ السَّلَامُ، فَقُلْتُ: مَا مَنَعَكَ مِنْ دُخُولِ الْبَيْتِ؟ فَقَالَ: فِي الْبَيْتِ كَلْبٌ. قَالَ: فَدَخَلْتُ، فَإِذَا جَرْوٌ لِلْحَسَنِ تَحْتَ كُرْسِيٍّ لَنَا» قَالَ: فَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا يَدْخُلُونَ الْبَيْتَ إِذَا كَانَ فِيهِ ثَلَاثٌ: كَلْبٌ، أَوْ صُورَةٌ، أَوْ جُنُبٌ». [راجع: ٥٧٠، ٦٠٨]

تخريج: إسناده ضعيف لعلل.

846. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

٨٤٦- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّراً أَحَداً مِنْ أُمَّتِي مِنْ غَيْرِ مَشُورَةٍ، لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدٍ. [راجع: ٥٦٦]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

847. It was narrated that 'Ali said: I was a man who emitted a great deal of *madhi*. I asked the Prophet (ﷺ) and he said: "If you ejaculate, then do *ghusl* for *janabah*, and if you do not ejaculate, then do not do *ghusl*."

Comments: [*Hasan* because of corroborating evidence]

٨٤٧- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا رِزَامُ بْنُ سَعِيدٍ التَّيْمِيُّ عَنْ جَوَّابٍ التَّيْمِيِّ، عَنْ يَزِيدَ بْنِ شَرِيكٍ - يَعْنِي التَّيْمِيَّ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلاً مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ؟ فَقَالَ: «إِذَا حَذَفْتَ فَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَاذِفًا فَلَا تَغْتَسِلْ. [راجع: ٦٦٢، ٨٦٨]

تخريج: حسن لغيره، جوّاب بن عبيدالله التيمي فيه مقال.

٨٤٨- حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيُّ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ عَبْدِ الأَعْلَى - عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ: خَرَجْنَا مَعَ عَلِيٍّ إِلَى الْخَوَارِجِ فَقَتَلَهُمْ، ثُمَّ قَالَ: انْظُرُوا، فَإِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّهُ (١/ ١٠٨) سَيَخْرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ لَا يَجُوزُ حَلْقَهُمْ، يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ، سِيمَاهُم أَنَّ مِنْهُمْ رَجُلًا أَسْوَدَ مُخْدَجَ الْيَدِ، فِي يَدِهِ شَعَرَاتٌ سُودٌ» إِنْ كَانَ هُوَ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ، وَإِنْ لَمْ يَكُنْ هُوَ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ. فَبَكَيْنَا، ثُمَّ قَالَ: اطْلُبُوا. فَطَلَبْنَا فَوَجَدْنَا الْمُخْدَجَ، فَخَرَرْنَا سُجُوداً، وَخَرَّ عَلِيٌّ مَعَنَا سَاجِداً، غَيْرَ أَنَّهُ قَالَ: «يَتَكَلَّمُونَ بِكَلِمَةِ الْحَقِّ». [راجع: ٦٧٢، ١٢٥٥]

تخريج: حديث صحيح، م: (١٠٦٦)، وهذا إسناد ضعيف لجهالة طارق بن زياد الكوفي.

848. It was narrated that Tariq bin Ziyad said: We went out with 'Ali to the Khawarij, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: "There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand." If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people." We wept, then he said: Go and look. So we looked, and we found the one with the deformity. We fell down in prostration and 'Ali fell down in prostration with us, but he said: "They speak the word of truth."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because Tariq bin Ziyad Al-Koofi is unknown]

٨٤٩- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿وَتَجْعَلُونَ رِزْقَكُمْ﴾ يَقُولُ: شُكْرَكُمْ ﴿أَنَّكُمْ تُكَذِّبُونَ﴾ تَقُولُونَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، بِنَجْمِ كَذَا وَكَذَا». [راجع: ٦٧٧]

849. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "'And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!' [al-Waqi'ah 56:82]; you say, 'We were given rain by such-and-such a star.'"

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

٨٥٠- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ

850. It was narrated from 'Ali, in a *marfoo'* report: "And instead (of thanking Allah) for the provision

He gives you" [al-Waqi'ah 56:82]. Mu'ammal said: I said to Sufyan: Isra'eel narrated it in a *marfoo'* report (i.e., attributed to the Prophet ﷺ). He said: Boys, boys.

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad* like the one above]

رَفَعَهُ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ﴾ قَالَ مُؤَمَّلٌ: قُلْتُ لِسُفْيَانَ: إِنَّ إِسْرَائِيلَ رَفَعَهُ. قَالَ: صِبْيَانٌ، صِبْيَانٌ. [راجع: ٨٤٩]

تخريج: صحيح لغيره كسابقه.

851. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or *al-muqabalah*, or *mudabarah*, or *sharqa'*, or *kharqa'*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-muqabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *al-sharqa'*? He said: One whose ears are slit in two lengthwise. I said: What is *al-kharqa'*? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [*Hasan*; this is a *da'eef isnad*]

٨٥١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ - قَالَ أَبُو إِسْحَاقَ: وَكَانَ رَجُلَ صِدْقٍ - ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضَحِّيَ بِعَوْرَاءَ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا شَرْقَاءَ، وَلَا خَرْقَاءَ. قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ عَضْبَاءَ؟ قَالَ: لَا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ: يُقْطَعُ طَرَفُ الْأُذُنِ، قُلْتُ: مَا الْمُدَابَرَةُ؟ قَالَ: يُقْطَعُ مُؤَخَّرُ الْأُذُنِ، قُلْتُ: مَا الشَّرْقَاءُ؟ قَالَ: تُشَقُّ الْأُذُنُ. قُلْتُ: مَا الْخَرْقَاءُ؟ قَالَ: تَخْرِقُ أُذُنَهَا السِّمَةُ. [راجع: ٦٠٩، ٧٣٢]

تخريج: حسن. وهذا إسناد ضعيف، زهير سمع من أبي إسحاق بعد تغيره.

852. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone of my *ummah* to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef*]

٨٥٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّراً أَحَدًا مِنْ أُمَّتِي عَنْ غَيْرِ مَشُورَةٍ مِنْهُمْ، لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدٍ». [راجع: ٨٤٦]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

853. It was narrated that 'Ali (﵁) said: The Messenger of Allah ﷺ gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu'awiyah said: *idhkhir.*

Comments: [Its *isnad* is *qawi*]

٨٥٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ وَمُعَاوِيَةُ بْنُ عَمْرٍو قَالَا: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خَمِيلٍ، وَقِرْبَةٍ، وَوِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ - قَالَ مُعَاوِيَةُ: إِذْخِرٌ - . قَالَ أَبِي: وَالْخَمِيلَةُ: الْقَطِيفَةُ الْمُخْمَلَةُ. [راجع: ٧١٥]

تخريج: إسناده قوي.

854. It was narrated that Hani' bin Hani' said: 'Ali (﵁) said: al-Hasan most resembles the Messenger of Allah (ﷺ) between the navel and the head, and al-Husain most resembles him in what is lower than that.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٨٥٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ قَالَ: قَالَ عَلِيٌّ: الْحَسَنُ أَشْبَهُ بِرَسُولِ اللَّهِ ﷺ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ مَا أَسْفَلَ مِنْ ذَلِكَ. [راجع: ٧٧٤]

تخريج: إسناده صحيح، قاله أحمد شاكر.

855. It was narrated that Abut-Tufail said: We said to 'Ali: Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers."

٨٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْنَا لِعَلِيٍّ: أَخْبِرْنَا بِشَيْءٍ أَسَرَّهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَسَرَّ لِي شَيْئاً كَتَمَهُ النَّاسَ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: «لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللهُ مَنْ آوَى مُحْدِثاً، وَلَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ - يَعْنِي الْمَنَارَ». [انظر: ٨٥٨، ٩٥٤، ١٣٠٧]

تخريج: إسناده قوي، م: (١٩٧٨).

Comments: [Its *isnad* is *qawi*, Muslim (1978)]

856. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, and if I emitted *madhi* I would do *ghusl*. I told al-Miqdad to ask the Prophet (ﷺ) about it. He smiled and said: "*Wudoo'* is due for that."

Comments: [Its *isnad* is *da'eef*]

٨٥٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَإِذَا أَمْذَيْتُ اغْتَسَلْتُ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَ النَّبِيَّ ﷺ، فَضَحِكَ وَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦١٨، ٧٦٩]

تخريج: إسناده ضعيف، هانئ بن هانئ مجهول.

857. It was narrated that 'Ali (ﷺ) said: I came to the Prophet (ﷺ), along with Ja'far and Zaid. He said to Zaid: "You are my *mawla*," and Zaid hopped with joy. He said to Ja'far: "You resemble me in appearance and attitude." And he hopped with joy behind Zaid. And he said to me: "You are of me and I am of you." And I hopped behind Ja'far.

Comments: [Its *isnad* is *da'eef* because Hani' bin Hani' is unknown]

٨٥٧- حَدَّثَنَا أَسْوَدُ - يَعْنِي ابْنَ عَامِرٍ -: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ ابْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَجَعْفَرٌ وَزَيْدٌ، قَالَ: فَقَالَ لِزَيْدٍ: «أَنْتَ مَوْلَايَ» فَحَجَلَ، قَالَ: وَقَالَ لِجَعْفَرٍ: «أَنْتَ أَشْبَهْتَ خَلْقِي وَخُلُقِي» قَالَ: فَحَجَلَ وَرَاءَ زَيْدٍ، قَالَ: وَقَالَ لِي: «أَنْتَ مِنِّي وَأَنَا مِنْكَ» قَالَ: فَحَجَلْتُ وَرَاءَ جَعْفَرٍ. [راجع: ٧٦٩، ٧٧٠]

تخريج: إسناده ضعيف لجهالة هانئ بن هانئ.

858. It was narrated that Mansoor bin Hayyan said: I heard 'Amir bin Wathilah say: it was said to 'Ali bin Abi Talib (ﷺ): Tell us of something that the Messenger of Allah (ﷺ) told you in secret. He said: The Messenger of Allah (ﷺ) did not say anything to me in secret and conceal it from the people, but I heard him say: "May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender."

٨٥٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّعْثَاءِ عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَيَّانَ عَنْ مَنْصُورِ بْنِ حَيَّانَ قَالَ: سَمِعْتُ عَامِرَ بْنَ وَاثِلَةَ قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَخْبِرْنَا بِشَيْءٍ أَسَرَّ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: مَا أَسَرَّ إِلَيَّ رَسُولُ اللَّهِ ﷺ شَيْئًا وَكَتَمَهُ النَّاسَ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: «لَعَنَ اللَّهُ مَنْ سَبَّ وَالِدَيْهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا». [راجع: ٨٥٥]

Comments: [Its *isnad* is *qawi*, Muslim (1978)]

تخريج: إسناده قوي، م: (١٩٧٨).

859. It was narrated that 'Ali (ﷺ) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: "If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint 'Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint 'Ali - which I do not think you will do- you will find him a guide and guided; he will take you on the straight path."

٨٥٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي (١٠٩/١) جَعْفَرٍ ـ يَعْنِي الْفَرَّاءَ ـ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُثَيْعٍ، عَنْ عَلِيٍّ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ يُؤَمَّرُ بَعْدَكَ؟ قَالَ: «إِنْ تُؤَمِّرُوا أَبَا بَكْرٍ، تَجِدُوهُ أَمِينًا، زَاهِدًا فِي الدُّنْيَا، رَاغِبًا فِي الْآخِرَةِ، وَإِنْ تُؤَمِّرُوا عُمَرَ، تَجِدُوهُ قَوِيًّا أَمِينًا، لَا يَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ، وَإِنْ تُؤَمِّرُوا عَلِيًّا ـ وَلَا أُرَاكُمْ فَاعِلِينَ ـ تَجِدُوهُ هَادِيًا مَهْدِيًّا، يَأْخُذُ بِكُمُ الطَّرِيقَ الْمُسْتَقِيمَ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لعلل.

860. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (ﷺ) came out to us and said: The Prophet (ﷺ) has enjoined *Witr*, and this is the time to pray *Witr*. O Ibnun-Nabbah, give the call to prayer.

٨٦٠- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ رَجُلًا مِنْ عَنَزَةَ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيٌّ فَقَالَ: إِنَّ النَّبِيَّ ﷺ أَمَرَ بِالْوِتْرِ، ثَبَتَ وِتْرُهُ هَذِهِ السَّاعَةَ، يَا ابْنَ النَّبَّاحِ! أَذِّنْ، أَوْ ثَوِّبْ. [راجع: ٦٨٩]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لجهالة الرجل من بني أسد.

861. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (ﷺ) came out to us when the *mu'adhdhin* gave the call to *Fajr* prayer and said: The Messenger of Allah (ﷺ) has enjoined us to pray *Witr* and this is the time for it. Then he said: Give the *iqamah* for prayer, O Ibnun-Nawwahah.

٨٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنِي رَجُلٌ مِنْ عَنَزَةَ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلِيٌّ حِينَ ثَوَّبَ الْمُثَوِّبُ لِصَلَاةِ الصُّبْحِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا نُوتِرُ، فَثَبَتَ لَهُ هَذِهِ السَّاعَةَ، ثُمَّ قَالَ: أَقِمْ يَا ابْنَ النَّوَّاحَةِ. [راجع: ٦٨٩]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف كسابقه.

862. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (ﷺ) came out to us... and he mentioned a *hadeeth* similar to that of Suwaid bin Sa'eed: I was with 'Umar (ﷺ) when he was covered with his garment.

Comments: [Its *isnad* is *da'eef*]

٨٦٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ الْعَنَزِيَّ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيٌّ... فَذَكَرَ نَحْوَ حَدِيثِ سُوَيْدِ بْنِ سَعِيدٍ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَجًّى فِي ثَوْبِهِ. [انظر: ٨٦٧]

تخريج: إسناده ضعيف كسابقه.

863. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju'fi - said: It is the middle finger, no doubt about it.

Comments: [Its *isnad* is *qawi*]

٨٦٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَخَتَّمَ فِي ذِهْ أَوْ ذِهْ: الْوُسْطَى وَالسَّبَّابَةِ. وَ قَالَ جَابِرٌ ـ يَعْنِي الْجُعْفِيَّ ـ: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: ١١٦٨، ١٢٩١]

تخريج: إسناده قوي..

864. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A *hasan hadeeth* its *isnad* is *da'eef* because of the Weakness of Jabir Al-Ju'fi]

٨٦٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِعَضْبَاءِ الْقَرْنِ وَالْأُذُنِ. [راجع: ٦٣٣]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف جابر الجعفي، وعبدالله بن نُجيّ إلى الضعف أقرب ثم هو لم يسمع من علي.

865. It was narrated that 'Ali (ﷺ) said: Abu Bakr used to recite in a low voice when he recited, and 'Umar (ﷺ) recited in a loud voice. When 'Ammar (ﷺ) recited, he would recite some from one *soorah* and some from another. That was mentioned to the Prophet (ﷺ) and

٨٦٥- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: كَانَ أَبُو بَكْرٍ يُخَافِتُ بِصَوْتِهِ إِذَا قَرَأَ، وَكَانَ عُمَرُ يَجْهَرُ بِقِرَاءَتِهِ، وَكَانَ عَمَّارٌ إِذَا قَرَأَ يَأْخُذُ مِنْ هَذِهِ

السُّورَةِ وَهَذِهِ، فَذُكِرَ ذَاكَ لِلنَّبِيِّ ﷺ، فَقَالَ لِأَبِي بَكْرٍ: «لِمَ تُخَافِتُ؟» قَالَ: إِنِّي لَأُسْمِعُ مَنْ أُنَاجِي. وَقَالَ لِعُمَرَ: «لِمَ تَجْهَرُ بِقِرَاءَتِكَ؟» قَالَ: أُفْزِعُ الشَّيْطَانَ وَأُوقِظُ الْوَسْنَانَ. وَقَالَ لِعَمَّارٍ: «وَلِمَ تَأْخُذُ مِنْ هَذِهِ السُّورَةِ وَهَذِهِ؟» قَالَ: أَتَسْمَعُنِي أَخْلِطُ بِهِ مَا لَيْسَ مِنْهُ؟ قَالَ: «لَا» قَالَ: فَكُلُّهُ طَيِّبٌ

تخريج: إسناده ضعيف، هانئ بن هانئ مجهول، وأبو إسحاق تغير بأخرة،رواية زكريا عنه بعد تغيره.

he said to Abu Bakr (ﷺ): "Why do you recite in a low voice?" He said: Because the One with Whom I am conversing can hear. He said to 'Umar (ﷺ): "Why do you recite out loud?" He said: To scare the *Shaitan* and awaken those who are asleep. He said to 'Ammar: "Why do you recite some from one *soorah* and some from another?" He said: Do you hear me mixing with it something that is not part of it? He said: "No." Then he said: "All of it is good."

Comments: [Its *isnad* is *da'eef* and Hani' bin Hani' is unknown]

٨٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ: حَدَّثَنَا أَبُو مَعْشَرٍ نَجِيحٌ الْمَدَنِيُّ مَوْلَى بَنِي هَاشِمٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ بَيْنَ الْمِنْبَرِ وَالْقَبْرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَيِ الصُّفُوفِ فَقَالَ: هُوَ هَذَا - ثَلَاثَ مَرَّاتٍ - ثُمَّ قَالَ: رَحْمَةُ اللَّهِ عَلَيْكَ، مَا مِنْ خَلْقِ اللَّهِ تَعَالَى أَحَدٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَاهُ بِصَحِيفَتِهِ بَعْدَ صَحِيفَةِ النَّبِيِّ ﷺ، مِنْ هَذَا الْمُسَجَّى عَلَيْهِ ثَوْبُهُ. [انظر: ٨٦٧]

866. It was narrated that Ibn 'Umar (ﷺ) said: (The body of) 'Umar bin al-Khattab (ﷺ) was placed between the *minbar* and the grave, and 'Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (ﷺ), than the one who lies here, covered with this garment.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي معشر نجيح وانظر مابعده.

٨٦٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَجًّى بِثَوْبِهِ قَدْ قَضَى نَحْبَهُ، فَجَاءَ عَلِيٌّ فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ،

867. It was narrated from 'Awn bin Abi Juhaifah that his father said: I was with 'Umar (ﷺ) when he was lying covered with his garment after he had passed away. 'Ali (ﷺ) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon

you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (ﷺ), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [*Hasan* because of corroborating evidence]

ثُمَّ قَالَ: رَحْمَةُ اللَّهِ عَلَيْكَ يا أَبَا حَفْصٍ، فَوَاللَّهِ مَا بَقِيَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَحَدٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ تَعَالَى بِصَحِيفَتِهِ مِنْكَ.

[راجع: ٨٦٦]

تخريج: حسن لغيره، سويد بن سعيد ويونس بن أبي يعفور حديثهما حسن في المتابعات والشواهد وانظر ماقبله.

868. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I was a man who emitted a great deal of *madhi* and I started to do *ghusl* in the winter, until the skin of my back became cracked. I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: "Do not do that. If you see *madhi*, then wash your private part and do *wudoo'* as for prayer, but if water gushes out, then do *ghusl*."

Comments: [Its *isnad* is *saheeh*]

٨٦٨- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ التَّيْمِيُّ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي رُكَيْنٌ عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَجَعَلْتُ أَغْتَسِلُ فِي الشِّتَاءِ حَتَّى تَشَقَّقَ ظَهْرِي، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، أَوْ ذُكِرَ لَهُ، قَالَ: فَقَالَ: «لَا تَفْعَلْ، إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ، وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ».

[انظر: ١٠٢٨، ١٢٣٨]

تخريج: إسناده صحيح.

869. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, so I asked the Prophet (ﷺ), or he was asked about that, and he said: "For *madhi* do *wudoo'* and for *mani* do *ghusl*."

Comments: [A *saheeh hadeeth*]

٨٦٩- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَزِيدُ ابْنُ أَبِي (١/ ١١٠) زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ أَوْ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذْيِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ».

[راجع: ٦٦٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

870. 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, and I told a man to ask the Prophet (ﷺ) about that. He said: '*Wudoo'* should be done for that."

٨٧٠- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا

مَذَّاءً، فَأَمَرْتُ رَجُلًا فَسَأَلَ النَّبِيَّ ﷺ عَنْهُ، فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٨٢٣]

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

تخريج: إسناده صحيح. م: (٣٠٣) وانظر ماتقدم برقم: (٨٢٣) وفيه أن الرجل الذي أمره أن يسأل النبي هو المقداد بن الأسود.

٨٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ أَبِي جُحَيْفَةَ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا وَبَعْدَ أَبِي بَكْرٍ؟ فَقَالَ: عُمَرُ. [راجع: ٨٣٣]

871. It was narrated that Abu Juhaifah said: 'Ali (ﷺ) addressed us and said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr as-Siddeeq. Then he said: Shall I not tell you of the best of this *ummah* after its Prophet and after Abu Bakr? He said: [It is] 'Umar.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٨٧٢- حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ: حَدَّثَنِي عَامِرُ ابْنُ السِّمْطِ عَنْ أَبِي الْغَرِيفِ قَالَ: أُتِيَ عَلِيٌّ بِوَضُوءٍ، فَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَيْهِ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، ثُمَّ قَرَأَ شَيْئًا مِنَ الْقُرْآنِ، ثُمَّ قَالَ: «هَذَا لِمَنْ لَيْسَ بِجُنُبٍ، فَأَمَّا الْجُنُبُ فَلَا، وَلَا آيَةً».

872. It was narrated that Abul-Ghareef said: Some water for *wudoo'* was brought to 'Ali (ﷺ). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (ﷺ) do *wudoo'*. Then he recited some Qur'an. Then he said: This is for the one who is not *junub*; as for the one who is *junub*, no - (he should not recite), not even one verse.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٨٧٣- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا رَبِيعَةُ بْنُ عُتْبَةَ الْكِنَانِيُّ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: مَسَحَ عَلِيٌّ

873. It was narrated that Zirr bin Hubaish said: 'Ali (ﷺ) wiped his head in *wudoo'* until it was about to start dripping, and he said: This

is how I saw the Messenger of Allah (ﷺ) do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

رَأْسَهُ فِي الْوُضُوءِ حَتَّى أَرَادَ أَنْ يَقْطُرَ، وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

تخريج: إسناده صحيح.

874. It was narrated that Tariq - i.e., bin Shihab - said: I heard 'Ali (ﷺ) say: We do not have any book that we read to you except what is in the Qur'an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of *zakah*.

Comments: [*Hasan lighairihi;* this *isnad* is *da'eef* because of the weakness of Shareek]

٨٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبَانَ ابْنِ عِمْرَانَ الْوَاسِطِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقٍ ـ يَعْنِي ابْنَ شِهَابٍ ـ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ عَلَيْكُمْ إِلَّا مَا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ ـ صَحِيفَةٌ كَانَتْ فِي قِرَابِ سَيْفٍ كَانَ عَلَيْهِ، حِلْيَتُهُ حَدِيدٌ ـ أَخَذْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، فِيهَا فَرَائِضُ الصَّدَقَةِ. [راجع: ٧٨٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

875. It was narrated that 'Ali (ﷺ) said: Part of the *Sunnah* in prayer is to put one hand over the other beneath the navel.

Comments: [Its *isnad* is *da'eef*]

٨٧٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَسَدِيُّ لُوَيْنٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ زِيَادِ بْنِ زَيْدٍ السُّوَائِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: إِنَّ مِنَ السُّنَّةِ فِي الصَّلَاةِ وَضْعُ الْأَكُفِّ عَلَى الْأَكُفِّ تَحْتَ السُّرَّةِ.

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، وجهالة زياد بن زيد السوائي.

876. It was narrated that 'Abd Khair said: 'Ali (ﷺ) taught us the *wudoo'* of the Messenger of Allah (ﷺ). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows

٨٧٦- حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سَلْعٍ الْهَمْدَانِيُّ، عَنْ عَبْدِ خَيْرٍ قَالَ: عَلَّمَنَا عَلِيٌّ وُضُوءَ رَسُولِ اللَّهِ ﷺ، فَصَبَّ الْغُلَامُ عَلَى يَدَيْهِ حَتَّى أَنْقَاهُمَا، ثُمَّ أَدْخَلَ يَدَهُ فِي الرَّكْوَةِ، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلَاثًا ثَلَاثًا، وَذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا

three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do *wudoo'*.

ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الرَّكْوَةِ فَغَمَرَ أَسْفَلَهَا بِيَدِهِ، ثُمَّ أَخْرَجَهَا فَمَسَحَ بِهَا الْأُخْرَى، ثُمَّ مَسَحَ بِكَفَّيْهِ رَأْسَهُ مَرَّةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثًا ثَلَاثًا، ثُمَّ اغْتَرَفَ هُنَيَّةً مِنْ مَاءٍ بِكَفِّهِ فَشَرِبَهُ، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ. [انظر: ٩١٠، ٩٢٨، ١٠٠٨]

تخريج: صحيح لغيره و إسناده حسن.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

877. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O people of the Qur'an, pray *Witr*, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered."

Comments: [Its *isnad* is *qawi*]

٨٧٧- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وِتْرٌ يُحِبُّ الْوِتْرَ». [انظر: ١٢١٤، ١٢٢٥، ١٢٢٨، ١٢٦٢]

تخريج: إسناده قوي.

878. It was narrated that Abu Juhaifah said: 'Ali bin Abi Talib said: Shall I not tell you of the best of this *ummah* after its Prophet? Abu Bakr, then 'Umar, then another man.

Comments: [Its *isnad* is *saheeh*]

٨٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ بَيَانٍ، عَنْ عَامِرٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ رَجُلٌ آخَرُ. [راجع: ٨٣٣]

تخريج: إسناده صحيح.

879. It was narrated from 'Ali that he said: The best of this *ummah* after its Prophet is Abu Bakr; the best of it after Abu Bakr is 'Umar; and if I wanted, I could name the third one.

٨٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ. وَعَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ. عَنْ عَلِيٍّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنْ

عَلِيٍّ أَنَّهُ قَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ سَمَّيْتُ الثَّالِثَ. [راجع: ٨٧٨]

تخريج: أسانيده صحاح، وانظر ماقبله.

Comments: [Its *isnads* are *saheeh*; its men are *thiqat*]

٨٨٠- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي خَالِدٍ (ح) وَأَبُو مُعَاوِيَةَ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ، وَلَوْ شِئْتُ لَحَدَّثْتُكُمْ بِالثَّالِثِ. [راجع: ٨٧٩]

تخريج: إسناده صحيح، وانظر ماقبله.

880. It was narrated from Abu Juhaifah: I heard 'Ali (ﷺ) say: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar (ﷺ), and if I wanted, I could tell you of the third one.

Comments: [Its *isnad* is *saheeh*]

٨٨١- حَدَّثَنَا أَسْوَدُ بْنُ (١/ ١١١) عَامِرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَهُ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسَوِّيَ الْقُبُورَ. [راجع: ٦٥٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي محمد الهذلي الراوي عن علي.

881. It was narrated that 'Ali (ﷺ) said that the Prophet (ﷺ) sent him to Madinah and told him to level the graves.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Abu Muhammad Al-Hudhali is unknown]

٨٨٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! تَبْعَثُنِي إِلَى قَوْمٍ أَسَنَّ مِنِّي، وَأَنَا حَدِيثٌ لَا أُبْصِرُ الْقَضَاءَ؟ قَالَ: فَوَضَعَ يَدَهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ ثَبِّتْ لِسَانَهُ، وَاهْدِ قَلْبَهُ. يَا عَلِيُّ! إِذَا جَلَسَ إِلَيْكَ الْخَصْمَانِ فَلَا تَقْضِ بَيْنَهُمَا حَتَّى تَسْمَعَ مِنَ الْآخَرِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ، فَإِنَّكَ إِذَا

882. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: "O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to

فَعَلْتَ ذَلِكَ تَبَيَّنَ لَكَ الْقَضَاءُ». قَالَ: فَمَا اخْتَلَفَ عَلَيَّ قَضَاءٌ بَعْدُ، أَوْ مَا أَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ. [راجع: ٦٩٠]

you." 'Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، شريك وحنش قد توبعا.

٨٨٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (الشعراء: ٢١٤)، قَالَ: جَمَعَ النَّبِيُّ ﷺ مِنْ أَهْلِ بَيْتِهِ، فَاجْتَمَعَ ثَلَاثُونَ، فَأَكَلُوا وَشَرِبُوا، قَالَ: فَقَالَ لَهُمْ: «مَنْ يَضْمَنُ عَنِّي دَيْنِي وَمَوَاعِيدِي، وَيَكُونُ مَعِي فِي الْجَنَّةِ، وَيَكُونُ خَلِيفَتِي فِي أَهْلِي؟» فَقَالَ رَجُلٌ ـ لَمْ يُسَمِّهِ شَرِيكٌ ـ: يَا رَسُولَ اللَّهِ! أَنْتَ كُنْتَ بَحْرًا، مَنْ يَقُومُ بِهَذَا؟ قَالَ: ثُمَّ قَالَ لِآخَرَ: قَالَ: فَعَرَضَ ذَلِكَ عَلَى أَهْلِ بَيْتِهِ، فَقَالَ عَلِيٌّ: أَنَا.

883. It was narrated that 'Ali (ﷺ) said: When this verse was revealed - "And warn your tribe (O Muhammad (ﷺ)) of near kindred" [ash-Shu'ara' 26:214] - the Prophet (ﷺ) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: "Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?" A man - Shareek did not name him - said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and 'Ali (ﷺ) said: I will.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف شريك بن عبدالله النخعي وعباد بن عبدالله الأسدي.

٨٨٤- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ عِنْدَ الْأَذَانِ، وَيُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

884. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) used to pray *Witr* at the time of the *adhan* and pray two *rak'ahs* at the time of the *iqamah*.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف شريك والحارث الأعور.

٨٨٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً. [راجع: ٦٥٠].

885. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray sixteen *rak'ahs* during the day.

Comments: [*Saheeh*]

تخريج: صحيح، شريك- وإن كان سيء الحفظ - قد توبع.

886. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah (ﷺ) used to ride a donkey whose name was 'Ufair.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٨٨٦- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ ابْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَبُ حِمَارًا اسْمُهُ عُفَيْرٌ.

تخريج: صحيح، وهذا إسناد ضعيف، سلمة بن الفضل مختلف فيه ومحمد بن إسحاق مدلس وقد عنعن.

887. It was narrated from 'Ali bin Abi Talib that the Prophet (ﷺ) said: "The anus, for the eye [in another version of this report, it says: 'The eye, for the anus...', which sounds more apt], is like the string that ties up a waterskin; whoever goes to sleep, let him do *wudoo'*."

Comments: [Its *isnad* is *da'eef*]

٨٨٧- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ الْحِمْصِيُّ: حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءٍ عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِذٍ الْأَزْدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ السَّهَ وِكَاءُ الْعَيْنِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ.

تخريج: إسناده ضعيف لتدليس بقية بن الوليد الحمصي، والوضين بن عطاء مختلف فيه. وعبدالرحمن بن عائذ حديثه عن علي مرسل.

888. It was narrated that 'Ali said: When I killed Marhab, I brought his head to the Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef jiddan* (very weak); it is a chain of *da'eef* (weak) narrators]

٨٨٨- حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ الْأَشْقَرُ: حَدَّثَنِي ابْنُ قَابُوسَ بْنِ أَبِي ظَبْيَانَ الْجَنْبِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيٍّ قَالَ: لَمَّا قَتَلْتُ مَرْحَبًا جِئْتُ بِرَأْسِهِ إِلَى النَّبِيِّ ﷺ.

تخريج: إسناده ضعيف جداً مسلسل بالضعفاء.

889. It was narrated from Jareer bin Hayyan, from his father, that 'Ali (ﷺ) said to his father: I shall certainly send you on the same mission as the Messenger of Allah

٨٨٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا يُونُسُ ابْنُ خَبَّابٍ عَنْ جَرِيرِ بْنِ حَيَّانَ، عَنْ أَبِيهِ أَنَّ

(ﷺ) sent me: level every grave and destroy every idol.

Comments: [Its *isnad* is *da'eef*]

عَلِيًّا قَالَ لِأَبِيهِ: لَأَبْعَثَنَّكَ فِيمَا بَعَثَنِي فِيهِ رَسُولُ اللَّهِ ﷺ: أَنْ أُسَوِّيَ كُلَّ قَبْرٍ، وَأَنْ أَطْمِسَ كُلَّ صَنَمٍ. [راجع: ٦٨٣، ٧٤١]

تخريج: إسناده ضعيف جداً لضعف يونس بن خباب، وأصل الحديث صحيح، وانظر: (٧٤١).

890. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard 'Ali (ﷺ) say: I was a man who emitted a lot of *madhi*. I asked the Prophet (ﷺ) [about that] and he said: "*Wudoo'* should be done for that."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٨٩٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦٦٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

891. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a lot of *madhi*. I asked the Prophet (ﷺ) [about that] and he said: "*Wudoo'* should be done for that and *ghusl* should be done for *mani*."

Comments: [*Saheeh*]

٨٩١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ». [راجع: ٨٩٠]

تخريج: صحيح، وانظر ماقبله.

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grandmother, who was a concubine of 'Ali (ﷺ), that she said: 'Ali (ﷺ) said: I was a man who fell asleep easily, and when I had prayed *Maghrib*, and was covered with my garment, I would sleep, then - Yahya bin Sa'eed said: I would sleep before *'Isha'*- I asked the Messenger of Allah (ﷺ) about that and he granted me a concession.

٨٩٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ جَدَّةٍ لَهُ وَكَانَتْ سُرِّيَّةً لِعَلِيٍّ، قَالَتْ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا نَؤُومًا، وَكُنْتُ إِذَا صَلَّيْتُ الْمَغْرِبَ وَعَلَيَّ ثِيَابِي نِمْتُ ثُمَّ - قَالَ يَحْيَى بْنُ سَعِيدٍ: فَأَنَامُ قَبْلَ الْعِشَاءِ - فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَرَخَّصَ لِي.

تخريج: إسناده ضعيف، ابن أبي ليلى- وهو محمد بن عبدالرحمن- سيء الحفظ، وجدة ابن الأصبهاني لا تعرف.

Comments: [Its *isnad* is *da'eef*]

٨٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ ـ يَعْنِي أَبَا زَيْدٍ الْقَسْمَلِيَّ ـ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، (١/ ١١٢) فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذْيِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ». [راجع: ٦٦٢].

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

893. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a lot of *madhi*. I asked the Messenger of Allah (ﷺ) about that and he said: "For *madhi, wudoo'* should be done and for *mani, ghusl* should be done."

Comments: [*Saheeh*]

٨٩٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ الْبَاهِلِيُّ مُحَمَّدُ بْنُ عَمْرِو بْنِ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ الْكَرِيمِ وَابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَهُ بِهَدْيِهِ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَأَجِلَّتِهَا. [راجع: ٥٩٣].

تخريج: صحيح، وهذا إسناد حسن. خ: (١٧١٧)، م: (١٣١٧).

894. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [*Saheeh*; this is a *hasan isnad*]

٨٩٥- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ذَكَرَ خَلَفُ ابْنُ حَوْشَبٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: سَبَقَ النَّبِيُّ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَثَلَّثَ عُمَرُ، ثُمَّ خَبَطَتْنَا ـ أَوْ أَصَابَتْنَا ـ فِتْنَةٌ، يَعْفُو اللَّهُ عَمَّنْ يَشَاءُ. [انظر: ١٠٢٠]

تخريج: صحيح لغيره، أبو إسحاق تغير بأخرة، وسماع خلف منه لايعرف قبل التغير أم بعده.

895. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ﷺ). Then turmoil (*fitnah*) struck us; Allah will pardon whomever He will.

Comments: [*Saheeh* because of corroborating evidence]

896. Shuraih - i.e., bin 'Ubaid - said: The people of Syria were mentioned in the presence of 'Ali bin Abi Talib (ﷺ) when he was in Iraq. They said: Curse them, O Ameer al-Mu'mineen. He said: No; I heard the Messenger of Allah (ﷺ) say: "The *abdal* (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٨٩٦- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنِي شُرَيْحٌ ـ يَعْنِي ابْنَ عُبَيْدٍ ـ قَالَ: ذُكِرَ أَهْلُ الشَّامِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ بِالْعِرَاقِ، فَقَالُوا: الْعَنْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: لَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَبْدَالُ يَكُونُونَ بِالشَّامِ، وَهُمْ أَرْبَعُونَ رَجُلًا، كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللَّهُ مَكَانَهُ رَجُلًا، يُسْقَى بِهِمُ الْغَيْثُ، وَيُنْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُصْرَفُ عَنْ أَهْلِ الشَّامِ بِهِمُ الْعَذَابُ».

تخريج: إسناده ضعيف لانقطاعه، شريح ابن عبيد لم يدرك علياً، وحديث الباب باطل عن رسول الله ﷺ.

897. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the sacrificial animals and said: "Do not give the butcher any of it."

Comments: [A *saheeh hadeeth*, al-Bukhari (1717) and Muslim (1317)]

٨٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الْبُدْنِ، قَالَ: «لَا تُعْطِ الْجَازِرَ مِنْهَا شَيْئًا». [راجع: ٥٩٣]

تخريج: حديث صحيح، خ: (١٧١٧)، م: (١٣١٧).سويد بن سعيد قد توبع.

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn 'Abbas say: When 'Umar bin al-Khattab (ﷺ) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I

٨٩٨- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ، فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي،

turned and saw that it was 'Ali bin Abi Talib (ﷺ). He prayed for mercy for 'Umar (ﷺ), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, "Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out." So I think that Allah will most certainly join you to them.

فَالْتَفَتُّ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَتَرَحَّمَ عَلَى عُمَرَ فَقَالَ: مَا خَلَّفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ تَعَالَى بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللَّهِ إِنْ كُنْتُ لَأَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَذَلِكَ أَنِّي كُنْتُ أُكْثِرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ يَقُولُ: «فَذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَإِنْ كُنْتُ لَأَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَهُمَا.

تخريج: إسناده صحيح، خ: (٣٦٨٥)، م: (٢٣٨٩).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Umamah that 'Ali bin Abi Talib (ﷺ) told him that he used to go to the Prophet (ﷺ). He said: If I found him praying, he would say *tasbeeh* and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

٨٩٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ ابْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ كَانَ يَأْتِي النَّبِيَّ ﷺ قَالَ: فَكُنْتُ إِذَا وَجَدْتُهُ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِذَا لَمْ يَكُنْ يُصَلِّي أَذِنَ. [راجع: ٥٩٨].

تخريج: إسناده مسلسل بالضعفاء.

900. 'Ali bin Husain narrated that Husain bin 'Ali (ﷺ) told him that 'Ali bin Abi Talib (ﷺ) told him that the Prophet (ﷺ) came to him and Fatimah, the daughter of the Prophet (ﷺ), at night and said: "Why don't you get up and pray?" I ['Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.

٩٠٠- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ ابْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ ابْنَةَ النَّبِيِّ ﷺ لَيْلَةً، فَقَالَ: «أَلَا تُصَلِّيَانِ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ حِينَ قُلْتُ ذَلِكَ،

He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ يَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾».

تخريج: إسناده صحيح، خ: (٧٣٤٧)، م: (٧٧٥).

901. 'Ali bin Husain (ﷺ) narrated that his father, Husain bin 'Ali (ﷺ) told him that 'Ali bin Abi Talib (ﷺ) told him that the Messenger of Allah (ﷺ) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its *isnad* is *saheeh*]

٩٠١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ أَبَاهُ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَقَهُ هُوَ وَفَاطِمَةَ... فَذَكَرَ مِثْلَهُ. [راجع: ٩٠٠].

تخريج: إسناده صحيح، وانظر ماقبله.

902. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said:" Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness."

Comments: [A *hadeeth* that is *hasan* when joined with other reports]

٩٠٢- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ أَبِي: ـ سَمِعْتُهُ يُحَدِّثُ ـ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي خَلِيفَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

تخريج: حديث حسن في الشواهد، عبدالله بن وهب وأبو خليفة كل منهما مقبول، وله شاهد من حديث عائشة عند مسلم برقم: (٢٥٩٣).

903. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever narrates a *hadeeth* from me thinking it to be false, is the worst of liars."

Comments: [Its *isnad* is *saheeh*]

٩٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي (١/١١٣) شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ»

تخريج: إسناده صحيح.

904. It was narrated from 'Abeedah that 'Ali (ﷺ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

٩٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ _ أَوْ مَثْدُونُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ_ لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. فَقُلْتُ لِعَلِيٍّ: أَنْتَ سَمِعْتَهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ.

تخريج: إسناده صحيح، م: (١٠٦٦).

905. It was narrated that 'Ali (ﷺ) said: When this verse "And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)" [Al-'Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: "No. If I said yes, it would be obligatory." Then Allah revealed the words: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" [al-Ma'idah 5:101] up to the end of the *Ayah*.

Comments: [A *saheeh hadeeth*, its *isnad* is *da'eef*]

٩٠٥- حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ الْأَسَدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ (آل عمران: ٩٧) قَالُوا: يَا رَسُولَ اللَّهِ! أَفِي كُلِّ عَامٍ؟ فَسَكَتَ، فَقَالُوا: أَفِي كُلِّ عَامٍ؟ فَسَكَتَ، قَالَ: ثُمَّ قَالُوا: أَفِي كُلِّ عَامٍ؟ فَقَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ» فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ إِلَى آخِرِ الْآيَةِ. (المائدة: ١٠١) [انظر: ٢٣٠٤].

تخريج: حديث صحيح بالشواهد، وهذا إسناد ضعيف، عبد الأعلى الثعلبي ضعيف، وفيه انقطاع أيضاً، أبو البختري لم يسمع علياً.

906. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* [leather slippers]. She said: Go to

٩٠٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ ابْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ،

'Ali (ﷺ), for he knows more about that than me. So I went to 'Ali (ﷺ) and asked him about wiping over the *khuffain*. He said: The Messenger of Allah (ﷺ) used to tell us to wipe over the *khuffain* for one day and night, and for the traveller it is three [days and nights].

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

فَقَالَتْ: ائْتِ عَلِيًّا، فَهُوَ أَعْلَمُ بِذَلِكَ مِنِّي. قَالَ: فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، قَالَ: فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَمْسَحَ عَلَى الْخُفَّيْنِ يَوْمًا وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلَاثًا. [راجع: ٧٤٨]

تخريج: إسناده صحيح، م: (٢٧٦)، وانظر مابعده.

907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (ﷺ).

Comments: [*Saheeh*]

٩٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاجٌ رَفَعَهُ. [راجع: ٧٤٨، ٩٠٦].

تخريج: صحيح، م: (٢٧٦)، الحجاج مدلس، وقد توبع، وانظر ماقبله.

908. It was narrated from 'Abd Khair: I heard 'Ali (ﷺ) say: Shall I not tell you of the best of this *ummah* after the Messenger of Allah (ﷺ)? It is Abu Bakr and 'Umar (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٩٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْأَزْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ: سَمِعْتُ عَلِيًّا يَقُولُ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٨٣٣]

تخريج: إسناده صحيح.

909. It was narrated that 'Abd Khair al-Hamdani said: I heard 'Ali (ﷺ) say on the *minbar*: Shall I not tell you of the best of this *ummah* after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned 'Umar (ﷺ). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I

٩٠٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ: حَدَّثَنَا مُبَارَكُ ابْنُ سَعِيدٍ أَخُو سُفْيَانَ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِنْبَرِ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ قَالَ: فَذَكَرَ أَبَا بَكْرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِالثَّانِي؟ قَالَ: فَذَكَرَ عُمَرَ، ثُمَّ قَالَ: لَوْ شِئْتُ لَأَنْبَأْتُكُمْ بِالثَّالِثِ. قَالَ: وَسَكَتَ، فَرَأَيْنَا أَنَّهُ يَعْنِي نَفْسَهُ،

[the narrator] said: Did you hear him say that? He said: Yes, by the Lord of the Ka'bah, otherwise may they [his ears] go deaf.

Comments: [Its *isnad* is *qawi*]

فَقُلْتُ: أَنْتَ سَمِعْتَهُ يَقُولُ هَذَا؟ قَالَ: نَعَمْ وَرَبِّ الْكَعْبَةِ، وَإِلَّا صُمَّتَا. [راجع: ٩٠٨]

تخريج: إسناده قوي، وانظر ماقبله.

910. It was narrated from 'Ali (ﷺ) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*]

٩١٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُسْهِرُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ: حَدَّثَنَا أَبِي عَبْدُ الْمَلِكِ بْنُ سَلْعٍ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّهُ غَسَلَ كَفَّيْهِ ثَلَاثًا، وَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَقَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦]

تخريج: حديث حسن، مسهر- وإن في حديثه لين- متابع.

911. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: "They distracted us from the middle prayer, *Asr* prayer. May Allah fill their graves and houses with fire." Then he prayed ['*Asr*] between the two evening prayers, between *Maghrib* and '*Isha*'. Abu *Mu'awiyah* said on one occasion: i.e., between *Maghrib* and '*Isha*'.

Comments: [Its *isnad* is *saheeh*, and Muslim (627)]

٩١١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا» قَالَ: ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. وَقَالَ أَبُو مُعَاوِيَةَ مَرَّةً: يَعْنِي بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [راجع: ٦١٧]

تخريج: إسناده صحيح، م: (٦٢٧).

912. 'Ali said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature, but their speech

٩١٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ عَنْ غَيْرِهِ، فَإِنَّمَا أَنَا رَجُلٌ مُحَارِبٌ، وَالْحَرْبُ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ،

will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection."

سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [راجع: ٦١٦].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6930) and Muslim (1066)]

تخريج: إسناده صحيح، خ: (٦٩٣٠)، م: (١٠٦٦).

913. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, and there is no *zakah* on anything less than two hundred (*dirhams*)."

٩١٣- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، وَلَيْسَ فِيمَا دُونَ (١/ ١١٤) مِائَتَيْنِ زَكَاةٌ». [راجع: ٧١١].

Comments: [*Saheeh*]

تخريج: صحيح، الأعمش قد توبع.

914. It was narrated that 'Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraish and you ignore us? He said: "Have you anyone to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding."

٩١٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ قَالَ: «وَعِنْدَكَ شَيْءٌ؟» قُلْتُ: بِنْتُ حَمْزَةَ، قَالَ: هِيَ بِنْتُ أَخِي مِنَ الرَّضَاعَةِ. [راجع: ٦٢٠].

Comments: [Its *isnad* is *saheeh,* Muslim (1446)]

تخريج: إسناده صحيح، م: (١٤٤٦).

915. It was narrated that 'Ikrimah said: I moved on from Muzdalifah with al-Husain bin 'Ali (ﷺ) and I kept hearing him say the Talbiyah until he stoned *Jamratal-'Aqabah.* I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say

٩١٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ عِكْرِمَةَ قَالَ: أَفَضْتُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَزَلْ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَسَأَلْتُهُ، فَقَالَ: أَفَضْتُ مَعَ أَبِي مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَزَلْ أَسْمَعُهُ يُلَبِّي حَتَّى

the Talbiyah until he stoned *Jamratal-'Aqabah.* I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned *Jamratal-'Aqabah.*

Comments: [Its *isnad* is *hasan*]

رَمَى جَمْرَةَ الْعَقَبَةِ، فَسَأَلْتُهُ فَقَالَ: أَفَضْتُ مَعَ النَّبِيِّ ﷺ مِنَ الْمُزْدَلِفَةِ، فَلَمْ أَزَلْ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [انظر: ١٣٣٤]

تخريج: إسناده حسن، محمد بن إسحاق صرح بالتحديث عند أبي يعلى والبيهقي.

916. It was narrated that Maisarah said: I saw 'Ali (ﷺ) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drinking whilst sitting.

Comments: [*Hasan* because of corroborating evidence]

٩١٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ قَالَ: رَأَيْتُ عَلِيًّا يَشْرَبُ قَائِمًا، قَالَ: فَقُلْتُ لَهُ: تَشْرَبُ قَائِمًا؟! فَقَالَ: إِنْ أَشْرَبْ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ قَاعِدًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَاعِدًا. [انظر: ١١٢٥]

تخريج: حسن لغيره، ابن فضيل- وإن كان روى عن عطاء بعد الاختلاط - **قد توبع.**

917. It was narrated from 'Abd Khair that 'Ali (ﷺ) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top (of his feet).

Comments: [*Saheeh* because of corroborating evidence]

٩١٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا. [راجع: ٧٣٧]

تخريج: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «العلل» إلى الاختلاف في سند الحديث ومتنه. وانظر مابعده.

918. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (ﷺ) do *wudoo',* and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.

٩١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي السَّوْدَاءِ، عَنِ ابْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَغَسَلَ ظُهُورَ قَدَمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَظَنَنْتُ أَنَّ بُطُونَهُمَا أَحَقُّ بِالْغَسْلِ. [راجع: ٩١٧].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وانظر ماقبله.

919. It was narrated from 'Abd Khair, that 'Ali (ﷺ) said: This is the *wudoo'* of the Messenger of Allah (ﷺ). Then he did *wudoo'* washing each part three times.

Comments: [Its *isnad* is *saheeh*]

٩١٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ عُقْبَةَ أَبُو كِبْرَانَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ٨٧٦]

تخريج: إسناده صحيح.

920. It was narrated that Umm Moosa said: I heard 'Ali (ﷺ) say: The Prophet (ﷺ) instructed Ibn Mas'ood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'ood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (ﷺ) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

٩٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُغِيرَةُ عَنْ أُمِّ مُوسَى قَالَتْ: سَمِعْتُ عَلِيًّا يَقُولُ: أَمَرَ النَّبِيُّ ﷺ ابْنَ مَسْعُودٍ، فَصَعِدَ عَلَى شَجَرَةٍ أَمَرَهُ أَنْ يَأْتِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حِينَ صَعِدَ الشَّجَرَةَ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَضْحَكُونَ؟! لَرِجْلُ عَبْدِ اللَّهِ أَثْقَلُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ مِنْ أُحُدٍ». [انظر: ٣٩٩١].

تخريج: صحيح لغيره، وهذا إسناد حسن.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

921. It was narrated from 'Ali (ﷺ) that he said on the day of the battle of the Camel: The Messenger of Allah (ﷺ) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,

٩٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ يَوْمَ الْجَمَلِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَعْهَدْ إِلَيْنَا عَهْدًا نَأْخُذُ بِهِ فِي إِمَارَةٍ، وَلَكِنَّهُ شَيْءٌ رَأَيْنَاهُ مِنْ قِبَلِ أَنْفُسِنَا، ثُمَّ اسْتُخْلِفَ أَبُو بَكْرٍ، رَحْمَةُ اللَّهِ عَلَى أَبِي بَكْرٍ، فَأَقَامَ وَاسْتَقَامَ، ثُمَّ اسْتُخْلِفَ عُمَرُ، رَحْمَةُ اللَّهِ عَلَى عُمَرَ، فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ.

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عن علي.

for he did well and remained steadfast, until the religion of Islam became well established.

Comments: [Its *isnad* is *da'eef*]

922. It was narrated that 'Ali (ﷺ) said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is 'Umar. Then Allah puts goodness wherever He wills.

Comments: [A *saheeh hadeeth*]

٩٢٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءٍ - يَعْنِي ابْنَ السَّائِبِ - عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ: عُمَرُ، ثُمَّ يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبَّ. [راجع: ٨٣٣].

تخريج: حديث صحيح، خالدا لواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاء حصين بن عبدالرحمن، وهو ثقة.

923. It was narrated from al-Hakam, from someone who heard 'Ali (ﷺ) and Ibn Mas'ood say: The Messenger of Allah (ﷺ) issued a judgement on the basis of one being the neighbour of the other.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٩٢٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَمَّنْ سَمِعَ عَلِيًّا وَابْنَ مَسْعُودٍ يَقُولَانِ: قَضَى رَسُولُ اللَّهِ ﷺ بِالْجِوَارِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الراوي عن علي وابن مسعود.

924. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur'an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its *isnad* is *saheeh*, Muslim (2078)]

٩٢٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعَصْفَرِ. [راجع: ٧١٠].

تخريج: إسناده صحيح. م: (٢٠٧٨).

925. It was narrated that 'Ali (ﷺ) said: Three people came to the Messenger of Allah (ﷺ) and one of them said: I had one hundred

٩٢٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: جَاءَ ثَلَاثَةُ نَفَرٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ

أَحَدُهُمْ: كَانَتْ لِي مِائَةُ أُوقِيَّةٍ، فَأَنْفَقْتُ مِنْهَا عَشْرَةَ أَوَاقٍ. وَقَالَ الْآخَرُ: كَانَتْ لِي مِائَةُ دِينَارٍ فَتَصَدَّقْتُ مِنْهَا بِعَشَرَةِ دَنَانِيرَ. وَقَالَ الْآخَرُ: كَانَتْ لِي عَشَرَةُ (١/ ١١٥) دَنَانِيرَ فَتَصَدَّقْتُ مِنْهَا بِدِينَارٍ. فَقَالَ النَّبِيُّ ﷺ: «أَنْتُمْ فِي الْأَجْرِ سَوَاءٌ، كُلُّ إِنْسَانٍ مِنْكُمْ تَصَدَّقَ بِعُشْرِ مَالِهِ». [راجع: ٧٤٣].

Ooqiyyahs and I spent ten *Ooqiyyah* (in charity). The next one said: I had one hundred *dinars* and I spent ten *dinars* (in charity). The next one said: I had ten *dinars* and I spent one *dinar* (in charity). The Prophet (ﷺ) said: "You are equal in reward, for each of you gave one tenth of his wealth in charity."

تخريج: إسناده ضعيف لضعف الحارث الأعور.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

٩٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَيْنٍ، عَنِ الْمُسَيَّبِ بْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلِيٌّ فَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ، وَإِنَّا قَدْ أَحْدَثْنَا بَعْدَهُمْ أَحْدَاثًا يَقْضِي اللَّهُ تَعَالَى فِيهَا مَا شَاءَ. [راجع: ٩٢٢].

926. It was narrated from al-Musayyab bin 'Abd Khair that his father said: 'Ali (ﷺ) stood up and said: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, then we got involved in matters which Allah will judge as He wills.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٩٢٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ الْوِتْرُ بِحَتْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ، وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢].

927. It was narrated that 'Ali said: *Witr* is not a must like the obligatory prayers, but it is a *Sunnah* established by the Messenger of Allah (ﷺ).

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

٩٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [انظر: ٩٤٥، ٩٩٨، ١٠٢٧، ١١٣٣، ١١٩٨، ١١٩٩، ١٣٢٤].

928. It was narrated from 'Ali that the Prophet (ﷺ) did *wudoo'* washing each part three times.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

929. It was narrated from 'Ali that the Prophet (ﷺ) used to pray *Witr* at the time of the *adhan*.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

٩٢٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ عِنْدَ الْأَذَانِ. [راجع: ٥٦٩]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

930. It was narrated from 'Ali bin Rabee'ah: 'Abdur-Razzaq said: Someone who saw 'Ali when he rode told me: When he put his foot in the stirrup, he said: *Bismillah* (in the Name of Allah). When he got on it, he said: *al-Hamdu Lillah* (praise be to Allah). Then he said: "Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny [az-Zukhruf 43:13-14]". Then he said *al-hamdu Lillah* three times and *Allahu Akbar* three times, then he said: O Allah, there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and it was said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done and say what I have said, then he smiled and we said: What made you smile, O Messenger of Allah? He said: "I was amazed at the slave when he said 'there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You,' and he knows that no one forgives sins but He."'

٩٣٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ مَرَّةً: قَالَ عَبْدُ الرَّزَّاقِ: وَأَكْثَرُ ذَاكَ يَقُولُ: أَخْبَرَنِي مَنْ شَهِدَ عَلِيًّا حِينَ رَكِبَ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ (الزخرف: ١٣، ١٤)، ثُمَّ حَمِدَ ثَلَاثًا وَكَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ، ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. ثُمَّ ضَحِكَ، قَالَ: فَقِيلَ: مَا يُضْحِكُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، ثُمَّ ضَحِكَ، فَقُلْنَا: مَا يُضْحِكُكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْعَبْدُ- أَوْ قَالَ: عَجِبْتُ لِلْعَبْدِ- إِذَا قَالَ: لَا إِلَهَ إِلَّا أَنْتَ، ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا هُوَ». [راجع: ٧٥٣]

تخريج: حسن لغيره، أبو إسحاق دلسه فحذف منه رجلين بينه وبين علي بن ربيعة.

Comments: [*Hasan*, because of corroborating evidence]

931. It was narrated from 'Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle. 'Ali took her by the hand and said to Fatimah (ﷺ): Here is your cousin; look after her. 'Ali, Zaid and Ja'far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother. The Messenger of Allah (ﷺ) ruled that she be given to her maternal aunt and said: "The maternal aunt is like the mother." Then he said to 'Ali: "You are of me and I am of you." And he said to Ja'far: "You resemble me in appearance and attitude." And he said to Zaid: "You are our brother and our freed slave." 'Ali (ﷺ) said to him: O Messenger of Allah, why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *hasan*]

٩٣١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ وَهُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ ابْنَةَ حَمْزَةَ تَبِعَتْهُمْ تُنَادِي: يَا عَمُّ! يَا عَمُّ! فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ: دُونَكِ ابْنَةَ عَمِّكِ فَحَوِّلِيهَا. فَاخْتَصَمَ فِيهَا عَلِيٌّ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيٌّ: أَنَا أَخَذْتُهَا وَهِيَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. فَقَضَى بِهَا رَسُولُ اللَّهِ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»، ثُمَّ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي» وَقَالَ لِزَيْدٍ: «أَنْتَ أَخُونَا وَمَوْلَانَا» فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَلَا تَزَوَّجُ ابْنَةَ حَمْزَةَ؟ فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ٧٧٠].

تخريج: إسناده حسن، حجاج هو ابن محمد المصيصي الأعور.

932. It was narrated from 'Ali (ﷺ) that he said: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٩٣٢- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٩٠٨].

تخريج: إسناده صحيح.

933. It was narrated from 'Ali (ﷺ) that he said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, then 'Umar.

٩٣٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: أَلَا أُنَبِّئُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع: ٩٣٢].

Comments: [Its *isnad* is *saheeh* like the *hadeeth* above]

تخريج: إسناده صحيح كسابقه.

٩٣٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الصُّبَيُّ بْنُ الْأَشْعَثِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَلَا أُنَبِّئُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَلَوْ شِئْتُ سَمَّيْتُ الثَّالِثَ. قَالَ أَبُو إِسْحَاقَ: فَتَهَجَّاهَا عَبْدُ خَيْرٍ لِكَيْ لَا يَمْتَرُوا فِيمَا قَالَ عَلِيٌّ. [راجع: ٩٣٢].

934. It was narrated from 'Ali (ﷺ): Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the second is 'Umar (ﷺ). And if you wish, I shall name the third. Abu Ishaq said: 'Abd Khair made it clear so that you would not have any doubts concerning what 'Ali (ﷺ) said.

Comments: [A *Hadeeth saheeh* and its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، سويد بن سعيد الهروي فيه مقال، والصبي فيه ضعف يحتمل، وسويد وصبي قد توبعا.

٩٣٥- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الصَّعْبَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ: أَبُو أَفْلَحَ، عَنِ ابْنِ زُرَيْرٍ: أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي». [راجع: ٧٥٠].

935. It was narrated from Ibn Zurair that he heard 'Ali bin Abi Talib (ﷺ) say: The Prophet (ﷺ) took some silk in his right hand and some gold in his left hand, then he said: "These two are forbidden for the males of my *ummah*."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لشواهده، وانظر رقم: (٧٥٠)، ذاك منقطع وهذا متصل، أبو أفلح روى عنه اثنان، ووثقه العجلي، وقال الذهبي: صدوق، وقال ابن حجر: مقبول.

٩٣٦- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا سَعِيدٌ - يَعْنِي الْمَقْبُرِيَّ - عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ عَاصِمِ بْنِ عَمْرٍو، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كُنَّا بِالْحَرَّةِ بِالسُّقْيَا الَّتِي كَانَتْ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ رَسُولُ اللَّهِ ﷺ: (١/١١٦) «ائْتُونِي بِوَضُوءٍ». فَلَمَّا تَوَضَّأَ قَامَ

936. It was narrated from 'Ali bin Abi Talib (ﷺ) that he said: We went out with the Messenger of Allah (ﷺ) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa'd bin Abi Waqqas, the Messenger of Allah (ﷺ) said: "Bring me some water for *wudoo'*." When he had done *wudoo'* he stood up and turned to face the *qiblah*, then he said *takbeer*, then he

فَاسْتَقْبَلَ الْقِبْلَةَ، ثُمَّ كَبَّرَ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ دَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ، وَأَنَا مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ تُبَارِكَ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ، مِثْلَيْ مَا بَارَكْتَ لِأَهْلِ مَكَّةَ، مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

تخريج: إسناده صحيح.

said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their *mudd* and *sa'* [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing."

Comments: [Its *isnad* is *saheeh*]

٩٣٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو عَامِرٍ الْمُزَنِيُّ: حَدَّثَنَا شَيْخٌ مِنْ بَنِي تَمِيمٍ قَالَ: خَطَبَنَا عَلِيٌّ - أَوْ قَالَ: قَالَ عَلِيٌّ -: يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ، يَعَضُّ الْمُوسِرُ عَلَى مَا فِي يَدَيْهِ، قَالَ: وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ﴾ (البقرة: ٢٣٧) وَيَنْهَدُ الْأَشْرَارُ، وَيُسْتَذَلُّ الْأَخْيَارُ، وَيُبَايِعُ الْمُضْطَرُّونَ، قَالَ: وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْمُضْطَرِّينَ، وَعَنْ بَيْعِ الْغَرَرِ، وَعَنْ بَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ.

تخريج: إسناده ضعيف لضعف أبي عامر المزني وجهالة الشيخ من بني تميم.

937. An old man of Banu Tameem said: 'Ali (ﷺ) addressed us - or he said: 'Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: "And do not forget liberality between yourselves" [al-Baqarah 2:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet (ﷺ) forbade forced sales, transactions based on ambiguity and selling crops before they have ripened.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

٩٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ (ح) وَ حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَائِهَا

938. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

خَدِيجَةُ وَخَيْرُ نِسَائِهَا مَرْيَمُ». [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

939. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings and red garments, and to recite Qur'an when bowing and prostrating.

Comments: [A *Saheeh Hadeeth*, this is a *da'eef isnad*]

٩٣٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو شِهَابٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَمْرَاءِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٨٢٩].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى و عبد الكريم، ويشبه أن يكون نهيه عن لبس الحمراء معناه النهي عن المعصفر.

940. It was narrated from 'Ali (ﷺ): I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity."

Comments: [*Saheeh* because of corroborating evidence]

٩٤٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ عَلِيٍّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الصَّغِيرِ حَتَّى يَبْلُغَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُصَابِ حَتَّى يُكْشَفَ عَنْهُ».

تخريج: صحيح لغيره، الحسن البصري لم يسمع من علي.

941. It was narrated that ash-Sha'bi said: A married adulterer was brought to 'Ali. He gave him one hundred lashes on Thursday and he stoned him on Friday. It was said to him: You gave him two *hadd* punishments? He said: I flogged him in accordance with the Book of Allah and I stoned him in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٩٤١- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ عَنِ الشَّعْبِيِّ قَالَ: أُتِيَ عَلِيٌّ بِزَانٍ مُحْصَنٍ، فَجَلَدَهُ يَوْمَ الْخَمِيسِ مِائَةً، ثُمَّ رَجَمَهُ يَوْمَ الْجُمُعَةِ فَقِيلَ لَهُ: جَمَعْتَ عَلَيْهِ حَدَّيْنِ؟ فَقَالَ: جَلَدْتُهُ بِكِتَابِ اللَّهِ، وَرَجَمْتُهُ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: إسناده صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة رجم المرأة دون الجلد.

942. It was narrated that ash-Sha'bi said: A freed slave woman of Sa'eed bin Qais, who was married and had committed an immoral action, was brought to 'Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٩٤٢- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا هُشَيْمٌ وَأَبُو إِبْرَاهِيمَ الْمُعَقِّبُ عَنْ هُشَيْمٍ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ قَالَ: أُتِيَ عَلِيٌّ بِمَوْلَاةٍ لِسَعِيدِ بْنِ قَيْسٍ مُحْصَنَةٍ قَدْ فَجَرَتْ، قَالَ: فَضَرَبَهَا مِائَةً، ثُمَّ رَجَمَهَا، ثُمَّ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٤١].

تخريج: إسناده صحيح، وانظر ماقبله.

943. It was narrated that 'Abd Khair said: I saw 'Ali (ﷺ) call for water for *wudoo'*. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the *wudoo'* of one who has not broken his *wudoo'*. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over *wudoo'* water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A *hasan hadeeth*]

٩٤٣- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ شَرِيكٍ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا دَعَا بِمَاءٍ لِيَتَوَضَّأَ، فَتَمَسَّحَ بِهِ تَمَسُّحًا، وَمَسَحَ عَلَى ظَهْرِ قَدَمَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى ظَهْرِ قَدَمَيْهِ رَأَيْتُ أَنَّ بُطُونَهُمَا أَحَقُّ. ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَيْنَ الَّذِينَ يَزْعُمُونَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَشْرَبَ قَائِمًا؟!. [راجع: ٧٣٧].

تخريج: حديث حسن، شريك - وإن كان سيء الحفظ- قد توبع.

944. It was narrated from 'Ali bin Abi Talib (ﷺ) that he described the Prophet (ﷺ) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean

٩٤٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ ابْنُ بِنْتِ السُّدِّيِّ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ وَصَفَ النَّبِيَّ ﷺ فَقَالَ: كَانَ عَظِيمَ الْهَامَةِ، أَبْيَضَ،

مُشْرَبًا حُمْرَةً، عَظِيمَ اللِّحْيَةِ، ضَخْمَ الْكَرَادِيسِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، طَوِيلَ الْمَسْرُبَةِ، كَثِيرَ شَعَرِ الرَّأْسِ رَجِلَهُ، يَتَكَفَّأُ فِي مِشْيَتِهِ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ، لَا طَوِيلٌ، وَلَا قَصِيرٌ، لَمْ أَرَ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. وَقَالَ عَلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِهِ: وَصَفَ لَنَا عَلِيُّ ابْنُ أَبِي طَالِبٍ رَسُولَ اللَّهِ ﷺ، فَقَالَ: كَانَ ضَخْمَ الْهَامَةِ، حَسَنَ الشَّعَرِ رَجِلَهُ. [راجع: ٧٤٤].

تخريج: حسن لغيره، شريك النخعي قد توبع.

forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him (ﷺ) before or since. 'Ali bin Hakeem said in his *hadeeth*: 'Ali bin Abi Talib (ﷺ) described the Messenger of Allah (ﷺ) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [*Hasan* because of corroborating evidence]

٩٤٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ٩٢٨].

تخريج: إسناده صحيح.

945. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did *wudoo'* washing each part three time.

Comments: [Its *isnad* is *saheeh*]

٩٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنِ ابْنِ جُرَيْجٍ، عَنْ صَالِحِ بْنِ سَعِيدٍ - أَوْ سُعَيْدٍ - عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا قَصِيرٌ وَلَا طَوِيلٌ، (١/١١٧) عَظِيمَ الرَّأْسِ رَجِلَهُ، عَظِيمَ اللِّحْيَةِ، مُشْرَبًا حُمْرَةً، طَوِيلَ الْمَسْرُبَةِ، عَظِيمَ الْكَرَادِيسِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى تَكَفَّأَ كَأَنَّمَا يَهْبِطُ فِي صَبَبٍ، لَمْ أَرَ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٤].

946. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking downhill. I have never seen anyone like him before or since.

Comments: [*Hasan* because of corroborating evidence]

تخريج: - حسن لغيره، ابن جريج مدلس وقد عنعنه؛ وصالح بن سعيد روى عنه جمع وذكره ابن حبان في الثقات، وقد توبعا.

947. It was narrated that Nafi' bin Jubair bin Mut'im said: 'Ali (ﷺ) was asked about how the Prophet (ﷺ) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (ﷺ) before or after.

Comments: [*Hasan* because of corroborating evidence]

٩٤٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّعْثَاءِ عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ عَنْ حَجَّاجٍ، عَنْ عُثْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ الْمَكِّيِّ، عَنْ نَافِعِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سُئِلَ عَلِيٌّ عَنْ صِفَةِ النَّبِيِّ ﷺ، فَقَالَ: لَا قَصِيرٌ، وَلَا طَوِيلٌ، مُشْرَبٌ لَوْنُهُ حُمْرَةً، حَسَنَ الشَّعَرِ رَجِلَهُ، ضَخْمَ الْكَرَادِيسِ، شَثْنَ الْكَفَّيْنِ، ضَخْمَ الْهَامَةِ، طَوِيلَ الْمَسْرُبَةِ، إِذَا مَشَى تَكَفَّأَ كَأَنَّمَا يَنْحَدِرُ مِنْ صَبَبٍ، لَمْ أَرَ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٦].

تخريج: حسن لغيره، وانظر ماقبله.

948. It was narrated that 'Ali (ﷺ) said: When we came to Madinah we ate from its fruits and did not feel comfortable in it, and we became ill. The Prophet (ﷺ) was trying to find out about the well of Badr, and when we heard that the *mushrikeen* had come, the Messenger of Allah (ﷺ) marched to Badr, and Badr was a well. We got there before the *mushrikeen* and we found two of their men, a man from Quraish and a freed slave of 'Uqbah bin Abi Mu'ait. As for the Qurashi, he managed to escape, but we caught the freed slave of 'Uqbah and started asking him: How many are the people? He said: By Allah, they are great in number and powerful. When he said that, the Muslims began to beat him and they brought him to

٩٤٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَصَبْنَا مِنْ ثِمَارِهَا، فَاجْتَوَيْنَاهَا وَأَصَابَنَا بِهَا وَعْكٌ، وَكَانَ النَّبِيُّ ﷺ يَتَخَبَّرُ عَنْ بَدْرٍ، فَلَمَّا بَلَغَنَا أَنَّ الْمُشْرِكِينَ قَدْ أَقْبَلُوا، سَارَ رَسُولُ اللَّهِ ﷺ إِلَى بَدْرٍ، وَبَدْرٌ بِئْرٌ، فَسَبَقْنَا الْمُشْرِكِينَ إِلَيْهَا، فَوَجَدْنَا فِيهَا رَجُلَيْنِ مِنْهُمْ؛ رَجُلًا مِنْ قُرَيْشٍ، وَمَوْلًى لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، فَأَمَّا الْقُرَشِيُّ فَانْفَلَتَ، وَأَمَّا مَوْلَى عُقْبَةَ فَأَخَذْنَاهُ، فَجَعَلْنَا نَقُولُ لَهُ: كَمِ الْقَوْمُ؟ فَيَقُولُ: هُمْ وَاللَّهِ كَثِيرٌ عَدَدُهُمْ، شَدِيدٌ بَأْسُهُمْ. فَجَعَلَ الْمُسْلِمُونَ إِذْ قَالَ ذَلِكَ ضَرَبُوهُ، حَتَّى انْتَهَوْا بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ لَهُ: «كَمِ الْقَوْمُ؟» قَالَ: هُمْ وَاللَّهِ

the Prophet (ﷺ), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (ﷺ) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain. The Messenger of Allah (ﷺ) spent the night calling upon his Lord, may He be glorified and exalted, saying: "O Allah, if You cause this band to be destroyed, You will never be worshipped." When dawn came, he called out: "Prayer, O slaves of Allah!" And the people came from beneath the trees and shields and the Messenger of Allah (ﷺ) led us in prayer and encouraged us to fight. Then he said: "The army of Quraish is beneath this red outcrop of the mountain." When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people. The Messenger of Allah (ﷺ) said: "O 'Ali, call Hamzah for me" - as he was the closest of them to the *mushrikeen* - and said "Who is the one on the red camel and what is he saying to them?" Then the Messenger of Allah (ﷺ) said: "If

كَثِيرٌ عَدَدُهُمْ، شَدِيدٌ بَأْسُهُمْ. فَجَهَدَ النَّبِيُّ أَنْ يُخْبِرَهُ كَمْ هُمْ، فَأَبَى، ثُمَّ إِنَّ النَّبِيَّ سَأَلَهُ: كَمْ يَنْحَرُونَ مِنَ الْجُزُرِ؟ فَقَالَ: عَشْرًا كُلَّ يَوْمٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: الْقَوْمُ أَلْفٌ، كُلُّ جَزُورٍ لِمِائَةٍ وَتَبَعِهَا. ثُمَّ إِنَّهُ أَصَابَنَا مِنَ اللَّيْلِ طَشٌّ مِنْ مَطَرٍ، فَانْطَلَقْنَا تَحْتَ الشَّجَرِ وَالْحَجَفِ نَسْتَظِلُّ تَحْتَهَا، مِنَ الْمَطَرِ، وَبَاتَ رَسُولُ اللَّهِ ﷺ يَدْعُو رَبَّهُ عَزَّ وَجَلَّ، وَيَقُولُ: «اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكْ هَذِهِ الْفِئَةَ لَا تُعْبَدْ» قَالَ: فَلَمَّا أَنْ طَلَعَ الْفَجْرُ نَادَى: «الصَّلَاةَ عِبَادَ اللَّهِ» فَجَاءَ النَّاسُ مِنْ تَحْتِ الشَّجَرِ وَالْحَجَفِ، فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ وَحَرَّضَ عَلَى الْقِتَالِ، ثُمَّ قَالَ: «إِنَّ جَمْعَ قُرَيْشٍ تَحْتَ هَذِهِ الضِّلَعِ الْحَمْرَاءِ مِنَ الْجَبَلِ» فَلَمَّا دَنَا الْقَوْمُ مِنَّا وَصَافَفْنَاهُمْ، إِذَا رَجُلٌ مِنْهُمْ عَلَى جَمَلٍ لَهُ أَحْمَرَ يَسِيرُ فِي الْقَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! نَادِ لِي حَمْزَةَ ـ وَكَانَ أَقْرَبَهُمْ مِنَ الْمُشْرِكِينَ ـ: مَنْ صَاحِبُ الْجَمَلِ الْأَحْمَرِ؟ وَمَاذَا يَقُولُ لَهُمْ؟» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْ فِي الْقَوْمِ أَحَدٌ يَأْمُرُ بِخَيْرٍ، فَعَسَى أَنْ يَكُونَ صَاحِبَ الْجَمَلِ الْأَحْمَرِ» فَجَاءَ حَمْزَةُ فَقَالَ: هُوَ عُتْبَةُ بْنُ رَبِيعَةَ، وَهُوَ يَنْهَى عَنِ الْقِتَالِ، وَيَقُولُ لَهُمْ: يَا قَوْمِ! إِنِّي أَرَى قَوْمًا مُسْتَمِيتِينَ لَا تَصِلُونَ إِلَيْهِمْ وَفِيكُمْ خَيْرٌ، يَا قَوْمِ! اعْصِبُوهَا الْيَوْمَ بِرَأْسِي، وَقُولُوا: جَبُنَ عُتْبَةُ بْنُ رَبِيعَةَ، وَقَدْ عَلِمْتُمْ أَنِّي لَسْتُ بِأَجْبَنِكُمْ. فَسَمِعَ ذَلِكَ أَبُو جَهْلٍ فَقَالَ: أَنْتَ

تَقُولُ هَذَا؟ وَاللَّهِ لَوْ غَيْرُكَ يَقُولُ هَذَا لَأَعْضَضْتُهُ، قَدْ مَلَأَتْ رِئَتُكَ جَوْفَكَ رُعْبًا. فَقَالَ عُتْبَةُ: إِيَّايَ تُعَيِّرُ يَا مُصَفِّرَ اسْتِهِ؟ سَتَعْلَمُ الْيَوْمَ أَيُّنَا الْجَبَانُ. قَالَ: فَبَرَزَ عُتْبَةُ وَأَخُوهُ شَيْبَةُ وَابْنُهُ الْوَلِيدُ حَمِيَّةً، فَقَالُوا: مَنْ يُبَارِزُ؟ فَخَرَجَ فِتْيَةٌ مِنَ الْأَنْصَارِ سِتَّةٌ، فَقَالَ عُتْبَةُ: لَا نُرِيدُ هَؤُلَاءِ، وَلَكِنْ يُبَارِزُنَا مِنْ بَنِي عَمِّنَا، مِنْ بَنِي عَبْدِ الْمُطَّلِبِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ يَا عَلِيُّ! وَقُمْ يَا حَمْزَةُ! وَقُمْ يَا عُبَيْدَةُ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ!» فَقَتَلَ اللَّهُ تَعَالَى عُتْبَةَ وَشَيْبَةَ ابْنَيْ رَبِيعَةَ، وَالْوَلِيدَ بْنَ عُتْبَةَ، وَجُرِحَ عُبَيْدَةُ، فَقَتَلْنَا مِنْهُمْ سَبْعِينَ، وَأَسَرْنَا سَبْعِينَ، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ قَصِيرٌ بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَسِيرًا، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا وَاللَّهِ مَا أَسَرَنِي، لَقَدْ أَسَرَنِي رَجُلٌ أَجْلَحُ، مِنْ أَحْسَنِ النَّاسِ وَجْهًا عَلَى فَرَسٍ أَبْلَقَ، مَا أَرَاهُ فِي الْقَوْمِ. فَقَالَ الْأَنْصَارِيُّ: أَنَا أَسَرْتُهُ يَا رَسُولَ اللَّهِ. فَقَالَ: «اسْكُتْ، فَقَدْ أَيَّدَكَ اللَّهُ تَعَالَى بِمَلَكٍ كَرِيمٍ» فَقَالَ عَلِيٌّ: فَأَسَرْنَا وَأَسَرْنَا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ الْعَبَّاسَ وعَقِيلًا، وَنَوْفَلَ بْنَ الْحَارِثِ.

تخريج: إسناده صحيح.

there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel." Hamzah came and said: He is 'Utbah bin Rabee'ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: 'Utbah bin Rabee'ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. 'Utbah said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then 'Utbah and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the *Ansar* stepped forward, but 'Utbah said: We do not want these; let some of our cousins of Banu 'Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: "Get up, O Ali; get up, O Hamzah; get up, O 'Ubaidah bin al-Harith bin 'Abdul-Muttalib." Allah caused 'Utbah and Shaibah, the two sons of Rabee'ah, and al-Waleed bin

'Utbah, to be killed and 'Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-'Abbas bin 'Abdul-Muttalib as a captive, and al-'Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: "Be quiet! Allah, may He be exalted, supported you with a noble angel." 'Ali (ﷺ) said: We took prisoners, and from among Banu 'Abdul-Muttalib, we captured al-'Abbas, 'Aqeel and Nawfal bin al-Harith.

Comments: [Its *isnad* is *saheeh*]

٩٤٩- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ (١/١١٨)، فَقُلْتُ: أَخْبِرِينِي بِرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: ائْتِ عَلِيًّا فَسَلْهُ، فَإِنَّهُ كَانَ يَلْزَمُ النَّبِيَّ ﷺ. قَالَ: فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ، فَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالْمَسْحِ عَلَى خِفَافِنَا إِذَا سَافَرْنَا. [راجع: ٧٤٨]

949. It was narrated from al-Miqdam bin Shuraih, that his father said: I asked 'A'ishah: Tell me about a man among the Companions of the Prophet (ﷺ) whom I can ask about wiping over the *khuffain*. She said: Go to 'Ali (ﷺ) and ask him, for he stayed close to the Prophet (ﷺ). So I went to 'Ali (ﷺ) and asked him, and he said: The Messenger of Allah (ﷺ) told us to wipe over our *khifaf* when we travelled.

تخريج: صحيح لغيره، م: (٢٧٦)، شريك النخعي قد توبع.

Comments: [*Saheeh* because of corroborating evidence]

٩٥٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ،

950. It was narrated that Sa'eed bin Wahb and Zaid bin Yuthai' said: 'Ali adjured the people at ar-Rahbah, saying: Whoever heard

عَنْ سَعِيدِ بْنِ وَهْبٍ وَعَنْ زَيْدِ بْنِ يُثَيْعٍ قَالَا: نَشَدَ عَلِيٌّ النَّاسَ فِي الرَّحَبَةِ: مَنْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ إِلَّا قَامَ. قَالَ: فَقَامَ مِنْ قِبَلِ سَعِيدٍ سِتَّةٌ، وَمِنْ قِبَلِ زَيْدٍ سِتَّةٌ، فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ لِعَلِيٍّ يَوْمَ غَدِيرِ خُمٍّ: «أَلَيْسَ اللَّهُ أَوْلَى بِالْمُؤْمِنِينَ؟» قَالُوا: بَلَى، قَالَ: «اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ». [أنظر: ٩٥١]

تخريج: صحيح لغيره، شريك قد توبع.

the Messenger of Allah (ﷺ) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa'eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to 'Ali (ﷺ) on the day of Ghadeer Khumm: "Isn't it Allah Who is closer to the believers?" They said: Yes. He said: "O Allah, if I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Comments: [*Saheeh* because of corroborating evidence]

٩٥١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو ذِي مُرٍّ بِمِثْلِ حَدِيثِ أَبِي إِسْحَاقَ، يَعْنِي عَنْ سَعِيدٍ وَزَيْدٍ، وَزَادَ فِيهِ: «وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ».

951. A *hadeeth* like that of Abu Ishaq was narrated from 'Amr Dhi Murr, i.e., from Sa'eed and Zaid, and he added to it: "and support those who support him, and forsake those who forsake him."

Comments: [Its *isnad* is *da'eef* because 'Amr dhi Murr is unknown]

تخريج: إسناده ضعيف لجهالة عمرو ذي مرّ، وأبو إسحاق قد تغير.

٩٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيٌّ: أَخْبَرَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

952. A similar report was narrated from Abut-Tufail from Zaid bin Arqam from the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، شريك سيء الحفظ وحبيب بن أبي ثابت مدلس وقد عنعن، لكن قد توبعا.

٩٥٣- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا وُلِدَ الْحَسَنُ جَاءَ رَسُولُ اللَّهِ ﷺ، فَقَالَ:

953. It was narrated that 'Ali (ﷺ) said: When al-Hasan was born, the Messenger of Allah (ﷺ) came and said: "Show me my son; what

did you name him?" I said: I named him Harb [which means "war"]. He said: "Rather he is Hasan." When al-Husain was born, he said: "Show me my son; what did you name him?" I said: I named him Harb. He said: "Rather he is Husain." When the third one was born, the Prophet (ﷺ) said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

«أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: سَمَّيْتُهُ حَرْبًا. قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْحُسَيْنُ قَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: سَمَّيْتُهُ حَرْبًا. قَالَ: «بَلْ هُوَ حُسَيْنٌ» فَلَمَّا وَلَدْتُ الثَّالِثَ جَاءَ النَّبِيُّ ﷺ، فَقَالَ: «أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: حَرْبًا، قَالَ: «بَلْ هُوَ مُحَسِّنٌ» ثُمَّ قَالَ: «سَمَّيْتُهُمْ بِأَسْمَاءِ وَلَدِ هَارُونَ شَبَّرُ وَشَبِيرُ وَمُشَبِّرٌ». [راجع: ٧٦٩].

تخريج: ضعفه الشيخ الألباني في الضعيفة (٣٧٠٦)، هانئ بن هانئ مجهول.

Comments: [Shaikh Al-Bani graded, it *da'eef* in *Ad-da'eefah* (3706)]

954. It was narrated that Abut-Tufail said: 'Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender."

٩٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ يُحَدِّثُ: عَنْ أَبِي الطُّفَيْلِ قَالَ: سُئِلَ عَلِيٌّ: هَلْ خَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا». [راجع: ٨٥٥].

تخريج: إسناده صحيح، م: (١٩٧٨).

Comments: [Its *isnad* is *saheeh*, Muslim (1978)]

955. It was narrated from 'Amr bin Huraith that he visited Hasan [when he was sick] and 'Ali was with him. 'Ali (ﷺ) said: Are you

٩٥٥- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ _قَالَ عَفَّانُ:

visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. 'Ali (ﷺ) said: That does not prevent me from giving you advice. I heard the Messenger of Allah ﷺ say: "There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes."

Comments: [*Hasan;* ans its *isnad* is *da'eef* because Abdullah bin Yasar is unknown]

قَالَ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ ـ عَنْ عَبْدِ اللَّهِ ابْنِ يَسَارٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، أَنَّهُ عَادَ حَسَنًا، وَعِنْدَهُ عَلِيٌّ، فَقَالَ عَلِيٌّ: أَتَعُودُ حَسَنًا، وَفِي النَّفْسِ مَا فِيهَا؟ قَالَ: نَعَمْ، إِنَّكَ لَسْتَ بِرَبِّ قَلْبِي فَتُصَرِّفَهُ حَيْثُ شِئْتَ. فَقَالَ: أَمَا إِنَّ ذَلِكَ لَا يَمْنَعُنِي أَنْ أُؤَدِّيَ إِلَيْكَ النَّصِيحَةَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا ابْتَعَثَ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهَارِ كَانَتْ حَتَّى يُمْسِيَ، وَأَيَّ سَاعَةٍ مِنَ اللَّيْلِ كَانَتْ حَتَّى يُصْبِحَ». [راجع: ٦١٢].

تخريج: حسن، وهذا إسناد ضعيف لجهالة عبدالله بن يسار.

956. It was narrated from al-Hasan al-Basri, from 'Ali (ﷺ) that the Prophet (ﷺ) said: "The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up."

Comments: [*Saheeh* because of corroborating evidence]

٩٥٦- حَدَّثَنَا بَهْزٌ وَحَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَعْتُوهِ ـ أَوْ قَالَ: الْمَجْنُونِ ـ حَتَّى يَعْقِلَ، وَعَنِ الصَّغِيرِ حَتَّى يَشِبَّ». [راجع: ٩٤٠].

تخريج: صحيح لغيره، الحسن البصري لم يسمع من علي.

957. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your pardon from Your punishment; I seek refuge with You from You. I cannot

٩٥٧- حَدَّثَنَا بَهْزٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ ـ قَالَ بَهْزٌ: قَالَ ـ: أَخْبَرَنَا هِشَامُ بْنُ عَمْرٍو الْفَزَارِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي آخِرِ وِتْرِهِ:

praise You enough; You are as You have praised Yourself."

Comments: [Its *isnad* is *qawi*]

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [راجع: ٧٥١]

تخريج: إسناده قوي.

958. It was narrated from Ibn Abi Laila: I heard 'Ali (ﷺ) say: A suit made of silk was brought to the Prophet (ﷺ). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*, al-Bukhari (2614) and Muslim (2071)]

٩٥٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْعَبَّاسِ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو بِشْرٍ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنِ ابْنِ أَبِي لَيْلَى: سَمِعْتُ عَلِيًّا يَقُولُ: أُتِيَ النَّبِيُّ ﷺ بِحُلَّةِ حَرِيرٍ، فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا، فَرَأَيْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ، فَأَمَرَنِي، فَأَطَرْتُهَا (١/ ١١٩) خُمُرًا بَيْنَ النِّسَاءِ. [راجع: ٦٩٨].

تخريج: صحيح لغيره، وإسناده حسن، خ: (٢٦١٤)، م: (٢٠٧١).

959. It was narrated from Abu Hassan that 'Ali (ﷺ) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (ﷺ) advised you to say? 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he

٩٥٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ: أَنَّ عَلِيًّا كَانَ يَأْمُرُ بِالْأَمْرِ فَيُؤْتَى، فَيُقَالَ: قَدْ فَعَلْنَا كَذَا وَكَذَا. فَيَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَقَالَ لَهُ الْأَشْتَرُ: إِنَّ هَذَا الَّذِي تَقُولُ قَدْ تَفَشَّغَ فِي النَّاسِ، أَفَشَيْءٌ عَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ عَلِيٌّ: مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ شَيْئًا خَاصَّةً دُونَ النَّاسِ، إِلَّا شَيْءٌ سَمِعْتُهُ مِنْهُ، فَهُوَ فِي صَحِيفَةٍ فِي قِرَابِ سَيْفِي. قَالَ: فَلَمْ يَزَالُوا بِهِ حَتَّى أَخْرَجَ الصَّحِيفَةَ، قَالَ: فَإِذَا فِيهَا: «مَنْ أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ،

took out a document, in which it said: "Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no *nafl* or obligatory act of worship will be accepted from him." And in it was said: "Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting." And in it was said: "All the believers are equal in respect of blood [i.e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». قَالَ: وَإِذَا فِيهَا: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ الْمَدِينَةَ، حَرَامٌ مَا بَيْنَ حَرَّتَيْهَا وَحِمَاهَا كُلُّهُ، لَا يُخْتَلَى خَلَاهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا تُلْتَقَطُ لُقَطَتُهَا، إِلَّا لِمَنْ أَشَارَ بِهَا، وَلَا تُقْطَعُ مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَعْلِفَ رَجُلٌ بَعِيرَهُ، وَلَا يُحْمَلُ فِيهَا السِّلَاحُ لِقِتَالٍ» قَالَ: وَإِذَا فِيهَا: «الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ». [انظر: ٩٩١، ٩٩٣، ١٢٩٧].

تخريج: صحيح لغيره، أبو حسان الأعرج روايته عن علي مرسلة.

Comments: [*Saheeh* because of corroborating evidence]

960. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) used to say when he bowed: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds."

٩٦٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي

وَعَصَبِي، وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي، لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧٢٩].

تخريج: إسناده صحيح، م: (٧٧١).

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

٩٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَرْقَمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: شَهِدْتُ عَلِيًّا فِي الرَّحَبَةِ يَنْشُدُ النَّاسَ: أَنْشُدُ اللَّهَ مَنْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ» لَمَّا قَامَ فَشَهِدَ. قَالَ عَبْدُ الرَّحْمَنِ: فَقَامَ اثْنَا عَشَرَ بَدْرِيًّا، كَأَنِّي أَنْظُرُ إِلَى أَحَدِهِمْ، فَقَالُوا: نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرِ خُمٍّ: «أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، وَأَزْوَاجِي أُمَّهَاتُهُمْ؟» فَقُلْنَا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ». [انظر: ٩٦٤].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

961. It was narrated that 'Abdur-Rahman bin Abi Laila said: I saw 'Ali (ﷺ) in ar-Rahbah, adjuring the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (ﷺ) say on the day of Ghadeer Khumm: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*", to stand up and testify. 'Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (ﷺ) say on the day of Ghadeer Khumm: "Am I not closer to the believers than their own selves and my wives are their mothers?" We said: Yes indeed, O Messenger of Allah. He said: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*, because of the weakness of Yazeed bin Abu Ziyad]

٩٦٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: رَأَيْتُ عَلِيًّا عَلَى الْمِنْبَرِ يَخْطُبُ، وَعَلَيْهِ سَيْفٌ حِلْيَتُهُ حَدِيدٌ، فَسَمِعْتُهُ يَقُولُ: وَاللَّهِ مَا عِنْدَنَا كِتَابٌ نَقْرَؤُهُ عَلَيْكُمْ إِلَّا كِتَابَ اللَّهِ تَعَالَى

962. It was narrated that Tariq bin Shihab said: I saw 'Ali (ﷺ) on the *minbar*, delivering a speech, wearing a sword that had an adornment of iron, and I heard him say: By Allah, we do not have any book that we recite to you except the Book of Allah, may He be

exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of *zakah*. He said: [This was] a document that was attached to his sword.

وَهَذِهِ الصَّحِيفَةَ، أَعْطَانِيهَا رَسُولُ اللَّهِ ﷺ، فِيهَا فَرَائِضُ الصَّدَقَةِ. قَالَ: لِصَحِيفَةٍ مُعَلَّقَةٍ فِي سَيْفِهِ. [راجع: ٧٨٢].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Ali (ﷺ) and Sa'sa'ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu'mineen, forbid to us that which the Messenger of Allah (ﷺ) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (ﷺ) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (ﷺ) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

٩٦٣- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: كُنْتُ قَاعِدًا عِنْدَ عَلِيٍّ قَالَ: فَجَاءَ صَعْصَعَةُ بْنُ صُوحَانَ فَسَلَّمَ، ثُمَّ قَامَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: نَهَانَا عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَنَهَانَا عَنِ الْقَسِّيِّ، وَالْمِيثَرَةِ الْحَمْرَاءِ، وَعَنِ الْحَرِيرِ، وَالْحِلَقِ الذَّهَبِ، ثُمَّ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةً مِنْ حَرِيرٍ، فَخَرَجْتُ فِيهَا لِيَرَى النَّاسُ عَلَيَّ كِسْوَةَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَرَآنِي رَسُولُ اللَّهِ ﷺ، فَأَمَرَنِي بِنَزْعِهِمَا، فَأَرْسَلَ بِإِحْدَاهُمَا إِلَى فَاطِمَةَ، وَشَقَّ الْأُخْرَى بَيْنَ نِسَائِهِ. [انظر: ١١٦٢].

Comments: [*Saheeh* because of corroborating evidence and Ali bin Asim is *da'eef*]

تخريج: صحيح لغيره، علي بن عاصم ضعيف، وقد توبع.

964. Simak bin 'Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (ﷺ) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (ﷺ) and was

٩٦٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا الْوَلِيدُ ابْنُ عُقْبَةَ بْنِ نِزَارٍ الْعَنْسِيُّ: حَدَّثَنِي سِمَاكُ بْنُ عُبَيْدِ ابْنِ الْوَلِيدِ الْعَبْسِيُّ قَالَ: دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، فَحَدَّثَنِي أَنَّهُ شَهِدَ عَلِيًّا فِي الرَّحَبَةِ

قَالَ: أَنْشُدُ اللَّهَ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ وَشَهِدَهُ يَوْمَ غَدِيرِ خُمٍّ إِلَّا قَامَ، وَلَا يَقُومُ إِلَّا مَنْ قَدْ رَآهُ. فَقَامَ اثْنَا عَشَرَ رَجُلًا، فَقَالُوا: قَدْ رَأَيْنَاهُ وَسَمِعْنَاهُ حَيْثُ أَخَذَ بِيَدِهِ يَقُولُ: «اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ» فَقَامَ إِلَّا ثَلَاثَةٌ لَمْ يَقُومُوا، فَدَعَا عَلَيْهِمْ، فَأَصَابَتْهُمْ دَعْوَتُهُ. [راجع: ٩٥٠]

تخريج: حسن لغيره، دون قوله: «وانصر من نصره واخذل من خذله» وهذا إسناد ضعيف لجهالة الوليد بن عتبة وسماك بن عبيد.

present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, "O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him." Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

Comments: [*Hasan* because of corroborating evidence, apart from the phrase "support those who support him and forsake those who forsake him"; this is a *da'eef isnad*]

٩٦٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمِنْهَالِ أَخُو حَجَّاجِ بْنِ (١/ ١٢٠) مِنْهَالٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبُو سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِذَا سَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ قَالَ كَمَا يَقُولُ، فَإِذَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، قَالَ عَلِيٌّ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَأَنَّ الَّذِينَ جَحَدُوا مُحَمَّدًا هُمُ الْكَاذِبُونَ.

تخريج: إسناده ضعيف لضعف عبدالرحمن ابن إسحاق الواسطي، وأبو سعيد لم نتبينه.

965. It was narrated that 'Abdur-Rahman bin Abi Laila said: When 'Ali bin Abi Talib (ﷺ) heard the *mu'dhdhin* giving the *adhan*, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, 'Ali (ﷺ) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

٩٦٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ

966. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* (leather slippers) and she said: Ask 'Ali bin Abi Talib (ﷺ), for he used

to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the *khuffain* may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning Shu'bah - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، قَالَتْ: سَلْ عَلِيَّ ابْنَ أَبِي طَالِبٍ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ. قَالَ يَحْيَى: وَكَانَ يَرْفَعُهُ - يَعْنِي شُعْبَةَ - ثُمَّ تَرَكَهُ. [راجع: ٧٤٨].

تخريج: إسناده صحيح، م: (٢٧٦).

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (ﷺ) say: Were it not that it would be too difficult for my *ummah*, I would have commanded them to use the *siwak* at every time of prayer, and I would have delayed *'Isha'* until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

٩٦٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ عَطَاءٍ مَوْلَى أُمِّ صُبَيَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ، وَلَأَخَّرْتُ عِشَاءَ الْآخِرَةِ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، فَإِنَّهُ إِذَا مَضَى ثُلُثُ اللَّيْلِ الْأَوَّلُ هَبَطَ اللَّهُ تَعَالَى إِلَى السَّمَاءِ الدُّنْيَا، فَلَمْ يَزَلْ هُنَاكَ حَتَّى يَطْلُعَ الْفَجْرُ، فَيَقُولَ قَائِلٌ: أَلَا سَائِلٌ يُعْطَى، أَلَا دَاعٍ يُجَابُ، أَلَا سَقِيمٌ يَسْتَشْفِي فَيُشْفَى، أَلَا مُذْنِبٌ يَسْتَغْفِرُ فَيُغْفَرَ لَهُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة عطاء المدني مولى أم صبية.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Ata' al-Madani is unknown]

968. A *hadeeth* like that of Abu Hurairah was narrated from 'Ali bin Abi Talib (ﷺ) from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

٩٦٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَمِّي عَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

تخريج: إسناده حسن.

969. It was narrated that 'Ali (ﷺ) was asked about *Witr* and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a *Sunnah* that was done by the Messenger of Allah (ﷺ) and his Companions, and they continued doing it until the end of their lives.

Comments: [A *qawi hadeeth*]

٩٦٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: سُئِلَ عَنِ الْوِتْرِ، أَوَاجِبٌ هُوَ؟ قَالَ: أَمَّا كَالْفَرِيضَةِ فَلَا، وَلَكِنَّهَا سُنَّةٌ صَنَعَهَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ حَتَّى مَضَوْا عَلَى ذَلِكَ. [راجع: ٦٥٢].

تخريج: حديث قوي، والحجاج قد توبع.

970. It was narrated from 'Ali (ﷺ) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light *wudoo'* and wiped over his shoes, then he said: This is the *wudoo'* of the Messenger of Allah (ﷺ) for one who is pure and has not broken his *wudoo'*.

Comments: [Its *isnad* is *hasan*]

٩٧٠- حَدَّثَنَا ابْنُ الْأَشْجَعِيِّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّهُ دَعَا بِكُوزٍ مِنْ مَاءٍ، ثُمَّ قَالَ: أَيْنَ هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ أَنَّهُمْ يَكْرَهُونَ الشُّرْبَ قَائِمًا؟ قَالَ: فَأَخَذَهُ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ تَوَضَّأَ وُضُوءًا خَفِيفًا، وَمَسَحَ عَلَى نَعْلَيْهِ، ثُمَّ قَالَ: هَكَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ لِلطَّاهِرِ مَا لَمْ يُحْدِثْ. [راجع: ٩٤٣].

تخريج: إسناده حسن.

971. It was narrated from 'Ali (ﷺ) that he did *wudoo'* washing each part three times and he drank the water left over from his *wudoo'*, then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *hasan*]

٩٧١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ عَلِيٍّ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَشَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ. [انظر: ١٠٢٥، ١٠٤٦، ١٠٥٠، ١٢٠٥، ١٢٧٣، ١٣٥٠، ١٣٥١، ١٣٦٠، ١٣٨٠]

تخريج: إسناده حسن.

972. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If one of you sneezes, let

٩٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي

لَيْلَى، عَنْ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ مَنْ حَوْلَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ». [انظر: ٩٩٥].

him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition."

Comments: [*Hasan* because of corroborating evidence].

تخريج: حسن لغيره، ابن أبي ليلى سيء الحفظ، لكن للحديث طريق أخرى عن علي يحسن بها.

٩٧٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ أَوْ عِيسَى ـ شَكَّ مَنْصُورٌ ـ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ: يَرْحَمُكَ اللَّهُ، وَيَرُدُّ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ». [راجع: ٩٧٢].

973. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition."

Comments: [*Hasan* because of corroborating evidence; see the report above]

تخريج: حسن لغيره، وانظر ماقبله.

٩٧٤- حَدَّثَنَا غَسَّانُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ فِي الْمَسْجِدِ، فَقَالَ: أَيْنَ السَّائِلُ عَنِ الْوِتْرِ؟ فَمَنْ كَانَ مِنَّا فِي رَكْعَةٍ شَفَعَ إِلَيْهَا أُخْرَى حَتَّى اجْتَمَعْنَا إِلَيْهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، ثُمَّ أَوْتَرَ فِي وَسَطِهِ، ثُمَّ أَثْبَتَ الْوِتْرَ فِي هَذِهِ السَّاعَةِ. قَالَ: وَذَلِكَ عِنْدَ طُلُوعِ الْفَجْرِ. [راجع: ٥٨٠].

974. It was narrated that 'Abd Khair said: 'Ali bin Abi Talib (ﷺ) came out to us when we were in the mosque and said: Where is the one who was asking about *Witr*? Those among us who had started the first *rak'ah* added a second to it so as to make it even, then we gathered around him and he said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night, then he prayed *Witr* in the middle of the night, then he settled on praying *Witr* at this time. He said: That was when dawn was breaking.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي إسرائيل.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (ﷺ) said to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

٩٧٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ (١/ ١٢١) الْحَسَنَ بْنَ عَلِيٍّ، فَقَالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ فَقَالَ أَبُو مُوسَى: بَلْ جِئْتُ عَائِدًا. فَقَالَ عَلِيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ عَادَ مَرِيضًا بَكَرًا شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُمْسِيَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ عَادَهُ مَسَاءً شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». [راجع: ٦١٢].

تخريج: حسن، إلا أن الصحيح وقفه كما تقدم برقم: (٦١٢). وهذا إسناد ضعيف لجهالة عبدالله بن نافع الهاشمي.

Comments: [*Hasan;* but the correct view is that it is *mawqoof*]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (ﷺ) when he was sick. 'Ali (ﷺ) said to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (ﷺ) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that] until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels

٩٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَقَالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ قَالَ: لَا، بَلْ جِئْتُ عَائِدًا. قَالَ عَلِيٌّ: أَمَا إِنَّهُ مَا مِنْ مُسْلِمٍ يَعُودُ مَرِيضًا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ، إِنْ كَانَ مُصْبِحًا حَتَّى يُمْسِيَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُمْسِيًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. [راجع: ٩٧٥].

تخريج: حسن، وانظر ماقبله.

go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [*Hasan*, see the report above]

977. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*. I asked the Messenger of Allah (ﷺ) about that and he said: "For *madhi*, do *wudoo'* and for *mani* do *ghusl*."

Comments: [*Saheeh* and its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

٩٧٧- حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ ـ يَعْنِي أَبَا زَيْدٍ الْقَسْمَلِيَّ -: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذْيِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ». [راجع: ٨٩٣].

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

978. It was narrated from Mujalid that 'Amir said: Sharahah had a husband who was absent in Syria. She became pregnant and her former master brought her to 'Ali bin Abi Talib (ﷺ) and said: This one has committed *zina*. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a *Sunnah* established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [*Saheeh*]

٩٧٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُجَالِدٍ: حَدَّثَنَا عَامِرٌ قَالَ: كَانَ لِشَرَاحَةَ زَوْجٌ غَائِبٌ بِالشَّامِ، وَإِنَّهَا حَمَلَتْ، فَجَاءَ بِهَا مَوْلَاهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: إِنَّ هَذِهِ زَنَتْ، فَاعْتَرَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِائَةً، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَحَفَرَ لَهَا إِلَى السُّرَّةِ وَأَنَا شَاهِدٌ، ثُمَّ قَالَ: إِنَّ الرَّجْمَ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ، وَلَوْ كَانَ شَهِدَ عَلَى هَذِهِ أَحَدٌ لَكَانَ أَوَّلَ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ يُتْبِعُ شَهَادَتَهُ حَجَرَهُ، وَلَكِنَّهَا أَقَرَّتْ، فَأَنَا أَوَّلُ مَنْ رَمَاهَا. فَرَمَاهَا بِحَجَرٍ، ثُمَّ رَمَى النَّاسُ، وَأَنَا فِيهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فِيمَنْ قَتَلَهَا. [راجع: ٧١٦].

تخريج: صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد، وهذا إسناد ضعيف لضعف مجالد.

٩٧٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَمِّهِ قَالَ: قَالَ عَلِيٌّ وَسُئِلَ يَرْكَبُ الرَّجُلُ هَدْيَهُ؟ فَقَالَ: لَا بَأْسَ بِهِ، قَدْ كَانَ النَّبِيُّ ﷺ يَمُرُّ بِالرِّجَالِ يَمْشُونَ فَيَأْمُرُهُمْ يَرْكَبُونَ هَدْيَهُ، هَدْيَ النَّبِيِّ ﷺ، قَالَ: وَلَا تَتَّبِعُونَ شَيْئًا أَفْضَلَ مِنْ سُنَّةِ نَبِيِّكُمْ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة محمد بن عبيدالله.

979. It was narrated from Muhammad bin 'Ubaidullah, from his father, that his paternal uncle said: 'Ali (ﷺ) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (ﷺ) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet's sacrificial animals. He said: And there is nothing you could follow that is better than the *Sunnah* of your Prophet (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Muhammad bin Ubaidullah is unknown]

٩٨٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُطْعِمَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَمَانِعَ الصَّدَقَةِ، وَالْوَاشِمَةَ، وَالْمَوْشُومَةَ، وَالْحَالَّ، وَالْمُحَلَّلَ لَهُ، قَالَ: وَكَانَ يَنْهَى عَنِ النَّوْحِ. [راجع: ٦٣٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

980. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who withholds *zakah*, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of al-Harith al-A'war]

٩٨١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأُرْجُوَانِ، وَلُبْسِ الْقَسِّيِّ، وَخَاتَمِ الذَّهَبِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِأَخِي يَحْيَى بْنِ سِيرِينَ، فَقَالَ: أَوَلَمْ تَسْمَعْ هَذَا؟ نَعَمْ، وَكِفَافِ الدِّيبَاجِ. [راجع: ٧٢٢].

981. It was narrated that 'Ali (ﷺ) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

982. It was narrated that 'Abeedah said: 'Ali (ﷺ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

٩٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: ذَكَرَ عَلِيٌّ أَهْلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ ـ أَوْ مَثْدُونُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ ـ لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٦٢٦].

تخريج: إسناده صحيح. م: (١٠٦٦).

983. It was narrated that 'Abeedah said: When 'Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and 'Ali (ﷺ) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٩٨٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ يَحْيَى الْأَبَحُّ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لَمَّا قَتَلَ عَلِيٌّ أَهْلَ النَّهْرَوَانِ، قَالَ: الْتَمِسُوهُ. فَوَجَدُوهُ فِي حُفْرَةٍ تَحْتَ الْقَتْلَى، فَاسْتَخْرَجُوهُ، وَأَقْبَلَ عَلِيٌّ عَلَى أَصْحَابِهِ، فَقَالَ: لَوْلَا أَنْ تَبْطَرُوا لَأَخْبَرْتُكُمْ مَا وَعَدَ اللَّهُ مَنْ يَقْتُلُ هَؤُلَاءِ عَلَى لِسَانِ مُحَمَّدٍ . قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٩٨٢].

تخريج: صحيح لغيره، وهذا إسناد حسن، وانظر ماقبله.

984. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves. And on

٩٨٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ

silver (the *zakah*) is one quarter of one tenth.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

الْخَيْلِ وَالرَّقِيقِ، وَفِي الرِّقَةِ رُبُعُ (١/ ١٢٢) عُشْرِهَا». [راجع: ٧١١].

تخريج: صحيح لغيره، وإسناد ضعيف لضعف الحارث الأعور.

985. It was narrated that 'Ali (ﷺ) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of it in the most guided, the best and the most pious manner.

Comments: [*Saheeh*; and its *isnad* is *da'eef* because it is interrupted]

٩٨٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَتْقَى. [انظر: ٩٨٦].

تخريج: صحيح، وهذا إسناد ضعيف للانقطاع، أبو البختري لم يدرك عليا، بينهما أبو عبدالرحمن السلمي كما في الحديث الذي بعد هذا.

986. It was narrated that 'Ali (ﷺ) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of it in the best, most guided and most pious manner.

Comments: [Its *isnad* is *saheeh*]

٩٨٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مِسْعَرٍ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِهِ الَّذِي أَهْيَاهُ، وَأَهْدَاهُ، وَأَتْقَاهُ. [انظر: ١٠٣٩، ١٠٨٠، ١٠٩٢].

تخريج: إسناده صحيح.

987. It was narrated that 'Ali (ﷺ) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, most pious and most guided manner. 'Ali (ﷺ) came out to us when the *mu'adhdhin* was giving the call to prayer and said: Where is the one who was asking about *Witr*? This time for *Witr* is good.

Comments: [Its *isnad* is *saheeh*]

٩٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْيَاهُ، وَأَتْقَاهُ، وَأَهْدَاهُ. وَخَرَجَ عَلِيٌّ عَلَيْنَا حِينَ ثَوَّبَ الْمُثَوِّبُ، فَقَالَ: أَيْنَ السَّائِلُ عَنِ الْوِتْرِ؟ هَذَا حِينُ وِتْرٍ حَسَنٌ. [راجع: ٩٨٦].

تخريج: إسناده صحيح، وانظر ماقبله.

988. It was narrated from 'Abeedah that 'Ali (ﷺ) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

٩٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ: أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ- أَوْ مَثْدُونُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ - لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ. فَقُلْتُ لِعَلِيٍّ: أَأَنْتَ سَمِعْتَهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: ٩٠٤].

تخريج: إسناده صحيح. م: (١٠٦٦).

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahya described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), this is the *wudoo'* of the Messenger of Allah (ﷺ). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this; rather it was narrated from Khalid bin 'Alqamah, from 'Abd Khair.

Comments: [Its *isnad* is *saheeh*]

٩٨٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي مَالِكُ بْنُ عُرْفُطَةَ: سَمِعْتُ عَبْدَ خَيْرٍ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ فَأُتِيَ بِكُرْسِيٍّ وَتَوْرٍ، قَالَ: فَغَسَلَ كَفَّيْهِ ثَلَاثًا، وَوَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ - وَصَفَ يَحْيَى: فَبَدَأَ بِمُقَدَّمِ رَأْسِهِ إِلَى مُؤَخَّرِهِ، وَقَالَ: وَلَا أَدْرِي أَرَدَّ يَدَهُ أَمْ لَا - وَغَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦]. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَخْطَأَ فِيهِ شُعْبَةُ، إِنَّمَا هُوَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ.

تخريج: إسناده صحيح.

990. It was narrated that 'Ali (ﷺ) said: We thought that it was *Fajr*, but the Messenger of Allah (ﷺ)

٩٩٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِسْحَاقَ التِّرْمِذِيُّ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ

عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا نُرَاهَا الْفَجْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ صَلَاةُ الْعَصْرِ» يَعْنِي: صَلَاةَ الْوُسْطَى. [انظر: ٩٩٤، ١٣١٤].

said: "It is *'Asr* prayer" - meaning the middle prayer.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، أبو إسحاق الترمذي- وهو إبراهيم بن أبي الليث نصر- ضعفوه بل كذبه بعضهم.

٩٩١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ أَبِي حَزْمٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ». [راجع: ٩٥٩]

991. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، أبو حسان الأعرج روايته عن علي مرسلة.

٩٩٢- حَدَّثَنَا يَحْيَى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يُوسُفَ بْنِ مَسْعُودٍ، عَنْ جَدَّتِهِ: أَنَّ رَجُلًا مَرَّ بِهِمْ عَلَى بَعِيرٍ يُوضِعُهُ بِمِنًى فِي أَيَّامِ التَّشْرِيقِ: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ. فَسَأَلْتُ عَنْهُ، فَقَالُوا: عَلِيُّ بْنُ أَبِي طَالِبٍ. [راجع: ٨٠٧]

992. It was narrated from Yoosuf bin Mas'ood, from his grandmother, that a man passed by them on a camel in Mina during the days of *at-Tashreeq* (saying): These are days of eating and drinking. I asked who he was and they said: 'Ali bin Abi Talib.

Comments: [A *Saheeh Hadeeth*]

تخريج: حديث صحيح، يوسف بن مسعود روى عنه اثنان، وذكره ابن حبان في الثقات، وقد توبع.

٩٩٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتَرُ إِلَى عَلِيٍّ،

993. It was narrated that Qais bin 'Ubad said: I set out with al-Ashtar to go to 'Ali (ﷺ). We said: Did the Prophet of Allah (ﷺ) tell you something that he did not tell to all

the people? He said: No, except what is in this document. He [the narrator] said: A document in the sheath of this sword. In it was said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people."

فَقُلْنَا: هَلْ عَهِدَ إِلَيْكَ نَبِيُّ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: لَا، إِلَّا مَا فِي كِتَابِي هَذَا. قَالَ: وَكِتَابٌ فِي قِرَابِ سَيْفِهِ، فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ، مَنْ أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ٩٩١].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

994. It was narrated from 'Ali (﵁) that the Prophet (ﷺ) said on the day of al-Khandaq: "They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire."

٩٩٤- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ - أَوْ كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ -، مَلَأَ اللَّهُ أَجْوَافَهُمْ - أَوْ قُبُورَهُمْ - نَارًا». [راجع: ٥٩١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

تخريج: إسناده صحيح. خ: (٤٥٣٣)، م: (٦٢٧).

995. It was narrated from 'Ali (﵁) that the Prophet (ﷺ) said: "If one of you sneezes, let him say: Praise be to Allah in all situations. Let others say to him: May Allah have mercy on you. And let him say: May Allah guide you and rectify your condition." I said to him: Is it from Abu Ayyoob? He said: 'Ali (﵁).

٩٩٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي لَيْلَى: حَدَّثَنِي أَخِي عَنْ أَبِي، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ لَهُ: يَرْحَمُكُمُ اللَّهُ، وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ». فَقُلْتُ لَهُ: عَنْ أَبِي أَيُّوبَ؟ قَالَ: عَلِيٌّ. [راجع: ٩٧٢].

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، ابن أبي ليلى سيء الحفظ وقد توبع.

996. It was narrated that 'Ali (﵁) said: Fatimah (﵁) complained about the marks left on her hands from grinding flour. We came to the Prophet (ﷺ) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: "Shall I not tell you about something that is better for you than a servant?" and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of *tasbeeh, tahmeed* and *takbeer*.

Comments: [Its *isnad* is *qawi*]

(١/١٢٣) ٩٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: اشْتَكَتْ إِلَيَّ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا مَجْلَ يَدَيْهَا مِنَ الطَّحْنِ، فَأَتَيْنَا النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَاطِمَةُ تَشْتَكِي إِلَيْكَ مَجْلَ يَدَيْهَا مِنَ الطَّحْنِ، وَتَسْأَلُكَ خَادِمًا. فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟» فَأَمَرَنَا عِنْدَ مَنَامِنَا بِثَلَاثٍ وَثَلَاثِينَ، وَثَلَاثٍ وَثَلَاثِينَ، وَأَرْبَعٍ وَثَلَاثِينَ، مِنْ تَسْبِيحٍ وَتَحْمِيدٍ وَتَكْبِيرٍ.

تخريج: إسناده قوي.

997. It was narrated that 'Ali (﵁) said: When the Messenger of Allah (ﷺ) bowed, if a glass of water were placed on his back it would not spill.

Comments: [Its *isnad* is *da'eef*]

٩٩٧- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي قَالَ: أُخْبِرْتُ عَنْ سِنَانِ بْنِ هَارُونَ: حَدَّثَنَا بَيَانٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ لَوْ وُضِعَ قَدَحٌ مِنْ مَاءٍ عَلَى ظَهْرِهِ لَمْ يُهَرَاقْ.

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه أحمد، ولضعف سنان بن هارون.

998. It was narrated that 'Ali (﵁) did *wudoo'*; he rinsed his mouth three times and his nose three times from one handful of water, and he washed his face three times, then he put his hand in the vessel, then he wiped his head

٩٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: تَوَضَّأَ فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا مِنْ كَفٍّ وَاحِدٍ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ

and washed his feet. Then he said: This is the *wudoo'* of your Prophet.

فِي الرَّكْوَةِ، فَمَسَحَ رَأْسَهُ، وَغَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ نَبِيِّكُمْ ﷺ. [راجع: ٨٧٦].

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، شريك النخعي قد توبع.

999. It was narrated from 'Ali (ﷺ) that 'Ammar asked permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one."

٩٩٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «الطَّيِّبُ الْمُطَيَّبُ». [راجع: ٧٧٩].

Comments: [Its *isnad* is *Saheeh*]

تخريج: إسناده صحيح، قاله أحمد شاكر.

1000. It was narrated that Rib'i said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, because whoever tells a lie about me will enter Hell." Hajjaj said: I said to Shu'bah: Did he meet 'Ali? He said: Yes; he narrated it to me from 'Ali. And he did not say he heard it.

١٠٠٠- حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ شُعْبَةَ (ح) وَحَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ مَنْصُورٍ - قَالَ يَحْيَى: قَالَ: حَدَّثَنِي مَنْصُورٌ - عَنْ رِبْعِيٍّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ». [راجع: ٦٢٩]. قَالَ حَجَّاجٌ: قُلْتُ لِشُعْبَةَ: هَلْ أَدْرَكَ عَلِيًّا؟ قَالَ: نَعَمْ، حَدَّثَنِي عَنْ عَلِيٍّ، وَلَمْ يَقُلْ: سَمِعَ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1001. It was narrated from Rib'i bin Hirash that he heard 'Ali (ﷺ) deliver a *khutbah*; he said: The Messenger of Allah (ﷺ) said... and he narrated a similar report.

١٠٠١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ أَنَّهُ سَمِعَ عَلِيًّا يَخْطُبُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ ... فَذَكَرَ مِثْلَهُ. [راجع: ١٠٠٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، والحديث متواتر، وانظر ماقبله.

1002. 'Abdur-Rahman bin Abi Laila narrated that 'Ali (ﷺ) told him that the Prophet (ﷺ) told him

١٠٠٢- حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ وَعَبْدُ الْكَرِيمِ: أَنَّ

to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

مُجَاهِدًا أَخْبَرَهُمَا: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ: أَنَّ عَلِيًّا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُدْنِهِ، وَأَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا: لُحُومَهَا، وَجُلُودَهَا، وَجِلَالَهَا، وَلَا يُعْطِيَ فِي جُزَارَتِهَا مِنْهَا شَيْئًا. [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1003. It was narrated from 'Abdul -Kareem - and he narrated the same *hadeeth*. And he said: We will pay his wages ourselves.

Comments: [Its *isnad* is *saheeh*]

١٠٠٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ... فَذَكَرَ الْحَدِيثَ. وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا الْأَجْرَ». [راجع: ١٠٠٢].

تخريج: إسناده صحيح، وانظر ماقبله.

1004. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to recite Qur'an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A *saheeh hadeeth*, its *isnad* is *hasan*]

١٠٠٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، وَعَنِ الْقَسِّيِّ، وَالْمُعَصْفَرِ. [راجع: ٦١١].

تخريج: حديث صحيح، وإسناده حسن، م: (٤٨٠ و٢٠٧٨).

1005. It was narrated from an-Nazzal bin Sabrah that when 'Ali (ﷺ) prayed *Zuhr*, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (ﷺ) do what you have seen me do. Then he wiped himself with what was left over and said: This is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

١٠٠٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ: أَنَّ عَلِيًّا لَمَّا صَلَّى الظُّهْرَ دَعَا بِكُوزٍ مِنْ مَاءٍ فِي الرَّحَبَةِ، فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّ رِجَالًا يَكْرَهُونَ هَذَا، وَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ، ثُمَّ تَمَسَّحَ بِفَضْلِهِ وَقَالَ: «هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ». [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: "The key to prayer is purification; entering it is *takbeer* and exiting it is *tasleem.*"

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*].

١٠٠٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ». [انظر: ١٠٧٢].

تخريج: صحيح لغيره، وإسناده حسن.

1007. Al-Hasan bin 'Uqbah Abu Kibran al-Muradi told us: I heard 'Abd Khair say: 'Ali said: Shall I not show you the *wudoo'* of the Messenger of Allah ﷺ? Then he did *wudoo'* washing each part three times.

Comments: [*Saheeh*]

١٠٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ عُقْبَةَ أَبُو كِبْرَانَ الْمُرَادِيُّ: سَمِعْتُ عَبْدَ خَيْرٍ يَقُولُ: قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ٩١٩].

تخريج: إسناده صحيح.

1008. 'Abdul-Malik bin Sal' said: 'Abd Khair used to lead us in *Fajr* prayer, and he said: One day we prayed *Fajr* behind 'Ali (ﷺ) and when he said the *salam* he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:

١٠٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُسْهِرُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ: حَدَّثَنَا أَبِي عَبْدُ الْمَلِكِ بْنُ سَلْعٍ قَالَ: كَانَ عَبْدُ خَيْرٍ يَؤُمُّنَا فِي الْفَجْرِ، فَقَالَ: صَلَّيْنَا يَوْمًا الْفَجْرَ خَلْفَ عَلِيٍّ، فَلَمَّا سَلَّمَ قَامَ وَقُمْنَا مَعَهُ، فَجَاءَ يَمْشِي حَتَّى انْتَهَى إِلَى الرَّحَبَةِ، فَجَلَسَ وَأَسْنَدَ ظَهْرَهُ إِلَى الْحَائِطِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: يَا قَنْبَرُ! ائْتِنِي بِالرَّكْوَةِ (١/ ١٢٤) وَالطَّسْتِ. ثُمَّ قَالَ لَهُ: صُبَّ. فَصَبَّ عَلَيْهِ، فَغَسَلَ كَفَّهُ ثَلَاثًا، وَأَدْخَلَ كَفَّهُ الْيُمْنَى فَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ أَدْخَلَ كَفَّيْهِ فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ كَفَّهُ الْيُمْنَى فَغَسَلَ ذِرَاعَهُ الْأَيْمَنَ ثَلَاثًا، ثُمَّ غَسَلَ ذِرَاعَهُ الْأَيْسَرَ ثَلَاثًا، فَقَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦].

This is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، مسهر متابع.

1009. 'Ali said: I was a man who emitted a great deal of *madhi* and I felt too shy to ask the Prophet (ﷺ) [about that] because of his daughter, so I told al-Miqdad to ask him and he said: "Let him wash his private part and testicles and do *wudoo'*."

Comments: [A *saheeh hadeeth*]

١٠٠٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً، وَكُنْتُ أَسْتَحِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَأُنْثَيَيْهِ وَيَتَوَضَّأُ». [انظر: ١٠٣٥].

تخريج: حديث صحيح، ورواية عروة بن الزبير عن علي مرسلة، وانظر مابعده.

1010. It was narrated from Ibn al-Hanafiyyah that 'Ali (رضي الله عنه) told al-Miqdad to ask the Prophet (ﷺ) about *madhi* and he said: "Let him do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (303)]

١٠١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُنْذِرٍ أَبِي يَعْلَى، عَنِ ابْنِ الْحَنَفِيَّةِ أَنَّ عَلِيًّا أَمَرَ الْمِقْدَادَ، فَسَأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ، فَقَالَ: «يَتَوَضَّأُ». [راجع: ٦١٨].

تخريج: إسناده صحيح. م: (٣٠٣).

1011. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) would relieve himself, then eat meat with us and recite Qur'an, and nothing stopped him or prevented him (from reciting Qur'an) except *janabah*.

Comments: [Its *isnad* is *Hasan*]

١٠١١- حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي الْحَاجَةَ، فَيَأْكُلُ مَعَنَا اللَّحْمَ، وَيَقْرَأُ الْقُرْآنَ، وَلَمْ يَكُنْ يَحْجِزُهُ ـ أَوْ يَحْجُبُهُ ـ إِلَّا الْجَنَابَةُ. [راجع: ٦٣٩].

تخريج: إسناده حسن.

1012. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* following every prescribed prayer except *Fajr* and *'Asr*. 'Abdur-Rahman said: after every prayer.

١٠١٢- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى إِثْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ،

إِلَّا الْفَجْرَ وَالْعَصْرَ. وَقَالَ عَبْدُ الرَّحْمَنِ: فِي دُبُرِ كُلِّ صَلَاةٍ. [انظر: ١٢١٧، ١٢٢٦].

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

١٠١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا. [راجع: ٧٣٧].

تخريج: حديث صحيح، والأعمش كان مضطرباً في حديث أبي إسحاق.

1013. It was narrated that 'Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping their tops.

Comments: [A *saheeh hadeeth*]

١٠١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي السَّوْدَاءِ، عَنِ ابْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَغَسَلَ ظُهُورَ قَدَمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَظَنَنْتُ أَنَّ بُطُونَهُمَا أَحَقُّ بِالْغَسْلِ. [راجع: ٩١٨].

تخريج: إسناده صحيح.

1014. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (ﷺ) doing *wudoo'*. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its *isnad* is *saheeh*]

١٠١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ مَرَّةً أُخْرَى قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَمَسَحَ ظُهُورَهُمَا. [راجع: ١٠١٤].

تخريج: إسناده صحيح، وهو مكرر ماقبله.

1015. On another occasion, Sufyan told us: I saw 'Ali (ﷺ) doing *wudoo'*, and he wiped the top of them [the feet].

Comments: [Its *isnad* is *saheeh*]

١٠١٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ عُقْبَةَ أَبُو كِبْرَانَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ

1016. It was narrated that 'Ali (ﷺ) said: This is the *wudoo'* of the Messenger of Allah (ﷺ), then he did *wudoo'* washing each part three times.

ـ يَعْنِي ـ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ، ثُمَّ تَوَضَّأَ ثَلَاثًا. [راجع: ٩١٩].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

١٠١٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُفَدِّي أَحَدًا بِأَبَوَيْهِ إِلَّا سَعْدَ بْنَ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ يَوْمَ أُحُدٍ: «ارْمِ سَعْدُ! فِدَاكَ أَبِي وَأُمِّي». [راجع: ٧٠٩].

تخريج: إسناده صحيح، خ: (٢٩٠٥)، م: (٢٤١١).

1017. It was narrated that 'Ali (ﷺ) said: I never heard the Messenger of Allah (ﷺ) say "May my father and mother be sacrificed for you" to anyone except Sa'd bin Malik. I heard him say to him on the day of Uhud: "Shoot, Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2905) and Muslim (2411)]

١٠١٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَمَّرَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا، قَالَ: فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطَبًا. فَجَمَعُوا حَطَبًا. ثُمَّ قَالَ: أَوْقِدُوا نَارًا. فَأَوْقَدُوا لَهُ نَارًا، فَقَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا: بَلَى قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَرْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَجْلِ النَّارِ. فَكَانُوا كَذَلِكَ إِذْ سَكَنَ غَضَبُهُ، وَطَفِئَتِ النَّارُ، قَالَ فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ ذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [راجع: ٦٢٢].

1018. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn't the Messenger of Allah (ﷺ) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (ﷺ) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (ﷺ) they told him about that and he said: "If they had

entered it they would never have come out of it; obedience is only in that which is right and proper."

تخريج: إسناده صحيح، خ: (٤٣٤٠)، م: (١٨٤٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear a ring on this or this. 'Abdur-Razzaq said: meaning his forefinger and middle finger.

Comments: [Its *isnad* is *qawi*]

١٠١٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ. وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ - يَعْنِي ابْنَ كُلَيْبٍ - ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ الْخَاتَمَ فِي هَذِهِ أَوْ فِي هَذِهِ. قَالَ عَبْدُ الرَّزَّاقِ: لِأُصْبُعَيْهِ: السَّبَّابَةِ وَالْوُسْطَى. [انظر: ١١٢٤]

تخريج: إسناده قوي.

1020. It was narrated that Qais al-Kharifi said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ﷺ). Then turmoil (*fitnah*) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu 'Abdur-Rahman said: My father said regarding the words, then turmoil (*fitnah*) struck us: He ['Ali] was showing modesty thereby.

Comments: [Its *isnad* is *hasan*]

١٠٢٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْقَاسِمِ بْنِ كَثِيرٍ، عَنْ قَيْسٍ الْخَارِفِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَثَلَّثَ عُمَرُ ثُمَّ خَبَطَتْنَا - أَوْ أَصَابَتْنَا - فِتْنَةٌ فَمَا شَاءَ اللَّهُ جَلَّ جَلَالُهُ. [انظر: ١١٠٧، ١٢٥٦، ١٢٥٩]. قَالَ (١/ ١٢٥) أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: قَوْلُهُ: (ثُمَّ خَبَطَتْنَا فِتْنَةٌ) أَرَادَ أَنْ يَتَوَاضَعَ بِذَلِكَ.

تخريج: إسناده حسن.

1021. It was narrated from Hujayyah bin 'Adiyy that a man asked 'Ali (ﷺ) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What

١٠٢١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَشُعْبَةَ وَحَمَّادِ بْنِ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ: أَنَّ رَجُلًا سَأَلَ عَلِيًّا عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةٍ، قَالَ:

about] one that is lame? He said: If it can reach the place of sacrifice [then sacrifice it]. He said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its *isnad* is *hasan*]

الْقَرْنُ؟ قَالَ: لَا يَضُرُّكَ، قَالَ: فَالْعَرْجَاءُ، قَالَ: إِذَا بَلَغَتِ الْمَنْسَكَ، قَالَ: وَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ. [راجع: ٧٣٢].

تخريج: إسناده حسن.

1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (ﷺ), when a man asked him... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *hasan* like the one above]

١٠٢٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ حُجَيَّةَ بْنَ عَدِيٍّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢١].

تخريج: إسناده حسن كسابقه.

1023. It was narrated that 'Ali (ﷺ) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (ﷺ) who remained praying beneath a tree and weeping until morning.

Comments: [Its *isnad* is *saheeh*]

١٠٢٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: مَا كَانَ فِينَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرُ الْمِقْدَادِ، وَلَقَدْ رَأَيْتُنَا وَمَا فِينَا إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّي، وَيَبْكِي، حَتَّى أَصْبَحَ. [انظر: ١١٦١].

تخريج: إسناده صحيح.

1024. It was narrated that 'Ali said: If I carried out the *hadd* punishment on a man and he died, I would not feel upset, except in the case of *khamr*; if (such a man) died, I would pay the *diyah* (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its *isnad* is *saheeh*, al-Bukhaari (6778) and Muslim (1707)]

١٠٢٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ قَالَ: مَا مِنْ رَجُلٍ أَقَمْتُ عَلَيْهِ حَدًّا فَمَاتَ فَأَجِدُ فِي نَفْسِي إِلَّا الْخَمْرَ، فَإِنَّهُ لَوْ مَاتَ لَوَدَيْتُهُ، لِأَنَّ النَّبِيَّ ﷺ لَمْ يَسُنَّهُ. [انظر: ١٠٨٤].

تخريج: إسناده صحيح، خ: (٦٧٧٨)، م: (١٧٠٧).

1025. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) used to do *wudoo'* washing each part three times.

Comments: [Its *isnad* is *saheeh*]

١٠٢٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثَلَاثًا. [راجع: ٩٧١].

تخريج: إسناده صحيح.

1026. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi* and the daughter of the Messenger of Allah (ﷺ) was married to me, so I told a man to ask him [about that] and he said: "Do *wudoo'* and wash it off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (269)]

١٠٢٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ أَبِي حَصِينٍ الْأَسَدِيِّ وَابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ: أَخْبَرَنَا أَبُو حَصِينٍ الْأَسَدِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، وَكَانَتْ تَحْتِي ابْنَةُ رَسُولِ اللَّهِ ﷺ، فَأَمَرْتُ رَجُلًا فَسَأَلَهُ، فَقَالَ: «تَوَضَّأْ وَاغْسِلْهُ». [انظر: ١٠٧١].

تخريج: إسناده صحيح، خ: (٢٦٩).

1027. It was narrated that 'Abd Khair said: We prayed *Fajr* then we went to him ['Ali] and sat with him. He called for (water) for *wudoo'* and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the *wudoo'* of your Prophet (ﷺ), so learn it.

١٠٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرَكَانِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّيْنَا الْغَدَاةَ فَأَتَيْنَاهُ فَجَلَسْنَا إِلَيْهِ فَدَعَا بِوَضُوءٍ، فَأُتِيَ بِرَكْوَةٍ فِيهَا مَاءٌ وَطَسْتٍ، قَالَ: فَأَفْرَغَ الرَّكْوَةَ عَلَى يَدِهِ الْيُمْنَى، فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَتَمَضْمَضَ ثَلَاثًا، وَاسْتَنْثَرَ ثَلَاثًا، بِكَفٍّ كَفٍّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ وَضَعَ يَدَهُ فِي الرَّكْوَةِ فَمَسَحَ بِهَا رَأْسَهُ بِكَفَّيْهِ جَمِيعًا مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هَذَا وُضُوءُ نَبِيِّكُمْ ﷺ فَاعْلَمُوهُ. [راجع: ٩٢٨].

تخريج: صحيح لغيره، شريك النخعي قد توبع.

Comments: [*Saheeh* because of corroborating evidence]

١٠٢٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ وَاغْسِلْ ذَكَرَكَ، وَإِذَا رَأَيْتَ فَضْخَ الْمَاءِ فَاغْتَسِلْ». فَذَكَرْتُهُ لِسُفْيَانَ، فَقَالَ: قَدْ سَمِعْتُهُ مِنْ رُكَيْنٍ. [راجع: ٨٦٨].

1028. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, so I asked the Prophet (ﷺ) and he said: "If you see *madhi* then do *wudoo'* and wash your private part, and if you see water gushing then do *ghusl*." I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

١٠٢٩- حَدَّثَنَا مُعَاوِيَةُ وَابْنُ أَبِي بُكَيْرٍ قَالَا: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الرُّكَيْنُ بْنُ الرَّبِيعِ بْنِ عَمِيلَةَ الْفَزَارِيُّ... فَذَكَرَ مِثْلَهُ، وَقَالَا: فَضْخَ الْمَاءِ. وَحَدَّثَنَاهُ ابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ وَقَالَ: فَضْخَ، أَيْضًا. [راجع: ١٠٢٨].

1029. Mu'awiyah and Ibn Abi Bukair told us: Za'idah told us: ar-Rukain bin ar-Rabee' bin 'Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abu Bukair told us: Za'idah told us, and he also said, gushing.

تخريج: إسناده صحيح، وانظر ماقبله.

Comments: [Its *isnad* is *saheeh*]

١٠٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءٍ - يَعْنِي ابْنَ السَّائِبِ - عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ؟ أَبُو بَكْرٍ، ثُمَّ خَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ ثُمَّ يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبَّ. [راجع: ٩٢٢].

1030. It was narrated that 'Ali (ﷺ) said: Shall I not tell you of the best of this *ummah* after its Prophet (ﷺ)? [It is] Abu Bakr, then the best of it after Abu Bakr is 'Umar (ﷺ), then Allah puts goodness wherever He wills.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خالد الواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاءً حصين بن عبدالرحمن، وهو ثقة.

١٠٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَحْرٍ عَبْدُ الْوَاحِدِ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ

1031. It was narrated that 'Abd Khair said: 'Ali (ﷺ) said, when he finished with the people of

Basrah: The best of this *ummah* after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its *isnad* is *saheeh*]

عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: قَالَ عَلِيٌّ لَمَّا فَرَغَ مِنْ أَهْلِ الْبَصْرَةِ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَأَحْدَثْنَا أَحْدَاثًا يَصْنَعُ اللَّهُ فِيهَا مَا شَاءَ. [راجع: ٩٢٦]

تخريج: إسناده صحيح.

1032. It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (ﷺ) stood up and said: The best of this *ummah* after its Prophet (ﷺ) is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its *isnad* is *saheeh*]

١٠٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَيْنٍ، عَنِ الْمُسَيَّبِ بْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلِيٌّ فَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ أَبُو بَكْرٍ، وَعُمَرُ، وَإِنَّا قَدْ أَحْدَثْنَا بَعْدُ أَحْدَاثًا يَقْضِي اللَّهُ فِيهَا مَا شَاءَ. [راجع: ١٠٣١].

تخريج: إسناده صحيح.

1033. It was narrated that 'Ali (ﷺ) said: 'Ammar came and asked permission to enter upon the Prophet (ﷺ) and he said: "Let him in; welcome to the good one, the purified one."

Comments: [Its *isnad* is *Saheeh*]

١٠٣٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: جَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى النَّبِيِّ ﷺ (١٢٦/١) فَقَالَ: «ائْذَنُوا لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ». [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

1034. It was narrated from Sa'eed bin Dhi Huddan: Someone who heard 'Ali (ﷺ) told me that he said: The Messenger of Allah (ﷺ) called war deceit.

Comments: [A *Saheeh Hadeeth*; this is a *da'eef isnad*]

١٠٣٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: سَمَّى رَسُولُ اللَّهِ ﷺ الْحَرْبَ خَدْعَةً. [راجع: ٦٩٧].

تخريج: حديث صحيح، وهذا إسناد ضعيف، لجهالة سعيد بن ذي حدّان، وجهالة من سمع علياً، ومتن الحديث صحيح.

1035. It was narrated from Hisham: My father told me that 'Ali (ﷺ) said to al-Miqdad: Ask the Messenger of Allah (ﷺ) about a man who gets close to a woman and emits *madhi*, for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (ﷺ) said: "Let him wash his private part and testicles, and do *wudoo'*."

Comments: [A *saheeh hadeeth*]

١٠٣٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي: أَنَّ عَلِيًّا قَالَ لِلْمِقْدَادِ: سَلْ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يَدْنُو مِنَ الْمَرْأَةِ فَيُمْذِي، فَإِنِّي أَسْتَحْيِي مِنْهُ لِأَنَّ ابْنَتَهُ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَغْسِلُ ذَكَرَهُ وَأُنْثَيَيْهِ وَيَتَوَضَّأُ». [راجع: ١٠٠٩].

تخريج: حديث صحيح، ورواية عروة بن الزبير عن علي مرسلة.

1036. It was narrated that 'Ali (ﷺ) said: They distracted us on the day of al-Ahzab from *'Asr* prayer, until I heard the Messenger of Allah (ﷺ) say: "They distracted us from the middle prayer, *'Asr* prayer. May Allah fill their graves and houses or stomachs with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

١٠٣٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ قَالَ: شَغَلُونَا يَوْمَ الْأَحْزَابِ عَنْ صَلَاةِ الْعَصْرِ حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ وَأَجْوَافَهُمْ نَارًا».

تخريج: إسناده صحيح.م: (٦٢٧).

1037. It was narrated that 'Ali (ﷺ) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (ﷺ): Madinah is a sanctuary from 'A'ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or *nafl* act of worship will be accepted from him." And he said: "Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of

١٠٣٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ ﷺ: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى ثَوْرٍ، مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ» وَقَالَ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ

Allah, the angels and all the people, and Allah will not accept from him any *nafl* or obligatory act of worship. Whoever takes people as *mawla* without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any *nafl* or obligatory act of worship."

مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». [راجع: ٦١٥].

تخريج: إسناده صحيح، خ: (١٨٧٠)، م: (١٣٧٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that 'Ali (ﷺ) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: "Do you have someone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

١٠٣٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرَيْشٍ، وَتَدَعُنَا أَنْ تَزَوَّجَ إِلَيْنَا؟ قَالَ: «وَعِنْدَكَ شَيْءٌ؟» قَالَ: قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

1039. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, the most guided and the most pious manner.

Comments: [Its *isnad* is *saheeh*]

١٠٣٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْيَاهُ وَأَهْدَاهُ وَأَتْقَاهُ. [راجع: ٩٨٦].

تخريج: إسناده صحيح.

1040. It was narrated from 'Ali that he said: Shall I not tell you of the best of this *ummah* after its Prophet (ﷺ)? [It is] Abu Bakr, then 'Umar.

١٠٤٠- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّهُ قَالَ: أَلَا أُنَبِّئُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا ﷺ؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع: ٩٣٣].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1041. It was narrated from Ali concerning the verse "You are only a warner, and to every people there is a guide" [ar-Ra'd 13:7]: The Messenger of Allah (ﷺ) said: "The warner and the guide is a man from Banu Hashim."

Comments: [Its *isnad* is *da'eef*, and there is something odd in its text]

١٠٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُطَّلِبُ بْنُ زِيَادٍ عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ فِي قَوْلِهِ: ﴿إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ (الرعد: ٧) قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُنْذِرُ، وَالْهَادِ رَجُلٌ مِنْ بَنِي هَاشِمٍ».

تخريج: إسناده ضعيف، وفي متنه نكارة.

1042. It was narrated that 'Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the *mushrikeen* than him.

Comments: [Its *isnad* is *saheeh*]

١٠٤٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا حَضَرَ الْبَأْسُ يَوْمَ بَدْرٍ اتَّقَيْنَا بِرَسُولِ اللَّهِ ﷺ، وَكَانَ مِنْ أَشَدِّ النَّاسِ، مَا كَانَ ـ أَوْ: لَمْ يَكُنْ ـ أَحَدٌ أَقْرَبَ إِلَى الْمُشْرِكِينَ مِنْهُ. [راجع: ٦٥٤].

تخريج: إسناده صحيح.

1043. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur'an whilst bowing.

Comments: [Its *isnad* is *saheeh*, Muslim (2078)]

١٠٤٣- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: عَنْ مَالِكٍ عَنْ نَافِعٍ. وَحَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ عِيسَى ـ أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ ـ قَالَ إِسْحَاقُ: عَنْ أَبِيهِ ـ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَعَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ. [راجع: ٧١٠].

تخريج: إسناد حديث إسحاق بن عيسى صحيح، وإسناد عبدالرحمن بن مهدي فيه انقطاع، إبراهيم بن عبدالله بن حنين لم يسمع من علي، م: (٢٠٧٨).

1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [*Saheeh*]

١٠٤٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنٍ، عَنْ جَدِّهِ حُنَيْنٍ قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْمُعَصْفَرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ. قَالَ أَيُّوبُ: أَوْ قَالَ: أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ. [راجع: ١٠٤٣]. قَالَ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ: حُدِّثْتُ أَنَّ إِسْمَاعِيلَ رَجَعَ (عَنْ جَدِّهِ حُنَيْنٍ).

تخريج: صحيح، وذكر حنين فيه غير محفوظ، وانظر ماقبله.

1045. It was narrated from 'Ali that he said: The Messenger of Allah (ﷺ) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (ﷺ) and he said: "Go and take them back, and only sell them together; do not separate them."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٠٤٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ رَجُلٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، أَنَّهُ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ (١/١٢٧) أَنْ أَبِيعَ غُلَامَيْنِ أَخَوَيْنِ، فَبِعْتُهُمَا فَفَرَّقْتُ بَيْنَهُمَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَدْرِكْهُمَا فَارْتَجِعْهُمَا، وَلَا تَبِعْهُمَا إِلَّا جَمِيعًا، وَلَا تُفَرِّقْ بَيْنَهُمَا».

تخريج: حسن لغيره، وإسناده ضعيف لجهالة الرجل الراوي عن الحكم.

1046. It was narrated that Abu Hayyah said: I saw 'Ali (ﷺ) doing *wudoo'*. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forearms three times; he wiped his head and washed his feet up to the

١٠٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ الْبَزَّارُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا يَتَوَضَّأُ، فَغَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا، ثُمَّ مَضْمَضَ ثَلَاثًا، ثُمَّ اسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ

ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did *wudoo'*.

Comments: [Its *isnad* is *hasan*]

وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، وَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحْبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ كَانَ طُهُورُ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٧١].

تخريج: إسناده حسن.

1047. 'Abd Khair narrated a *hadeeth* like that of Abu Hayyah from 'Ali, except that 'Abd Khair said: When he finished his *wudoo'*, he took some of the leftover water in his hand and drank it.

Comments: [Its *isnad* is *saheeh*]

١٠٤٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ الْبَزَّارُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ قَالَ: وَذَكَرَ عَبْدُ خَيْرٍ عَنْ عَلِيٍّ مِثْلَ حَدِيثِ أَبِي حَيَّةَ؛ إِلَّا أَنَّ عَبْدَ خَيْرٍ قَالَ: كَانَ إِذَا فَرَغَ مِنْ طُهُورِهِ أَخَذَ بِكَفَّيْهِ مِنْ فَضْلِ طَهُورِهِ، فَشَرِبَ. [راجع: ٨٧٦].

تخريج: إسناده صحيح.

1048. It was narrated from Jurayy bin Kulaib, that he heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

Comments: [Its *isnad* is *hasan*]

١٠٤٨- حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سُئِلَ سَعِيدٌ عَنِ الْأَعْضَبِ: هَلْ يُضَحَّى بِهِ؟ فَأَخْبَرَنَا عَنْ قَتَادَةَ، عَنْ جُرَيِّ بْنِ كُلَيْبٍ، رَجُلٍ مِنْ قَوْمِهِ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. [راجع: ٦٣٣]. قَالَ قَتَادَةُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: الْعَضَبُ: النِّصْفُ فَأَكْثَرُ مِنْ ذَلِكَ.

تخريج: إسناده حسن.

1049. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.

١٠٤٩- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ وَالْمَيَاثِرِ. [راجع: ٧٢٢].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1050. It was narrated that Abu Hayyah said: I saw 'Ali urinate in ar-Rahbah. (Then) he called for water and did *wudoo'*. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (ﷺ) do what you have seen me do, and I wanted to show it to you.

Comments: [Its *isnad* is *hasan*]

١٠٥٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ. وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ عَبْدُ الرَّزَّاقِ: عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا بَالَ فِي الرَّحَبَةِ، وَدَعَا بِمَاءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، وَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ قَدَمَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَامَ فَشَرِبَ مِنْ فَضْلِ وَضُوئِهِ، ثُمَّ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ، فَأَرَدْتُ أَنْ أُرِيَكُمُوهُ. [راجع: ٩٧١].

تخريج: إسناده حسن.

1051. It was narrated that Ibraheem an-Nakha'i said: 'Alqamah bin Qais struck this *minbar* and said: 'Ali (ﷺ) addressed us from this *minbar*; he praised and glorified Allah, and said what Allah willed that he should say, and he said: The best of this *ummah* after the Messenger of Allah (ﷺ) is Abu Bakr, then 'Umar, may Allah be pleased with them both. Then we got involved in events and Allah will decide concerning that.

Comments: [Its *isnad* is *qawi*]

١٠٥١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ: حَدَّثَنِي الْحَجَّاجُ بْنُ دِينَارٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: ضَرَبَ عَلْقَمَةُ بْنُ قَيْسٍ هَذَا الْمِنْبَرَ وَقَالَ: خَطَبَنَا عَلِيٌّ عَلَى هَذَا الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ مَا شَاءَ اللَّهُ أَنْ يَذْكُرَ، وَقَالَ: إِنَّ خَيْرَ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَبُو بَكْرٍ، ثُمَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ أَحْدَثْنَا بَعْدَهُمَا أَحْدَاثًا يَقْضِي اللَّهُ فِيهَا. [راجع: ١٠٣١].

تخريج: إسناده قوي.

1052. It was narrated that 'Abd Khair said: I heard 'Ali (ﷺ) say: The best of this *ummah* after its Prophet is Abu Bakr, then 'Umar,

١٠٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ: أَخْبَرَنِي يُونُسُ بْنُ خَبَّابٍ عَنِ الْمُسَيَّبِ بْنِ عَبْدِ

خَيْرٍ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٩٢٦].

may Allah be pleased with them both.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yoonus bin Khabbab]

تخريج: إسناده ضعيف لضعف يونس بن خباب، لكن صح الأثر من طريق آخر عن المسيب تقدم برقم: (٩٢٦).

١٠٥٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ الْأَنْصَارِيِّ، عَنْ عَلِيٍّ. وَالْمَسْعُودِيُّ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ، ضَخْمَ الرَّأْسِ وَاللِّحْيَةِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمَ الْكَرَادِيسِ، مُشْرَبًا وَجْهُهُ حُمْرَةً، طَوِيلَ الْمَسْرُبَةِ، إِذَا مَشَى تَكَفَّأَ تَكَفُّؤًا، كَأَنَّمَا يَتَقَلَّعُ مِنْ صَخْرٍ، لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ. [راجع: ٩٢٦].

وَقَالَ أَبُو النَّضْرِ: الْمَسْرُبَةُ، وقَالَ أَبُو نُعَيْمٍ: الْمَسْرَبَةُ، وَقَالَ: كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وقَالَ أَبُو قَطَنٍ: الْمَسْرَبَةُ، وَ قَالَ يَزِيدُ: الْمَسْرُبَةُ.

1053. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، إسناد حديث وكيع عن المسعودي محتمل للتحسين، وأما عبدالله بن عمران الأنصاري فإنه في عداد المجهولين، بينه وبين علي رجل غير مسمى، كما ذكره ابن أبي حاتم وغيره.

١٠٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ دِينَارٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنْتُ أَرَى أَنَّ عَلِيًّا أَفْضَلُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ الْحَدِيثَ، قُلْتُ: لَا وَاللَّهِ يَا أَمِيرَ

1054. It was narrated that Abu Juhaifah said: I thought that 'Ali (ﷺ) was the best of the people after the Messenger of Allah (ﷺ)... and he quoted the *hadeeth*. I said: No by Allah, O Ameer al-Mu'mineen; I did not think that any of the Muslims after the Messenger of Allah (ﷺ) was better than you. He

said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (ﷺ). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (ﷺ) and Abu Bakr? I said: Yes. He said: 'Umar (ﷺ).

Comments: [Its *isnad* is *qawi*]

الْمُؤْمِنِينَ، إِنِّي لَمْ أَكُنْ أَرَى أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْكَ. قَالَ: أَفَلَا أُحَدِّثُكَ بِأَفْضَلِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: قُلْتُ: بَلَى، فَقَالَ: أَبُو بَكْرٍ، فَقَالَ: أَفَلَا أُخْبِرُكَ بِخَيْرِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ وَأَبِي (١/١٢٨) بَكْرٍ؟ قُلْتُ: بَلَى، قَالَ: عُمَرُ. [راجع: ٨٣٤].

تخريج: إسناده قوي.

1055. 'Abdul-Malik bin Sal' told us: from 'Abd Khair: I heard him say: 'Ali (ﷺ) stood on the *minbar* and mentioned the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) died and Abu Bakr (ﷺ) was appointed as his successor, and he did what he had done and followed in his footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death. Then 'Umar (ﷺ) was appointed as his successor and he did what they had done and followed in their footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its *isnad* is *hasan*]

١٠٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ سَلْعٍ عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُهُ يَقُولُ: قَامَ عَلِيٌّ عَلَى الْمِنْبَرِ، فَذَكَرَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ فَعَمِلَ بِعَمَلِهِ، وَسَارَ بِسِيرَتِهِ، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ، ثُمَّ اسْتُخْلِفَ عُمَرُ عَلَى ذَلِكَ فَعَمِلَ بِعَمَلِهِمَا، وَسَارَ بِسِيرَتِهِمَا، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ. [انظر: ١٠٥٩].

تخريج: إسناده حسن.

1056. It was narrated that 'Ali bin Rabee'ah said: I rode behind 'Ali (ﷺ). When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on his mount, he said: *Al-Hamdu Lillah*. "Glory be to the One Who has placed this (transport) at our service and we ourselves would

١٠٥٦- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: كُنْتُ رِدْفَ عَلِيٍّ ﷺ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ _ وَقَالَ

أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا، وَاللَّهُ أَكْبَرُ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ ثَلَاثًا، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا أَنْتَ. ثُمَّ رَجَعَ إِلَى حَدِيثِ وَكِيعٍ ـ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. ثُمَّ ضَحِكَ، قُلْتُ: مَا يُضْحِكُكَ؟ قَالَ: كُنْتُ رِدْفًا لِرَسُولِ اللَّهِ ﷺ، فَفَعَلَ كَالَّذِي رَأَيْتَنِي فَعَلْتُ، ثُمَّ ضَحِكَ، قُلْتُ: يَا رَسُولَ اللَّهِ! مَا يُضْحِكُكَ؟ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: عَجَبٌ لِعَبْدِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». [راجع: ٧٥٣].

تخريج: حسن لغيره، أبو إسحاق دلسه فحذف منه رجلين بينه وبين علي بن ربيعة.

not have been capable of that, and to our Lord is our final destiny" [az-Zukhruf 43:13, 14]. Abu Sa'eed, the freed slave of Banu Hashim, said: Then he said *al-hamdu lillah* three times and *Allahu Akbar* three times, then he said *Subhan Allah* three times. Then he said: There is no god but You. Then he [the narrator] went back to the *hadeeth* of Wakee' and said: Glory be to You, I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and I said: What made you smile? He said: I was riding behind the Messenger of Allah (ﷺ), and he did what you have seen me do, then he smiled and I said: What made you smile, O Messenger of Allah? He said: "Allah, may He be blessed and exalted, says: How remarkable is My slave; He knows that no one forgives sin except Me."

Comments: [*Hasan* because of corroborating evidence]

١٠٥٧- حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: اشْتَكَيْتُ، فَأَتَانِي النَّبِيُّ ﷺ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وَإِنْ كَانَ مُتَأَخِّرًا فَاشْفِنِي ـ أَوْ عَافِنِي ـ وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي. فَقَالَ النَّبِيُّ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعَدْتُ عَلَيْهِ، قَالَ: فَمَسَحَ بِيَدِهِ، ثُمَّ قَالَ: «اللَّهُمَّ اشْفِهِ ـ أَوْ عَافِهِ» قَالَ: فَمَا اشْتَكَيْتُ وَجَعِي ذَاكَ بَعْدُ. [راجع: ٦٣٧].

تخريج: إسناده حسن.

1057. It was narrated that 'Ali said: I fell sick and the Prophet (ﷺ) came to me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then heal me or grant me well being; and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he touched me with his hand and said: "O Allah, heal him" or "grant him well being." And I never suffered that sickness again after that.

Comments: [Its *isnad* is *hasan*]

1058. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its *isnad* is *hasan*]

1059. It was narrated that 'Abd Khair said: I heard 'Ali (ﷺ) say: Allah took His Prophet (ﷺ) in the best way any Prophet was ever taken, then Abu Bakr (ﷺ) was appointed as his successor and he did what the Messenger of Allah (ﷺ) had done and followed the *Sunnah* of his Prophet; and 'Umar (ﷺ) was appointed and did likewise.

Comments: [Its *isnad* is *hasan*]

1060. It was narrated that 'Abd Khair said: I heard 'Ali (ﷺ) saying on the *minbar*: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i.e Khariji)?!

Comments: [*Saheeh* because of corroborating evidence]

1061. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that

١٠٥٨- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

١٠٥٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ ابْنِ سَلْعٍ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَبَضَ اللَّهُ نَبِيَّهُ ﷺ عَلَى خَيْرِ مَا قُبِضَ عَلَيْهِ نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ، ثُمَّ اسْتُخْلِفَ أَبُو بَكْرٍ فَعَمِلَ بِعَمَلِ رَسُولِ اللَّهِ ﷺ وَسُنَّةِ نَبِيِّهِ، وَعُمَرُ كَذَلِكَ. [راجع: ١٠٥٥].

تخريج: إسناده حسن.

١٠٦٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى زَحْمَوَيْهِ: حَدَّثَنَا عُمَرُ بْنُ مُجَاشِعٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِنْبَرِ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمْ، وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الثَّالِثَ لَسَمَّيْتُهُ. [راجع: ٩٣٤].

فَقَالَ رَجُلٌ لِأَبِي إِسْحَاقَ: إِنَّهُمْ يَقُولُونَ: إِنَّكَ تَقُولُ أَفْضَلُ فِي الشَّرِّ. فَقَالَ: أَحَرُورِيٌّ؟!

تخريج: صحيح لغيره، وانظر: (٩٣٤).

١٠٦١- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، وَعَلِيُّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَلَا نُضَحِّيَ

has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

Comments: [*Hasan*]

بِشَرْقَاءَ، وَلَا خَرْقَاءَ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ. [راجع: ٦٠٩، ٨٥١]

تخريج: حسن، أبو إسحاق لم يسمع هذالحديث من شريح بن النعمان.

1062. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

Comments: [Its *isnad* is *saheeh*, Muslim (78)]

١٠٦٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ ﷺ: «أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ». [راجع: ٧٣١].

تخريج: إسناده صحيح، م: (٧٨).

1063. It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (ﷺ) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the *diyah*; for the second one, one third of the *diyah*; for the third one, half of the *diyah*, and for the fourth one, the (entire) *diyah*. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (ﷺ) and he approved of it.

١٠٦٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ حَنَشٍ الْكِنَانِيِّ: أَنَّ قَوْمًا بِالْيَمَنِ حَفَرُوا زُبْيَةً لِأَسَدٍ، فَوَقَعَ فِيهَا، فَتَكَابَّ النَّاسُ عَلَيْهِ، فَوَقَعَ فِيهَا رَجُلٌ فَتَعَلَّقَ بِآخَرَ، ثُمَّ تَعَلَّقَ الْآخَرُ بِآخَرَ، حَتَّى كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي ذَلِكَ حَتَّى أَخَذَ السِّلَاحَ بَعْضُهُمْ لِبَعْضٍ، فَقَالَ لَهُمْ عَلِيٌّ: أَتَقْتُلُونَ مِائَتَيْنِ فِي أَرْبَعَةٍ؟ وَلَكِنْ سَأَقْضِي بَيْنَكُمْ بِقَضَاءٍ إِنْ رَضِيتُمُوهُ: لِلْأَوَّلِ رُبُعُ الدِّيَةِ، وَلِلثَّانِي ثُلُثُ الدِّيَةِ، وَلِلثَّالِثِ نِصْفُ الدِّيَةِ، وَلِلرَّابِعِ الدِّيَةُ. فَلَمْ يَرْضَوْا بِقَضَائِهِ فَأَتَوُا النَّبِيَّ ﷺ، فَقَالَ: «سَأَقْضِي بَيْنَكُمْ بِقَضَاءٍ» قَالَ: فَأُخْبِرَ بِقَضَاءِ عَلِيٍّ فَأَجَازَهُ. [راجع: ٥٧٣].

تخريج: إسناده ضعيف لضعف حنش.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

1064. It was narrated that Abul-Hayyaj said: 'Ali (ﷺ) said to me - and 'Abdur-Rahman said: 'Ali (ﷺ) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its *isnad* is *saheeh*, Muslim (969)]

(١٢٩/١) ١٠٦٤- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ لِي عَلِيٌّ - وَقَالَ عَبْدُ الرَّحْمَنِ: إِنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ -: أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ لَا تَدَعَ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ، وَلَا تِمْثَالًا إِلَّا طَمَسْتَهُ. [راجع: ٧٤١].

تخريج: إسناده صحيح، م: (٩٦٩).

1065. It was narrated from 'Ali that the Prophet (ﷺ) said: "There is no obedience to any human being if it involves disobedience to Allah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

١٠٦٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا طَاعَةَ لِبَشَرٍ فِي مَعْصِيَةِ اللَّهِ». [راجع: ٦٢٢].

تخريج: إسناده صحيح، خ: (٤٣٤٠)، م: (١٨٤٠).

1066. It was narrated that Qatadah said: I heard Jurayy bin Kulaib narrate that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

Comments: [Its *isnad* is *hasan*]

١٠٦٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ جُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضَبِ الْأُذُنِ وَالْقَرْنِ. [راجع: ٦٣٣].

قَالَ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ: مَا الْعَضَبُ؟ فَقَالَ: النِّصْفُ فَمَا فَوْقَ ذَلِكَ.

تخريج: إسناده حسن.

1067. It was narrated that 'Ali (ﷺ) said: We were at a funeral in Baqee' al-Gharqad, and the Messenger of Allah (ﷺ) came to us. He sat down and we sat down around him. He had a stick and he started to hit the

١٠٦٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَجَلَسَ

وَجَلَسْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ يَنْكُتُ بِهَا، ثُمَّ رَفَعَ بَصَرَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهَا مِنَ الْجَنَّةِ وَالنَّارِ، إِلَّا وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً» فَقَالَ الْقَوْمُ: يَا رَسُولَ اللَّهِ! أَفَلَا نَمْكُثُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشِّقْوَةِ فَسَيَصِيرُ إِلَى الشِّقْوَةِ؟. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلِ اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ؛ أَمَّا مَنْ كَانَ مِنْ أَهْلِ الشِّقْوَةِ فَإِنَّهُ يُيَسَّرُ لِعَمَلِ الشِّقْوَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يُيَسَّرُ لِعَمَلِ السَّعَادَةِ»، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ٥ وَصَدَّقَ بِالْحُسْنَى ٥ فَسَنُيَسِّرُهُ لِلْيُسْرَى ٥ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ٥ وَكَذَّبَ بِالْحُسْنَى ٥ فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾. (الليل: ٥-١٠) [راجع: ٦٢١].

تخريج: إسناده صحيح، خ: (١٣٦٢)، م: (٢٦٤٧).

ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (ﷺ) said: "Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna* We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (1362) and Muslim (2647)]

١٠٦٨- حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ: حَدَّثَنَا مَنْصُورٌ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ... فَذَكَرَ مَعْنَاهُ. [راجع: ١٠٦٧].

تخريج: إسناده صحيح، وهو مكرر ماقبله.

1068. It was narrated that 'Ali (ﷺ) said: We were at a funeral in Baqee' al-Gharqad - and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

[1] *Al-Husna*: The Best (i.e. either *La ilaha illAllaah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

1069. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) used to fast on the day of 'Ashoora' and enjoined others to do so.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

١٠٦٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ جَابِرٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ، وَيَأْمُرُ بِهِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

1070. It was narrated from Abu 'Abdur-Rahman, from 'Ali (ؓ), that the Prophet (ﷺ) said: "Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٠٧٠- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَاهُ خَلَفُ بْنُ هِشَامٍ الْبَزَّارُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ عَلَى عَيْنَيْهِ، كُلِّفَ يَوْمَ الْقِيَامَةِ عَقْدًا بَيْنَ طَرَفَيْ شَعِيرَةٍ». [راجع: ٥٦٨].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى.

1071. It was narrated from 'Ali (ؓ) that he said: I was a man who emitted a great deal of *madhi* but I felt too shy to ask the Messenger of Allah (ﷺ) about it because his daughter was married to me, so I told a man to ask him and he said: "For that, do *wudoo'*."

Comments: [Its *isnad* is *saheeh*]

١٠٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَحْرٍ عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ الْبَصْرِيُّ. وَحَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسُفْيَانُ بْنُ وَكِيعٍ. وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ قَالُوا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ، لِأَنَّ ابْنَتَهُ كَانَتْ عِنْدِي، فَأَمَرْتُ رَجُلًا فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ». [راجع: ١٠٢٦].

تخريج: إسناده صحيح.

1072. It was narrated that 'Ali (ؓ) said: The Messenger of Allah (ﷺ) said: "The key to prayer is

١٠٧٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ

الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الْوُضُوءُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ». [راجع: ١٠٠٦].

تخريج: إسناده حسن.

wudoo', entering it is *takbeer* and exiting it is *tasleem*."

Comments: [Its *isnad* is *hasan*]

١٠٧٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، وَشُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ وَهْبِ ابْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةٌ». [راجع: ٦١٠].

تخريج: حديث صحيح.

1073. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ) that he said: "Do not pray after *'Asr* unless you pray when the sun is still high."

Comments: [A *Saheeh Hadeeth*]

١٠٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى زَحْمَوَيْهِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ، وَحَدَّثَنَا إِسْمَاعِيلُ أَبُو مَعْمَرٍ وَسُرَيْجُ بْنُ يُونُسَ قَالُوا: حَدَّثَنَا الْحَسَنُ بْنُ يَزِيدَ الْأَصَمُّ - قَالَ أَبُو مَعْمَرٍ مَوْلَى قُرَيْشٍ - قَالَ: أَخْبَرَنِي السُّدِّيُّ وَقَالَ زَحْمَوَيْهِ فِي حَدِيثِهِ: قَالَ: سَمِعْتُ السُّدِّيَّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا تُوُفِّيَ أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ قَدْ مَاتَ. (١/ ١٣٠) قَالَ: «اذْهَبْ فَوَارِهِ، وَلَا تُحْدِثْ مِنْ أَمْرِهِ شَيْئًا حَتَّى تَأْتِيَنِي» فَوَارَيْتُهُ ثُمَّ أَتَيْتُهُ، فَقَالَ: «اذْهَبْ فَاغْتَسِلْ، وَلَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي» فَاغْتَسَلْتُ ثُمَّ أَتَيْتُهُ، فَدَعَا لِي بِدَعَوَاتٍ مَا يَسُرُّنِي بِهِنَّ حُمْرُ النَّعَمِ وَسُودُهَا. [راجع: ٨٠٧].

وَقَالَ ابْنُ بَكَّارٍ فِي حَدِيثِهِ: قَالَ السُّدِّيُّ: وَكَانَ عَلِيٌّ ﷺ إِذَا غَسَلَ مَيِّتًا اغْتَسَلَ.

تخريج: إسناده صحيح، قاله أحمد شاكر.

1074. It was narrated that 'Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything about his affairs until you come to me." So I went and buried him, then I came to him and he said: "Go and do *ghusl*, then do not do anything until you come to me." So I did *ghusl*, then I came to him and he offered *du'a'* for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his *hadeeth*: as-Suddi said: And 'Ali (ﷺ) used to do *ghusl* when he had washed a deceased person.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

1075. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٠٧٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٥٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي، لكن متن الحديث صحيح متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1076. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ) that he said: "Do not pray after *'Asr* unless you pray when the sun is still high." Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its *isnad* is *saheeh*]

١٠٧٦- حَدَّثَنَاهُ إِسْحَاقُ بْنُ يُوسُفَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةٌ» قَالَ سُفْيَانُ: فَمَا أَدْرِي بِمَكَّةَ يَعْنِي أَوْ بِغَيْرِهَا!!. [راجع: ٦١٠].

تخريج: إسناده صحيح.

1077. It was narrated from 'Ali that Ukaidir Doomah gave the Prophet (ﷺ) a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

١٠٧٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ أَنَّ أُكَيْدِرَ دُومَةَ أَهْدَى لِلنَّبِيِّ ﷺ حُلَّةً أَوْ ثَوْبَ حَرِيرٍ، قَالَ: فَأَعْطَانِيهِ وَقَالَ: «شَقِّقْهُ خُمُرًا بَيْنَ النِّسْوَةِ». [انظر: ١١٧١].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1078. It was narrated that 'Abdullah bin Sabu' said: I heard 'Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What

١٠٧٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ سَبُعٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: لَتُخْضَبَنَّ هَذِهِ مِنْ هَذَا فَمَا يَنْتَظِرُ بِيَ الْأَشْقَى؟! قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ!

is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them; if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

فَأَخْبِرْنَا بِهِ نُبِيرُ عِتْرَتَهُ. قَالَ: إِذًا تَاللَّهِ تَقْتُلُونَ بِي غَيْرَ قَاتِلِي. قَالُوا: فَاسْتَخْلِفْ عَلَيْنَا. قَالَ: لَا، وَلَكِنْ أَتْرُكُكُمْ إِلَى مَا تَرَكَكُمْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. قَالُوا: فَمَا تَقُولُ لِرَبِّكَ إِذَا أَتَيْتَهُ؟ - وَقَالَ وَكِيعٌ مَرَّةً: إِذَا لَقِيتَهُ؟ـ قَالَ: أَقُولُ: اللَّهُمَّ تَرَكْتَنِي فِيهِمْ مَا بَدَا لَكَ، ثُمَّ قَبَضْتَنِي إِلَيْكَ وَأَنْتَ فِيهِمْ، فَإِنْ شِئْتَ أَصْلَحْتَهُمْ، وَإِنْ شِئْتَ أَفْسَدْتَهُمْ. [انظر: ١٣٤].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة عبدالله بن سبع.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Abdullah bin Sabu' is unknown]

1079. It was narrated that 'Ali (ﷺ) said: We were with the Prophet (ﷺ) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

١٠٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَهُ عَمَّارٌ فَاسْتَأْذَنَ، فَقَالَ: «ائْذَنُوا لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ». [راجع ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

1080. It was narrated that 'Ali bin Abi Talib (ﷺ) said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner and the most pious manner.

١٠٨٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِهِ

الَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَتْقَى. [انظر: ١٠٨١].

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، إلا أنه مرسل، أبو البختري روايته عن علي مرسلة، لكن السند الذي بعده موصول.

١٠٨١- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ مِثْلَهُ. [راجع: ٩٨٦]

1081. A similar report was narrated from Abu 'Abdur-Rahman as-Sulami from 'Ali.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

١٠٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ، فَظُنُّوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَتْقَى، وَالَّذِي هُوَ أَهْيَا. [راجع: ١٠٨٢].

1082. It was narrated from 'Ali (ﷺ) that he said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of him in the most guided manner, the most pious manner and the best manner.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، وهو مكرر ماقبله.

١٠٨٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ ـ وَكُلُّنَا فَارِسٌ ـ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ». كَذَا قَالَ ابْنُ أَبِي شَيْبَةَ: «خَاخٍ»، وَ قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «رَوْضَةَ كَذَا

1083. It was narrated that Abu 'Abdur-Rahman as-Sulami said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) sent Abu Marthad, az-Zubair bin al-'Awwam and me on a mission, and we were all horsemen. He said: "Go out until you come to Rawdat Khakh." This is how Ibn Abu Shaibah said it: "Khakh." Ibn Numair said in his *hadeeth*: "Rawdat such and such." And Ibn Numair said: 'Affan told us: Khalid told us: from Husain... a similar report. He said "Rawdat Khakh."

وَكَذَا». وَقَالَ ابْنُ نُمَيْرٍ: وَحَدَّثَنَاهُ عَفَّانُ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ مِثْلَهُ، قَالَ: «رَوْضَةَ خَاخٍ».

تخريج: إسناده حسن.

Comments: [Its *isnad* is *Hasan*]

١٠٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ قَالَ: قَالَ عَلِيٌّ: مَا كُنْتُ لِأُقِيمَ عَلَى رَجُلٍ حَدًّا فَيَمُوتَ فَأَجِدُ فِي نَفْسِي مِنْهُ إِلَّا صَاحِبَ الْخَمْرِ، فَلَوْ مَاتَ وَدَيْتُهُ. وَزَادَ سُفْيَانُ: وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّهُ. [راجع: ٨٢٧].

تخريج: إسناده صحيح، خ: (٦٧٧٨)، م: (١٧٠٧).

1084. It was narrated that 'Umair bin Sa'eed said: 'Ali (ﷺ) said: If I carried out the *hadd* punishment on a man and he died, I would not feel upset, except in the case of one who drank *khamr;* if (such a man) died, I would pay the *diyah* (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6778) and Muslim (1707)]

١٠٨٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ (ح) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ (١/ ١٣١) لِأَبَوَيْهِ، وَهُمَا مُشْرِكَانِ، فَقُلْتُ: تَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ؟، فَقَالَ: أَلَيْسَ قَدِ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ؟ قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَنَزَلَتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ إِلَى آخِرِ الْآيَتَيْنِ. (التوبة: ١١٣، ١١٤) قَالَ عَبْدُ الرَّحْمَنِ: فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ﴾ (التوبة: ١١٤). [راجع: ٧٧١].

تخريج: إسناده حسن.

1085. It was narrated from Abul-Khaleel that 'Ali (ﷺ) said: I heard a man asking for forgiveness for his parents and they were *mushrikeen.* I said: Are you asking for forgiveness for your parents when they are *mushrikeen*? He said: Didn't Ibraheem ask for forgiveness for his father when he was a *mushrik*? I mentioned that to the Prophet (ﷺ) and these verses were revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikoon*" [at-Tawbah 9:113-114]. 'Abdur-Rahman said: And Allah revealed [the words]: "And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)".

Comments: [Its *isnad* is *hasan*]

1086. It was narrated that Suwaid bin Ghafalah said: 'Ali (ﷺ) said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah (ﷺ) say: "Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur'an but it will not go any further than their throats. 'Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them, for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection." 'Abdur-Rahman said: "If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection."

١٠٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الأَسْنَانِ سُفَهَاءُ ـ وَقَالَ عَبْدُ الرَّحْمَنِ ـ: أَسْفَاهُ ـ الأَحْلَامِ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ ـ قَالَ عَبْدُ الرَّحْمَنِ: لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ - يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ» قَالَ عَبْدُ الرَّحْمَنِ: «فَإِذَا لَقِيتَهُمْ فَاقْتُلْهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [راجع: ٦١٦].

تخريج: إسناده صحيح، خ: (٣٦١١)، م: (١٠٦٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: " 'And have ye made it your livelihood' i.e., your gratitude 'that you should declare it false?' [al-Waqi'ah 56:82]." Then he said: "(That is when) you say, 'We were given rain by such-and-such a star.'"

١٠٨٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ﴾ قَالَ: شُكْرَكُمْ، ﴿أَنَّكُمْ تُكَذِّبُونَ﴾ قَالَ: تَقُولُونَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا. [راجع: ٦٧٧].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى الثعلبي.

1088. It was narrated that 'Ali said - I think he attributed it to the Prophet (ﷺ) -: "Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection."

١٠٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ - قَالَ: أُرَاهُ رَفَعَهُ - قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

1089. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "Whoever lies about his dream deliberately, let him take his place in Hell."

١٠٨٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُقْرِئُ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ فِي الرُّؤْيَا مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١٠٨٨].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

1090. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Set out until you reach Rawdat Khakh" - this is how Abu 'Awanah said it - "and there you will find a woman who has a letter from Hatib bin Abi Balta'ah to the *mushrikeen*." And he quoted the *hadeeth* at length.

١٠٩٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرَ وَأَبَا مَرْثَدٍ - وَكُلُّنَا فَارِسٌ - فَقَالَ: «انْطَلِقُوا حَتَّى تَبْلُغُوا رَوْضَةَ حاجٍ - كَذَا قَالَ أَبُو عَوَانَةَ - فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ».. وَذَكَرَ الْحَدِيثَ بِطُولِهِ. [راجع: ٨٢٧].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1091. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) ruled that debts must be paid before carrying out bequests, and you recite the words, "after payment of legacies he (or she) may have bequeathed or debts" [an-Nisa' 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its *isnad* is *da'eef*]

١٠٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَضَى النَّبِيُّ ﷺ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرَءُونَ: ﴿مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ﴾ (النساء: ١٢)، وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ. [راجع: ٥٩٥].

تخريج: إسناده ضعيف، لضعف الحارث الأعور.

1092. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I narrate to you a *hadeeth* from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its *isnad* is *saheeh*]

١٠٩٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عَلِيٌّ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِهِ الَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَتْقَى. [راجع: ٩٨٦].

تخريج: إسناده صحيح.

1093. It was narrated that 'Ali said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the misguided old man, has died. He said: "Go and bury him, and do not do anything until you come to me.' So I went and buried him. Then he told me to do *ghusl*, then he prayed for me, offering supplications that I would not like to have anything else instead of them.

Comments: [Its *isnad* is *Saheeh*]

١٠٩٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا مَاتَ أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ، فَقَالَ: «انْطَلِقْ، فَوَارِهِ وَلَا تُحْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي» قَالَ: فَانْطَلَقْتُ فَوَارَيْتُهُ، فَأَمَرَنِي فَاغْتَسَلْتُ، ثُمَّ دَعَا لِي بِدَعَوَاتٍ مَا أُحِبُّ أَنَّ لِي بِهِنَّ مَا عَرُضَ مِنْ شَيْءٍ. [راجع: ٧٥٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

1094. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) stood up for funerals, so we

١٠٩٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ

stood up; then he sat down, so we sat down.

Comments: [Its *isnad* is *saheeh*, Muslim (962)]

عَلِيٍّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ لِلْجَنَازَةِ، فَقُمْنَا، ثُمَّ جَلَسَ فَجَلَسْنَا. [راجع: ٦٢٣].

تخريج: إسناده صحيح، م: (٩٦٢).

1095. It was narrated from 'Ali that the Prophet (ﷺ) said: "There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7257) and Muslim (1840)]

١٠٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٧٢٤].

تخريج: إسناده صحيح، خ: (٧٢٥٧)، م: (١٨٤٠).

1096. It was narrated that Sa'eed bin al-Musayyab said: 'Ali (ﷺ) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: "Who is she?" I said: The daughter of Hamzah. He said: "Don't you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٠٩٦- حَدَّثَنَا وَكِيعٌ: (١/ ١٣٢) حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عَلِيٌّ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَلَا أَدُلُّكَ عَلَى أَجْمَلِ فَتَاةٍ فِي قُرَيْشٍ؟ قَالَ: «وَمَنْ هِيَ؟» قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: «أَمَا عَلِمْتَ أَنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ؟، إِنَّ اللَّهَ حَرَّمَ مِنَ الرَّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ». [راجع: ١٠٣٨].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف علي بن زيد، وهو ابن جدعان.

1097. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, but bring one quarter of one tenth, for every forty *dirhams*, one *dirham*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٠٩٧- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ، وَلَكِنْ هَاتُوا رُبُعَ الْعُشُورِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا». [راجع: ٩٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

Comments: [Its *isnad* is *hasan*, Muslim (2078)]

١٠٩٨- حَدَّثَنَا وَكِيعٌ وَعُثْمَانُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ؛ قَالَ وَكِيعٌ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ حُنَيْنٍ، وَقَالَ عُثْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ - وَلَا أَقُولُ: نَهَاكُمْ- عَنِ الْمُعَصْفَرِ وَالتَّخَتُّمِ بِالذَّهَبِ. [راجع: ٧١٠].

تخريج: إسناده حسن، م: (٢٠٧٨).

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: "Do you have anyone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

١٠٩٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ قَالَ: «عِنْدَكَ شَيْءٌ؟» قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: «هِيَ ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ٦٢].

تخريج: إسناده صحيح، م: (١٤٤٦).

1100. It was narrated from 'Ali (ﷺ) that when the Prophet (ﷺ) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

١١٠٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ لَمَّا نَحَرَ الْبُدْنَ أَمَرَنِي أَنْ أَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَجِلَالِهَا. [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1101. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) ordered me not to give the butcher any part of it for his work.

Comments: [Its *isnad* is *saheeh*]

١١٠١- حَدَّثَنَا وَكِيعٌ قَالَ: زَادَ سُفْيَانُ. وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ لَا أُعْطِيَ الْجَازِرَ مِنْهَا عَلَى جِزَارَتِهَا شَيْئًا. [انظر: ١٣٢٦].

تخريج: إسناده صحيح، وانظر ماقبله.

1102. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and *nabeedh* made from barley.

Comments: [Its *isnad* is *hasan*]

١١٠٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ، قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْمِيثَرَةِ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْجِعَةِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

1103. It was narrated that 'Ali said: When the last ten days of Ramadan came, the Messenger of Allah (ﷺ) would wake up his family and tighten his *izar*. It was said to Abu Bakr: What does tightening the *izar* mean? He said: Keeping away from women.

Comments: [Its *isnad* is *hasan*]

١١٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمِئْزَرَ. قِيلَ لِأَبِي بَكْرٍ: مَا رَفْعُ الْمِئْزَرِ؟ قَالَ: اعْتَزَلَ النِّسَاءَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

1104. It was narrated from 'Ali that the Prophet (ﷺ) used to wake up his family during the last ten nights of Ramadan.

Comments: [Its *isnad* is *hasan*]

١١٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، وَشُعْبَةَ وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وانظر ماقبله.

1105. It was narrated that 'Ali said: When the last ten nights of Ramadan came, the Messenger of Allah (ﷺ) used to tighten his *izar* and wake his wives up.

Comments: [Its *isnad* is *hasan*]

١١٠٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يُوسُفُ الصَّفَّارُ مَوْلَى بَنِي أُمَيَّةَ وَسُفْيَانُ بْنُ وَكِيعٍ قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ الْأَوَاخِرُ شَدَّ الْمِئْزَرَ، وَأَيْقَظَ نِسَاءَهُ. قَالَ ابْنُ وَكِيعٍ: رَفَعَ الْمِئْزَرَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وهو مكرر ماقبله.

1106. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].

Comments: [Its *isnad* is *hasan*]

١١٠٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا أَبُو وَكِيعٍ الْجَرَّاحُ بْنُ مَلِيحٍ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ فَصَاعِدًا. [راجع: ٧٣٢]

تخريج: إسناده حسن.

1107. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil, and it is up to Allah to judge.

Comments: [Its *isnad* is *hasan*]

١١٠٧- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمِ بْنِ كَثِيرٍ، عَنْ قَيْسٍ الْخَارِفِيِّ، عَنْ عَلِيٍّ قَالَ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَثَلَّثَ عُمَرُ، ثُمَّ خَبَطَتْنَا فِتْنَةٌ، فَهُوَ مَا شَاءَ اللَّهُ. [راجع: ١٠٢٠].

تخريج: إسناده حسن.

1108. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

١١٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ الثَّقَفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَلِيٍّ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نُنْزِيَ حِمَارًا عَلَى فَرَسٍ. [راجع: ٧٦٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سالم بن أبي الجعد عن علي مرسلة.

1109. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

١١٠٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَائِهَا خَدِيجَةُ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ». [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

1110. It was narrated that 'Ali (ؓ) said: We were sitting with the Prophet (ﷺ) at a funeral - I [the narrator] think he said in Baqee' al-Gharqad - and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna* (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

١١١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ _ أُرَاهُ قَالَ: بِبَقِيعِ الْغَرْقَدِ _ قَالَ: فَنَكَتَ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» (١/ ١٣٣) قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَفَلَا نَتَّكِلُ؟ قَالَ: «لَا، اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ»، ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾ (الليل: ٥-١٠). [راجع: ٦٢١].

تخريج: إسناده صحيح، خ: (٤٩٤٧)، م: (٢٦٤٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (ؓ) that the Messenger of Allah (ﷺ) said: "Seek *Lailatul-Qadr* in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١١١١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ الْحَسَنِ الْهِلَالِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اطْلُبُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ، فَإِنْ غُلِبْتُمْ فَلَا تُغْلَبُوا عَلَى السَّبْعِ الْبَوَاقِي».

---

[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سويد بن سعيد ضعيف، وعبدالحميد بن الحسن الهلالي مختلف فيه.

1112. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad."

Comments: [Its *isnad* includes a man who is not known]

١١١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رَجُلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُؤْمِنَ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يُؤْمِنُ بِاللَّهِ، وَأَنَّ اللَّهَ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ».

تخريج: إسناده فيه رجل مبهم، وقد مضى برقم: (٧٥٨) "......عن ربعي بن حراش عن علي" دون واسطة الرجل المبهم، وصحح إسناد أحمد شاكر.

1113. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its *isnad* is *hasan*]

١١١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو إِسْحَاقَ عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنِ الْمِيثَرَةِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

1114. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to wake his family up during the last ten nights of Ramadan and tie up his *izar*.

Comments: [Its *isnad* is *hasan*]

١١١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ، وَيَرْفَعُ الْمِئْزَرَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

1115. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) used to wake up his family

١١١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ شُعْبَةَ

وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ. [راجع: ١١١٤].

تخريج: إسناده حسن، وهو مكرر ماقبله.

during the last ten nights of Ramadan.

Comments: [Its *isnad* is *hasan*]

١١١٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: كُنَّا مَعَ عَلِيٍّ، فَدَعَا ابْنًا لَهُ يُقَالَ لَهُ: عُثْمَانُ، لَهُ ذُؤَابَةٌ.

تخريج: إسناده ضعيف، شريك النخعي سيء الحفظ.

1116. It was narrated that Hubairah bin Yareem said: We were with 'Ali and he called a son of his who was called 'Uthman and he had a lock of hair.

Comments: [Its *isnad* is *da'eef*]

١١١٧- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيٍّ، فَكَانَ عَلِيٌّ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ، فَقِيلَ لِي: لَوْ سَأَلْتَهُ عَنْ هَذَا؟ فَسَأَلْتُهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ، وَأَنَا أَرْمَدُ، يَوْمَ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي رَمِدٌ، فَتَفَلَ فِي عَيْنِي وَقَالَ: «اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ» فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا بَعْدُ، قَالَ: وَقَالَ: «لَأَبْعَثَنَّ رَجُلًا يُحِبُّهُ اللَّهُ وَرَسُولُهُ، وَيُحِبُّ اللَّهَ وَرَسُولَهُ، لَيْسَ بِفَرَّارٍ». قَالَ: فَتَشَرَّفَ لَهَا النَّاسُ. قَالَ: فَبَعَثَ عَلِيًّا. [راجع: ٧٧٨].

تخريج: إسناده ضعيف لضعف ابن أبي ليلى شيخ وكيع، وهو محمد بن عبدالرحمن بن أبي ليلى.

1117. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to stay up at night with 'Ali, and 'Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don't you ask him about that? So I asked him and he said: The Messenger of Allah (ﷺ) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: "O Allah, take away from him heat and cold." And I have never felt heat or cold since then. And he said: "I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The people hoped to be the one, and he sent 'Ali (ﷺ).

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Abu Laila the Shaikh of Wakee']

١١١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو السَّرِيِّ هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا شَرِيكٌ. وَحَدَّثَنَا عَلِيُّ

1118. It was narrated from 'Ali (ﷺ) that he said - 'Ali bin Hakeem said in his *hadeeth*: Do you not

ابْنُ حَكِيمٍ الأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ عَلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِهِ: أَمَا تَغَارُونَ أَنْ تَخْرُجَ نِسَاؤُكُمْ؟. وَقَالَ هَنَّادٌ فِي حَدِيثِهِ: أَلَا تَسْتَحْيُونَ أَوْ تَغَارُونَ، فَإِنَّهُ بَلَغَنِي أَنَّ نِسَاءَكُمْ يَخْرُجْنَ فِي الأَسْوَاقِ يُزَاحِمْنَ الْعُلُوجَ.

تخريج: إسناده ضعيف لضعف شريك القاضي.

feel protective jealousy when your womenfolk go out; and Hannad said in his *hadeeth*: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

Comments: [Its *isnad* is *da'eef*]

١١١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيْمِرَةَ يُحَدِّثُ عَنْ شُرَيْحِ بْنِ هَانِئٍ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: سَلْ عَنْ ذَلِكَ عَلِيًّا، فَإِنَّهُ كَانَ يَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلَهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ. [راجع: ٧٤٨].

قِيلَ لِمُحَمَّدٍ: كَانَ يَرْفَعُهُ؟ فَقَالَ: إِنَّهُ كَانَ يَرَى أَنَّهُ مَرْفُوعٌ، وَلَكِنَّهُ كَانَ يَهَابُهُ.

تخريج: إسناده صحيح، م: (٢٧٦).

1119. It was narrated from Shuraih bin Hani' that he asked 'A'ishah (ﷺ) about wiping over the *khuffain* (leather slippers). She said: Ask 'Ali (ﷺ) about that, for he used to go out on campaign with the Messenger of Allah (ﷺ). So he asked him and he said: "For the traveller, three days and nights; for one who is not travelling, one day and night." It was said to Muhammad: Did he attribute it to the Prophet (ﷺ)? He said: He thought that it was *marfoo'* [attributed to the Prophet] but he was afraid to say so.

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

١١٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ قَالَ: لَعَنَ مُحَمَّدٌ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ _ قَالَ ابْنُ عَوْنٍ: قُلْتُ: إِلَّا مِنْ دَاءٍ؟ قَالَ: نَعَمْ _ وَالْحَالَّ وَالْمُحَلَّلَ لَهُ، وَمَانِعَ الصَّدَقَةِ. وَقَالَ: وَكَانَ يَنْهَى عَنِ النَّوْحِ، وَلَمْ يَقُلْ: لَعَنَ. فَقُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: الْحَارِثُ الأَعْوَرُ الْهَمْدَانِيُّ. [راجع: ٩٨٠].

1120. It was narrated that ash-Sha'bi said: Muhammad (ﷺ) cursed the one who consumes *riba*, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn 'Awn said: Except in the case of illness? He said: Yes. [And he continued:]... the one who marries a woman and divorces her so that she

becomes permissible for her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A'war al-Hamdani.

تخريج: إسناده ضعيف لضعف الحارث الأعور، وظاهر هذا الحديث الإرسال، وتقدم برقم: (٩٨٠)، أنه من حديث الشعبي عن الحارث عن علي.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

1121. It was narrated that 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever leaves a space the size of a hair when [doing *ghusl* for *janabah*] and does not pour water on it, such and such will be done to him in the Fire. 'Ali said: From that time I hated my hair, as you can see.

Comments: [Its *isnad* is *marfoo' da'eef*]

١١٢١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ وَمُحَمَّدُ بْنُ أَبَانَ بْنِ عِمْرَانَ الْوَاسِطِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ـ وَهَذَا لَفْظُ مُحَمَّدِ بْنِ أَبَانَ ـ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعَرَةٍ مِنْ جَنَابَةٍ لَمْ يُصِبْهَا الْمَاءُ، فُعِلَ بِهِ كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي كَمَا تَرَوْنَ. [راجع: ٧٢٧].

تخريج: إسناده ضعيف مرفوعاً، عطاء بن السائب اختلط بأخرة، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

1122. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short not tall. I have never seen anyone like him before or since.

Comments: [*Hasan* because of corroborating evidence]

(١/١٣٤) ١١٢٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ عُمَيْرٍ. قَالَ شَرِيكٌ: قُلْتُ لَهُ: عَمَّنْ يَا أَبَا عُمَيْرٍ؟ عَمَّنْ حَدَّثَهُ؟ قَالَ: عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ ضَخْمَ الْهَامَةِ، مُشْرَبًا حُمْرَةً، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمَ اللِّحْيَةِ طَوِيلَ الْمَسْرُبَةِ، ضَخْمَ الْكَرَادِيسِ يَمْشِي فِي صَبَبٍ يَتَكَفَّأُ فِي الْمِشْيَةِ، لَا قَصِيرٌ وَلَا طَوِيلٌ، لَمْ أَرَ قَبْلَهُ مِثْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٤].

تخريج: حسن لغيره، شريك النخعي قد توبع.

1123. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the Qur'an so long as he was not *junub*.

Comments: [*Hasan* because of corroborating evidence]

١١٢٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقْرِئُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنُبًا. [راجع: ٦٢٧].

تخريج: حسن لغيره، ابن أبي ليلى- وهو محمد بن عبدالرحمن - قد توبع.

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when 'Ali came and stood next to us and said *salam*. Then he discussed some issues of the people with Abu Moosa. Then 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow." And the Messenger of Allah (ﷺ) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (ﷺ) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu'mineen, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in

١١٢٤- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا عَاصِمُ ابْنُ كُلَيْبٍ الْجَرْمِيُّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي، فَجَاءَ عَلِيٌّ، فَقَامَ عَلَيْنَا فَسَلَّمَ، ثُمَّ أَمَرَ أَبَا مُوسَى بِأُمُورٍ مِنْ أُمُورِ النَّاسِ، قَالَ: ثُمَّ قَالَ عَلِيٌّ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «سَلِ اللَّهَ الْهُدَى وَأَنْتَ تَعْنِي بِذَلِكَ هِدَايَةَ الطَّرِيقِ، وَاسْأَلِ اللَّهَ السَّدَادَ وَأَنْتَ تَعْنِي بِذَلِكَ تَسْدِيدَكَ السَّهْمَ». وَنَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ أَوْ هَذِهِ: السَّبَّابَةِ وَالْوُسْطَى. قَالَ: فَكَانَ قَائِمًا، فَمَا أَدْرِي فِي أَيَّتِهِمَا. قَالَ: وَنَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْمِيثَرَةِ، وَعَنِ الْقَسِّيَّةِ. قُلْنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَأَيُّ شَيْءٍ الْمِيثَرَةُ؟ قَالَ: شَيْءٌ يَصْنَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى رِحَالِهِنَّ. قَالَ: قُلْنَا: وَمَا الْقَسِّيَّةُ؟ قَالَ: ثِيَابٌ تَأْتِينَا مِنْ قِبَلِ الشَّامِ مُضَلَّعَةٌ، فِيهَا أَمْثَالُ الْأُتْرُجِّ. قَالَ: قَالَ أَبُو بُرْدَةَ: فَلَمَّا رَأَيْتُ السَّبَنِيَّ عَرَفْتُ أَنَّهَا هِيَ. [راجع: ٥٨٦، ٦٦٤، ١٠١٩].

تخريج: إسناده قوي، م: (٢٠٧٨).

North Africa], I realised that this is what it was.

Comments: [Its *isnad* is *qawi*]

1125. It was narrated that Maisarah and Zadhan said: 'Ali (ﷺ) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [*Hasan* because of corroborating evidence]

١١٢٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ وَزَاذَانَ قَالَا: شَرِبَ عَلِيٌّ ﷺ قَائِمًا، ثُمَّ قَالَ: إِنْ أَشْرَبْ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ جَالِسًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ جَالِسًا. [راجع: ٧٩٥].

تخريج: حسن لغيره، خالد بن عبدالله الواسطي روى عن عطاء بعد الاختلاط لكنه توبع.

1126. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the *khuffain* or leather slippers)

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

١١٢٦- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو ابْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ ﷺ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُقِيمِ يَوْمًا وَلَيْلَةً. [راجع: ٧٤٨].

تخريج: إسناده صحيح، م: (٢٧٦).

1127. It was narrated from 'Awn bin Abi Juhaifah that his father said: 'Ali (ﷺ) said: If I narrate to you a *hadeeth* from the Messenger of Allah (ﷺ), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (ﷺ) something that he did not say. However, war is deceit.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6930) and Muslim (1066)]

١١٢٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَأَنْ أَقَعَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ، وَلَكِنَّ الْحَرْبَ خَدْعَةٌ. [راجع: ٦١٦].

تخريج: إسناده صحيح، خ: (٦٩٣٠)، م: (١٠٦٦).

1128. It was narrated from Zadhan that 'Ali bin Abi Talib (ﷺ) drank whilst standing and the people looked at him and found that strange. 'Ali (ﷺ) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Its *isnad* is *hasan*]

١١٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَاذَانَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ شَرِبَ قَائِمًا، فَنَظَرَ النَّاسُ فَأَنْكَرُوا ذَلِكَ عَلَيْهِ، فَقَالَ عَلِيٌّ: مَا تَنْظُرُونَ؟! إِنْ أَشْرَبْ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ قَاعِدًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَاعِدًا. [راجع: ٧٩٥].

تخريج: إسناده حسن.

1129. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la Ath-Tha'labi]

١١٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنِي وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ. [راجع: ٦٩٢].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1130. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was treated with cupping and he instructed me to give the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١١٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو دَاوُدَ قَالَا: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، وَأَمَرَنِي فَأَعْطَيْتُ الْحَجَّامَ أَجْرَهُ. [راجع: ١١٢٩].

تخريج: حسن لغيره، وهذا إسناد ضعيف، وانظر ماقبله.

1131. It was narrated that 'Ali (ﷺ) said: Khadeejah asked the Prophet (ﷺ) about two children of her who had died during the

١١٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ ابْنِ عُثْمَانَ، عَنْ زَاذَانَ، عَنْ عَلِيٍّ قَالَ:

Jahiliyyah. The Messenger of Allah (ﷺ) said: "They are in Hell." When he saw that she was upset, he said: "If you saw where they are now, you would hate them.' She said: O Messenger of Allah, about my child from you? He said: "He is in Paradise." Then the Messenger of Allah (ﷺ) said: "The believers and their children will be in Paradise and the *mushrikeen* and their children will be in Hell." Then the Messenger of Allah (ﷺ) recited: "And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring..." [at-Toor 52:25].

سَأَلَتْ خَدِيجَةُ النَّبِيَّ ﷺ عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُمَا فِي النَّارِ» قَالَ: فَلَمَّا رَأَى الْكَرَاهِيَةَ فِي وَجْهِهَا قَالَ: «لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا» (١/ ١٣٥) قَالَتْ: يَا رَسُولَ اللَّهِ! فَوَلَدِي مِنْكَ؟ قَالَ: «فِي الْجَنَّةِ» قَالَ: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ» ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّاتِهِمْ﴾ [الطور: ٢١]

تخريج: إسناده ضعيف، لجهالة محمد بن عثمان.

Comments: [Its *isnad* is *da'eef* because Muhammad bin Uthman is unknown]

1132. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: "They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

١١٣٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ كَانَ قَاعِدًا يَوْمَ الْخَنْدَقِ عَلَى فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ، فَقَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ بُطُونَهُمْ وَبُيُوتَهُمْ نَارًا». [انظر: ١٣٠٦]

تخريج: إسناده صحيح، م: (٦٢٧).

1133. 'Abd Khair said: 'Ali sat after praying *Fajr* in ar-Rahbah, then he said to his slave: Bring me water for *wudoo'*. The slave brought him a vessel in which there was water and another, large, vessel. 'Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took

١١٣٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، حَدَّثَنَا عَبْدُ خَيْرٍ قَالَ: جَلَسَ عَلِيٌّ بَعْدَمَا صَلَّى الْفَجْرَ فِي الرَّحَبَةِ، ثُمَّ قَالَ لِغُلَامِهِ: ائْتِنِي بِطَهُورٍ. فَأَتَاهُ الْغُلَامُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ ـ قَالَ عَبْدُ خَيْرٍ: وَنَحْنُ جُلُوسٌ نَنْظُرُ إِلَيْهِ ـ فَأَخَذَ بِيَمِينِهِ الْإِنَاءَ فَأَكْفَأَهُ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، ثُمَّ

the vessel in his right hand and poured water over his left hand, then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his left hand with it then he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the *wudoo'* of the Prophet of Allah (ﷺ); whoever would like to see the *wudoo'* of the Prophet of Allah (ﷺ), this is his *wudoo'*.

أَخَذَ بِيَدِهِ الْيُمْنَى الْإِنَاءَ، فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، فَعَلَهُ ثَلَاثَ مِرَارٍ - قَالَ عَبْدُ خَيْرٍ: كُلُّ ذَلِكَ لَا يُدْخِلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ - ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى، فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ، فَغَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلَاثَ مَرَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى ثَلَاثَ مَرَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ حَتَّى غَمَرَهَا الْمَاءُ، ثُمَّ رَفَعَهَا بِمَا حَمَلَتْ مِنَ الْمَاءِ ثُمَّ مَسَحَهَا بِيَدِهِ الْيُسْرَى، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ كِلْتَيْهِمَا مَرَّةً، ثُمَّ صَبَّ بِيَدِهِ الْيُمْنَى ثَلَاثَ مَرَّاتٍ عَلَى قَدَمِهِ الْيُمْنَى، ثُمَّ غَسَلَهَا بِيَدِهِ الْيُسْرَى، ثُمَّ صَبَّ بِيَدِهِ الْيُمْنَى عَلَى قَدَمِهِ الْيُسْرَى، ثُمَّ غَسَلَهَا بِيَدِهِ الْيُسْرَى ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فَغَرَفَ بِكَفِّهِ فَشَرِبَ، ثُمَّ قَالَ: هَذَا طُهُورُ نَبِيِّ اللَّهِ، فَمَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى طُهُورِ نَبِيِّ اللَّهِ فَهَذَا طُهُورُهُ. [راجع: ٩٢٨].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1134. It was narrated from 'Ali that on the day of al-Ahzab, the Prophet (ﷺ) said: "O Allah, fill their houses and graves with fire

١١٣٤- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ

الْأَحْزَابِ: «اللَّهُمَّ امْلَأْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، حَتَّى آبَتِ الشَّمْسُ». [راجع: ٥٩١].

as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

١١٣٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ عَنْ مُجَاهِدٍ قَالَ: قَالَ عَلِيٌّ: جُعْتُ مَرَّةً بِالْمَدِينَةِ جُوعًا شَدِيدًا، فَخَرَجْتُ أَطْلُبُ الْعَمَلَ فِي عَوَالِي الْمَدِينَةِ، فَإِذَا أَنَا بِامْرَأَةٍ قَدْ جَمَعَتْ مَدَرًا، فَظَنَنْتُهَا تُرِيدُ بَلَّهُ، فَأَتَيْتُهَا فَقَاطَعْتُهَا كُلَّ ذَنُوبٍ عَلَى تَمْرَةٍ، فَمَدَدْتُ سِتَّةَ عَشَرَ ذَنُوبًا، حَتَّى مَجَلَتْ يَدَايَ، ثُمَّ أَتَيْتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، ثُمَّ أَتَيْتُهَا فَقُلْتُ: بِكَفَّيَّ هَكَذَا بَيْنَ يَدَيْهَا - وَبَسَطَ إِسْمَاعِيلُ يَدَيْهِ وَجَمَعَهُمَا - فَعَدَّتْ لِي سِتَّ عَشْرَةَ تَمْرَةً، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَأَكَلَ مَعِيَ مِنْهَا. [راجع: ٦٨٧].

1135. It was narrated that Mujahid said: 'Ali (ﷺ) said: I got very hungry once in Madinah, so I went out to look for work in 'Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma'eel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet (ﷺ) and told him, and he ate some of them with me.

تخريج: إسناده ضعيف لانقطاعه، مجاهد ابن جبر لم يسمع علياً.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١١٣٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ أَبِي جَنَابٍ، عَنْ أَبِي جَمِيلَةَ الطُّهَوِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ لِلْحَجَّامِ حِينَ فَرَغَ: «كَمْ خَرَاجُكَ؟» قَالَ: صَاعَانِ. فَوَضَعَ عَنْهُ صَاعًا، وَأَمَرَنِي فَأَعْطَيْتُهُ صَاعًا. [راجع: ٦٩٢].

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) was treated with cupping, then he said to the cupper when he was finished: How much do you pay to your masters? He said: Two *sa's*. He ordered that one *sa'* be waived, and he told me to give him one *sa'*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي جناب.

1137. It was narrated from 'Ali (ﷺ): A female servant of the Prophet (ﷺ) committed *zina* and he ordered me to carry out the *hadd* punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: "When the bleeding stops, then carry out the *hadd* punishment on her. Carry out the *hadd* punishment on those whom your right hands possess." This is the version of Ishaq bin Isma'eel.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Abdul-A'la is *da'eef*]

١١٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ (ح) وَحَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ: أَنَّ خَادِمًا لِلنَّبِيِّ ﷺ فَجَرَتْ، فَأَمَرَنِي أَنْ أُقِيمَ عَلَيْهَا الْحَدَّ، فَوَجَدْتُهَا لَمْ تَجِفَّ مِنْ دَمِهَا، فَأَتَيْتُهُ فَذَكَرْتُ لَهُ، فَقَالَ: «إِذَا جَفَّتْ مِنْ دَمِهَا فَأَقِمْ عَلَيْهَا الْحَدَّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ». وَهَذَا لَفْظُ حَدِيثِ إِسْحَاقَ بْنِ إِسْمَاعِيلَ. [راجع: ٦٧٩].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1138. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) was told about a slave woman of his who had committed an immoral action.... and he narrated the *hadeeth*.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* as above]

١١٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: أُخْبِرَ النَّبِيُّ ﷺ بِأَمَةٍ لَهُ فَجَرَتْ... فَذَكَرَ الْحَدِيثَ. [راجع: ١١٣٧].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي، وانظر ماقبله.

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw 'Ali and 'Uthman (ﷺ) between Makkah and Madinah. 'Uthman was telling people not to do tamattu' or join them together (*Hajj* and *'Umrah*, i.e., *qiran*). When 'Ali (ﷺ) saw that, he entered *ihram* for both of them together and said: Here I am for *'Umrah* and *Hajj* together. *'Uthman* (ﷺ) said: You see me telling the people not to do that

١١٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ (١/ ١٣٦) مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: شَهِدْتُ عَلِيًّا وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَعُثْمَانُ يَنْهَى عَنِ الْمُتْعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيٌّ أَهَلَّ بِهِمَا، فَقَالَ: لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ مَعًا. فَقَالَ عُثْمَانُ: تَرَانِي أَنْهَى النَّاسَ عَنْهُ، وَأَنْتَ

and you do it? He said: I will not give up a *Sunnah* of the Messenger of Allah (ﷺ) for the opinion of anyone among the people.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari (1563)]

تَفْعَلُهُ؟ قَالَ: لَمْ أَكُنْ أَدَعُ سُنَّةَ رَسُولِ اللَّهِ ﷺ لِقَوْلِ أَحَدٍ مِنَ النَّاسِ. [راجع: ٧٣٣].

تخريج: إسناده صحيح، خ: (١٥٦٣).

1140. It was narrated from Maisarah: I saw 'Ali (ﷺ) drinking whilst standing and I said: Do you drink whilst standing? He said: if I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Its *isnad* is *hasan*]

١١٤٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَإِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ. وَ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ وَ حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ جَمِيعًا، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ: رَأَيْتُ عَلِيًّا شَرِبَ قَائِمًا، فَقُلْتُ: تَشْرَبُ وَأَنْتَ قَائِمٌ؟! قَالَ: إِنْ أَشْرَبْ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ قَاعِدًا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَاعِدًا. [راجع: ١١٢٥].

تخريج: إسناده حسن.

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: 'Ali told us that Fatimah (ﷺ) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (ﷺ), so she went but did not find him. She met 'A'ishah (ﷺ) and told her (why she had come). When the Prophet (ﷺ) came, 'A'ishah (ﷺ) told him that Fatimah (ﷺ) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (ﷺ) said: "Stay where you are." He sat between us and I felt the coolness of his feet on my

١١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَى فِي يَدِهَا، وَأَتَى النَّبِيَّ ﷺ سَبْيٌ، فَانْطَلَقَتْ فَلَمْ تَجِدْهُ، وَلَقِيَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا إِلَيْهَا، فَجَاءَ النَّبِيُّ وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَى مَكَانِكُمَا» فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أُعَلِّمُكُمَا

chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا أَنْ تُكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ». [راجع: ٧٤٠].

تخريج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

1142. It was narrated from 'Ali (ﷺ) that he said: The Messenger of Allah (ﷺ) sent me to a black slave woman of his who had committed *zina*, to carry out the *hadd* punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet (ﷺ) and told him about that. He said to me: "When she recovers from her *nifas* (postpartum bleeding), give her fifty lashes. Abur-Rabee' said in his *hadeeth*:... I told the Prophet (ﷺ) and he said: "When her bleeding stops, then give her the *hadd* punishment." Then he said: "Carry out the *hadd* punishments."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because Abdul-A'la is *da'eef*]

١١٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَا: حَدَّثَنَا أَبُو وَكِيعٍ الْجَرَّاحُ بْنُ مَلِيحٍ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلٍ، عَنْ عَلِيٍّ ـ وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: عَنْ مَيْسَرَةَ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ ـ أَنَّهُ قَالَ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ إِلَى أَمَةٍ لَهُ سَوْدَاءَ زَنَتْ لِأَجْلِدَهَا الْحَدَّ، قَالَ: فَوَجَدْتُهَا فِي دِمَائِهَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ لِي: «إِذَا تَعَالَتْ مِنْ نِفَاسِهَا، فَاجْلِدْهَا خَمْسِينَ». وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: قَالَ: فَأَخْبَرْتُ النَّبِيَّ ﷺ، فَقَالَ: «إِذَا جَفَّتْ مِنْ دِمَائِهَا فَحُدَّهَا» ثُمَّ قَالَ: «أَقِيمُوا الْحُدُودَ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1143. It was narrated from 'Abdullah bin Muhammad bin 'Umar bin 'Ali, from his father, from his grandfather, that 'Ali (ﷺ) used to travel until the sun set, and when it got dark he would halt and pray *Maghrib*, then he would pray *'Isha'* straight after- wards. Then he

١١٤٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عَلِيًّا كَانَ يَسِيرُ حَتَّى إِذَا غَرَبَتِ الشَّمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ

would say: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *jayyid*]

صَلَّى الْعِشَاءَ عَلَى أَثَرِهَا، ثُمَّ يَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ.

تخريج: إسناده جيد.

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that 'Ali (ﷺ) told them that Fatimah (ﷺ) complained to her father about the marks she got on her hand from the millstone... and he mentioned a *hadeeth* similar to that of Muhammad bin Ja'far from Shu'bah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

١١٤٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْحَكَمُ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى: أَنَّ عَلِيًّا حَدَّثَهُمْ: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَكَتْ إِلَى أَبِيهَا مَا تَلْقَى مِنْ يَدَيْهَا مِنَ الرَّحَى... فَذَكَرَ مَعْنَى حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ. [راجع: ١١١٤].

تخريج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

1145. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari At-Ta'i say: Someone who heard 'Ali (ﷺ) told me that he said: When the Messenger of Allah (ﷺ) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judging? The Messenger of Allah (ﷺ) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart." He said: I never found it difficult to judge between two people.

Comments: [*Saheeh* because of corroborating evidence]

١١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ الطَّائِيَّ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: تَبْعَثُنِي وَأَنَا رَجُلٌ حَدِيثُ السِّنِّ، وَلَيْسَ لِي عِلْمٌ بِكَثِيرٍ مِنَ الْقَضَاءِ؟ قَالَ: فَضَرَبَ صَدْرِي رَسُولُ اللَّهِ ﷺ وَقَالَ: «اذْهَبْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَيُثَبِّتُ لِسَانَكَ، وَيَهْدِي قَلْبَكَ». قَالَ: فَمَا أَعْيَانِي قَضَاءٌ بَيْنَ اثْنَيْنِ. [راجع: ٦٣٦، ٦٦٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لجهالة الواسطة بين أبي البختري و بين علي.

1146. It was narrated that Sa'eed bin Al-Musayyab said: 'Ali and 'Uthman (ﷺ) met in 'Usfan. 'Uthman was telling the people not to do *tamattu'* or *'Umrah*. 'Ali (ﷺ) said: Why do you want to forbid

١١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمَا بِعُسْفَانَ، فَكَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتْعَةِ

أَوِالْعُمْرَةِ، فَقَالَ عَلِيٌّ : مَا تُرِيدُ إِلَى أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ تَنْهَى عَنْهَا؟ فَقَالَ عُثْمَانُ : دَعْنَا مِنْكَ. [راجع: ٤٠٢].

تخريج: إسناده صحيح، خ: (١٥٦٩)، م: (١٢٢٣).

something that the Messenger of Allah (ﷺ) did? 'Uthman (ﷺ) said: Leave us alone.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1569) and Muslim (1223)]

١١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ يَقُولُ: قَالَ عَلِيٌّ : مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ (١/ ١٣٧) جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ يَوْمَ أُحُدٍ جَعَلَ يَقُولُ: «ارْمِ فِدَاكَ أَبِي وَأُمِّي». [راجع: ٧٠٩].

تخريج: إسناده صحيح، خ: (٤٠٥٩)، م: (٢٤١١).

1147. It was narrated that Sa'd bin Ibraheem said: I heard 'Abdullah bin Shaddad say: 'Ali (ﷺ) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa'd bin Malik. On the day of Uhud he started saying: "Shoot, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4059) and Muslim (2411)]

١١٤٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَمُعَاذٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي الْأَسْوَدِ ـ وَقَالَ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ ـ ، عَنْ عَلِيٍّ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَوْلُ الْغُلَامِ الرَّضِيعِ يُنْضَحُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ، فَإِذَا طَعِمَا غُسِلَا جَمِيعًا. [راجع: ٥٦٣].

قَالَ عَبْدُ اللَّهِ: وَلَمْ يَذْكُرْ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ قَوْلَ قَتَادَةَ.

1148. It was narrated from Abu Harb bin Abil-Aswad, from Abul-Aswad - Abu Khaithamah said in his *hadeeth*: Ibn Abul-Aswad from his father - that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed." Qatadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1149. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its *isnad* is *saheeh*, it is a repeat of the report above]

١١٤٩- حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدِّيلِيِّ [عَنْ أَبِيهِ]، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّضِيعِ: «يُنْضَحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ، فَإِذَا طَعِمَا غُسِلَا جَمِيعًا. [راجع: ٥٦٣].

تخريج: إسناده صحيح كسابقه.

1150. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab; "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu'bah was not sure whether it was houses or stomachs.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

١١٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا، وَبُيُوتَهُمْ ـ أَوْ بُطُونَهُمْ » شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1151. It was narrated from 'Abeedah, that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves and houses - or stomachs - with fire." He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

Comments: [Its *isnad* is *saheeh*]

١١٥١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ يُحَدِّثُ عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ـ أَوْ بُطُونَهُمْ ـ نَارًا». شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ، فَأَمَّا الْقُبُورُ فَلَيْسَ فِيهِ شَكٌّ. [راجع: ١١٤٩، ١١٥٠].

تخريج: إسناده صحيح، وانظر ماقبله.

1152. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, but in the end his *Witr* was at the end of the night.

Comments: [Its *isnad* is *qawi*]

١١٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ ﷺ؛ مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى آخِرِهِ. [راجع: ٥٨٠].

تخريج: إسناده قوي.

1153. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to wake his family during the last ten nights of Ramadan.

Comments: [Its *isnad* is *hasan*]

١١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

1154. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was given a *(hullah)* suit of silk, and he gave it to me ['Ali]. 'Ali (ﷺ) said: I went out wearing it, and the Prophet (ﷺ) said: "I do not like for you what I do not like for myself." And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (2614) and Muslim (2071)]

١١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ أُهْدِيَتْ لَهُ حُلَّةٌ مِنْ حَرِيرٍ فَكَسَانِيهَا، قَالَ عَلِيٌّ: فَخَرَجْتُ فِيهَا، فَقَالَ النَّبِيُّ ﷺ: «لَسْتُ أَرْضَى لَكَ مَا أَكْرَهُ لِنَفْسِي» قَالَ: فَأَمَرَنِي فَشَقَقْتُهَا بَيْنَ نِسَائِي خُمُرًا: بَيْنَ فَاطِمَةَ وَعَمَّتِهِ. [راجع: ٦٩٨].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1155. It was narrated that Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man from among *Ahlus-Suffah* died and it was said: O Messenger of Allah, he has left behind a *dinar* and a *dirham*. He said: "Two brands. Offer the funeral prayer for your companion."

١١٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُتَيْبَةُ ـ وَهُوَ الضَّرِيرُ ـ، عَنْ بُرَيْدِ بْنِ أَصْرَمَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ

دِينَارًا وَدِرْهَمًا. فَقَالَ: «كَيَّتَانِ، صَلُّوا عَلَى صَاحِبِكُمْ». [راجع: ٧٨٨].

تخريج: إسناده ضعيف لجهالة عتيبة وبريد بن أصرم.

Comments: [Its *isnad* is *da'eef* because Utaibah and Buraid bin Asram is unknown]

١١٥٦- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا جَعْفَرٌ... فَذَكَرَ مِثْلَهُ، نَحْوَهُ. [راجع: ١١٥٥].

تخريج: إسناده ضعيف كسابقه.

1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the previous report]

١١٥٧- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ جُرَيَّ بْنَ كُلَيْبٍ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ: قُلْتُ: مَا عَضَبُ الْأُذُنِ؟ فَقَالَ: إِذَا كَانَ النِّصْفَ أَوْ أَكْثَرَ مِنْ ذَلِكَ. [راجع: ٦٣٣].

تخريج: إسناده حسن.

1157. It was narrated that Qatadah said: I heard Jurayy bin Kulaib say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade (sacrificing) an animal that had lost most of its horn or ear. Qatadah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

Comments: [Its *isnad* is *hasan*]

١١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جُرَيِّ بْنِ كُلَيْبٍ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: نَعَمْ، الْعَضَبُ: النِّصْفُ، أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راجع: ١١٥٧].

تخريج: إسناده حسن كسابقه.

1158. It was narrated from Jurayy bin Kulaib that he heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that had lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

Comments: [Its *isnad* is *hasan* like the report above]

١١٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ: أَنَّ

1159. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) forbade, or forbade me ['Ali], red saddle

cloths, garments made from a blend of linen and silk, and gold rings.

Comments: [Its *isnad* is *hasan*]

النَّبِيَّ ﷺ نَهَى ـ أَوْ نَهَانِي ـ عَنِ الْمِيثَرَةِ، وَالْقَسِّيِّ، وَخَاتَمِ الذَّهَبِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

1160. It was narrated from 'Ali (ﷺ) that 'Ammar asked for permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one, let him in."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

(١/١٣٨)١١٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «الطَّيِّبُ الْمُطَيَّبُ، ائْذَنْ لَهُ». [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

1161. It was narrated that 'Ali (ﷺ) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (ﷺ) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its *isnad* is *saheeh*]

١١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ مُضَرِّبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: لَقَدْ رَأَيْتُنَا لَيْلَةَ بَدْرٍ، وَمَا مِنَّا إِنْسَانٌ إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ ﷺ، فَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ، وَيَدْعُو حَتَّى أَصْبَحَ، وَمَا كَانَ مِنَّا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْمِقْدَادِ بْنِ الْأَسْوَدِ. [راجع: ١٠٢٣].

تخريج: إسناده صحيح.

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (ﷺ) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and *nabeedh* made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I

١١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ: حَدَّثَنِي مَالِكُ بْنُ عُمَيْرٍ قَالَ: جَاءَ زَيْدُ بْنُ صُوحَانَ إِلَى عَلِيٍّ، فَقَالَ: حَدِّثْنِي مَا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: نَهَانِي عَنِ الْحَنْتَمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَالْجِعَةِ، وَعَنْ خَاتَمِ الذَّهَبِ ـ أَوْ قَالَ: حَلْقَةِ الذَّهَبِ ـ وَعَنِ الْحَرِيرِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ الْحَمْرَاءِ. قَالَ: وَأُهْدِيَتْ لِرَسُولِ اللَّهِ

went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma'eel said that.

ﷺ حُلَّةُ حَرِيرٍ فَكَسَانِيهَا، فَخَرَجْتُ فِيهَا، فَأَخَذَهَا، فَأَعْطَاهَا فَاطِمَةَ أَوْ عَمَّتَهُ. إِسْمَاعِيلُ يَقُولُ ذَلِكَ. [راجع: ٩٦٣].

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1163. Yoonus told us, 'Abdul-Wahid told us, with the same *isnad* and meaning, except that he said: Sa'sa'ah bin Soohan came to 'Ali (ﷺ),

١١٦٣- حَدَّثَنَاهُ يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ... فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: جَاءَ صَعْصَعَةُ بْنُ صُوحَانَ إِلَى عَلِيٍّ ﷺ. [راجع: ٩٦٣، ١١٦٢].

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1164. It was narrated that Husain Al-Muzani said: 'Ali bin Abi Talib (ﷺ) said on the *minbar*: O people, I heard the Messenger of Allah (ﷺ) say: "Nothing interrupts prayer except breaking *wudoo'*." I will not be embarrassed about that which the Messenger of Allah (ﷺ) was not embarrassed about. He said: "Breaking *wudoo'* means breaking wind silently or loudly."

١١٦٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ حُصَيْنٍ الْمُزَنِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى الْمِنْبَرِ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَقْطَعُ الصَّلَاةَ إِلَّا الْحَدَثُ»، لَا أَسْتَحْيِيكُمْ مِمَّا لَا يَسْتَحْيِي مِنْهُ رَسُولُ اللَّهِ ﷺ، قَالَ: «وَالْحَدَثُ أَنْ يَفْسُوَ أَوْ يَضْرِطَ».

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Hibban bin Ali is *da'eef* and Husain al-Mazani is unknown]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حبان بن علي وجهالة حصين المزني.

1165. Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man from among *ahlus-suffah* died, and he left behind a *dinar* and a *dirham*. It was said: O Messenger of Allah, he left behind a *dinar* and *dirham*. He said: "Two brands; offer the funeral prayer for your companion."

١١٦٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي قَطَنُ بْنُ نُسَيْرٍ أَبُو عَبَّادٍ الذَّارِعُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُتَيْبَةُ الضَّرِيرُ: حَدَّثَنَا بُرَيْدُ بْنُ أَصْرَمَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، وَتَرَكَ دِينَارًا وَدِرْهَمًا، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ دِينَارًا وَدِرْهَمًا. «فَقَالَ: كَيَّتَانِ، صَلُّوا عَلَى صَاحِبِكُمْ». [راجع: ٧٨٨].

Comments: [Its *isnad* is *da'eef* because Utaibah and Buraid bin Asram are unknown]

تخريج: إسناده ضعيف لجهالة عتيبة و بريد بن أصرم.

1166. It was narrated from a man among the Ansar, from 'Ali (ﷺ), that the Prophet (ﷺ) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [*Hasan*, and the saheeh version is *mawqoof*. This is a *da'eef isnad* because the Ansari man is unknown]

١١٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ ـ يَعْنِي ابْنَ أَبِي الْحُسَامِ ـ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا مَشَى فِي خِرَافِ الْجَنَّةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْقَعَ فِي الرَّحْمَةِ، فَإِذَا خَرَجَ مِنْ عِنْدِهِ وُكِلَ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ ذَلِكَ الْيَوْمَ». [راجع: ٦١٢].

تخريج: حسن، والصحيح وقفه وهذا إسناد ضعيف لجهالة الرجل من الأنصار.

1167. 'Ali (ﷺ) said: I saw the Messenger of Allah (ﷺ) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

Comments: [Its *isnad* is *saheeh*]

١١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ قَالَ: سَمِعْتُ عَلِيًّا ـ قَالَ حَجَّاجٌ: قَالَ: حَدَّثَنَا عَلِيٌّ ﷺ ـ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ فِي جَنَازَةٍ فَقُمْنَا، وَرَأَيْتُهُ قَعَدَ فَقَعَدْنَا. [راجع: ٦٣١].

تخريج: إسناده صحيح، م: (٩٦٢).

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.

١١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ، وَاذْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَاذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ السَّهْمَ»، قَالَ: وَنَهَى ـ أَوْ نَهَانِي ـ عَنِ الْقَسِّيِّ وَالْمِيثَرَةِ، وَعَنِ الْخَاتَمِ فِي السَّبَّابَةِ، أَوِ الْوُسْطَى. [راجع: ١١٢٤].

Comments: [Its *isnad* is *qawi*, Muslim (2078)]

تخريج: إسناده قوي، م: (٢٠٧٨).

1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: "She is the daughter of my brother through breastfeeding."

١١٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ قَالَ: قَالَ عَلِيٌّ: ذَكَرْتُ ابْنَةَ حَمْزَةَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1170. It was narrated that 'Ali (ﷺ) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: "Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?" A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (ﷺ) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: "Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds."

Comments: [Its *isnad* is *da'eef* because Abul-Muwarri' is unknown]

١١٧٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو دَاوُدَ الْمُبَارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو شِهَابٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ أَبِي الْمُوَرِّعِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ، فَقَالَ: «مَنْ يَأْتِي الْمَدِينَةَ فَلَا يَدَعُ قَبْرًا إِلَّا سَوَّاهُ، وَلَا صُورَةً إِلَّا طَلَخَهَا، وَلَا وَثَنًا إِلَّا كَسَرَهُ؟»، قَالَ: فَقَامَ رَجُلٌ، فَقَالَ: أَنَا. ثُمَّ هَابَ أَهْلَ الْمَدِينَةِ فَجَلَسَ، قَالَ عَلِيٌّ: فَانْطَلَقْتُ، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَمْ أَدَعْ بِالْمَدِينَةِ قَبْرًا إِلَّا سَوَّيْتُهُ، وَلَا صُورَةً إِلَّا طَلَخْتُهَا، وَلَا وَثَنًا إِلَّا كَسَرْتُهُ، قَالَ: فَقَالَ: «مَنْ عَادَ فَصَنَعَ شَيْئًا مِنْ ذَلِكَ، فَقَدْ (١/ ١٣٩) كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ، يَا عَلِيُّ! لَا تَكُونَنَّ فَتَّانًا - أَوْ قَالَ: مُخْتَالًا - وَلَا تَاجِرًا إِلَّا تَاجِرَ الْخَيْرِ، فَإِنَّ أُولَئِكَ هُمُ الْمُسَوِّفُونَ فِي الْعَمَلِ».
[راجع: ٦٥٧].

تخريج: إسناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة و تسوية القبر المشرف مضت بإسناد صحيح، برقم: (٧٤١).

1171. It was narrated that Abu Salih said: I heard 'Ali (ﷺ) say: A suit of silk was given to the Messenger of Allah (ﷺ) and he sent it to me. I went out wearing it, and the Messenger of Allah (ﷺ) was so angry that I could see anger on his face. He said: "I did not give it to you to wear it." Then he told me to divide it among my womenfolk.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2614) and Muslim (2071)]

١١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ قَالَ: سَمِعْتُ عَلِيًّا قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيَرَاءُ، فَبَعَثَ بِهَا إِلَيَّ رَسُولُ اللَّهِ ﷺ، فَخَرَجْتُ فِيهَا، فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا»، قَالَ: فَأَمَرَنِي، فَأَطَرْتُهَا بَيْنَ نِسَائِي. [راجع: ١٠٧٧].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1172. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a person who is *junub* or a dog."

Comments: [*Saheeh* because of corroborating evidence]

١١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا جُنُبٌ وَلَا كَلْبٌ». [راجع: ٦٣٢].

تخريج: صحيح لغيره، دون ذكر الجنب، وهذا إسناد ضعيف لعلل.

1173. It was narrated from an-Nazzal bin Sabrah that he saw 'Ali (ﷺ) pray *Zuhr,* then he sat in ar-Rahbah to listen to people and see what they needed. When the time for *'Asr* came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (ﷺ) did what I have done, and this is the *wudoo'* of one who has not broken his *wudoo'.*

١١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ: أَنَّهُ شَهِدَ عَلِيًّا صَلَّى الظُّهْرَ، ثُمَّ جَلَسَ فِي الرَّحَبَةِ فِي حَوَائِجِ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أُتِيَ بِتَوْرٍ، فَأَخَذَ حَفْنَةَ مَاءٍ، فَمَسَحَ يَدَيْهِ وَذِرَاعَيْهِ وَوَجْهَهُ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ شَرِبَ فَضْلَهُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّ نَاسًا يَكْرَهُونَ أَنْ يَشْرَبُوا وَهُمْ قِيَامٌ، وَإِنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ كَمَا صَنَعْتُ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5616)]

1174. An-Nazzal bin Sabrah said: I heard 'Ali (ﷺ)... and he narrated a similar *hadeeth,* except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its *isnad* is *saheeh,* like the report above]

١١٧٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: سَمِعْتُ عَلِيًّا... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: أُتِيَ بِكُوزٍ. [راجع: ١١٧٣].

تخريج: إسناده صحيح كسابقه.

1175. It was narrated that 'Ali (ﷺ) said that the Prophet (ﷺ) sent him to Madinah and ordered him to level the graves.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Abu Muhammad is unknown]

١١٧٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَهُ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسَوِّيَ الْقُبُورَ. [راجع: ٦٥٧].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي محمد الهذلي.

1176. It was narrated from Abu Muhammad Al-Hudhali, from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

Comments: [Its *isnad* is *da'eef*]

١١٧٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ أَخْبَرَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ أَبِي مُحَمَّدٍ الْهُذَلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا مِنَ الْأَنْصَارِ أَنْ يُسَوِّيَ كُلَّ قَبْرٍ، وَأَنْ يَلْطَخَ كُلَّ صَنَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْرَهُ أَنْ أَدْخُلَ بُيُوتَ قَوْمِي. قَالَ: فَأَرْسَلَنِي، فَلَمَّا جِئْتُ قَالَ: «يَا عَلِيُّ! لَا تَكُونَنَّ فَتَّانًا، وَلَا مُخْتَالًا، وَلَا تَاجِرًا إِلَّا تَاجِرَ خَيْرٍ، فَإِنَّ أُولَئِكَ مُسَوِّفُونَ _ أَوْ مَسْبُوقُونَ _ فِي الْعَمَلِ». [راجع: ١١٧٥].

تخريج: إسناده ضعيف، وانظر ماقبله.

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called Abu Muwarri' whilst the people of Koofah called him Abu Muhammad

١١٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ _ قَالَ: وَأَهْلُ الْبَصْرَةِ يُكَنُّونَهُ: أَبَا مُوَرِّعٍ، قَالَ: وَكَانَ

- said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a *hadeeth* similar to that of Abu Dawood from Abu Shihab.

Comments: [Its *isnad* is *da'eef*]

أَهْلُ الْكُوفَةِ يُكَنُّونَهُ بِأَبِي مُحَمَّدٍ _ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةٍ... فَذَكَرَ نَحْوَ حَدِيثِ أَبِي دَاوُدَ عَنْ أَبِي شِهَابٍ. [راجع: ١١٧٠].

تخريج: إسناده ضعيف، وانظر ماقبله.

1178. 'Abd Khair said: I saw 'Ali (ﷺ) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head - Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), this is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

١١٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفُطَةَ قَالَ: سَمِعْتُ عَبْدَ خَيْرٍ، قَالَ: رَأَيْتُ عَلِيًّا أُتِيَ بِكُرْسِيٍّ، فَقَعَدَ عَلَيْهِ، ثُمَّ أُتِيَ بِكُوزٍ _ قَالَ حَجَّاجٌ: بِتَوْرٍ مِنْ مَاءٍ _ قَالَ: فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَمَضْمَضَ ثَلَاثًا مَعَ الْإِسْتِنْشَاقِ بِمَاءٍ وَاحِدٍ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا _ قَالَ حَجَّاجٌ: ثَلَاثًا ثَلَاثًا _ بِيَدٍ وَاحِدَةٍ، وَوَضَعَ يَدَيْهِ فِي التَّوْرِ، ثُمَّ مَسَحَ رَأْسَهُ _ قَالَ حَجَّاجٌ: فَأَشَارَ بِيَدَيْهِ مِنْ مُقَدَّمِ رَأْسِهِ إِلَى مُؤَخَّرِ رَأْسِهِ، قَالَ: وَلَا أَدْرِي أَرَدَّهَا إِلَى مُقَدَّمِ رَأْسِهِ أَمْ لَا _ وَغَسَلَ رِجْلَيْهِ ثَلَاثًا _ قَالَ حَجَّاجٌ: ثَلَاثًا ثَلَاثًا _ ثُمَّ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللَّهِ ﷺ، فَهَذَا طُهُورُ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٨٩].

تخريج: إسناده صحيح.

1179. It was narrated that Abul-Wadi' said: I saw 'Ali (ﷺ) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So

١١٧٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمِيلُ بْنُ مُرَّةَ عَنْ أَبِي الْوَضِيءِ، قَالَ: شَهِدْتُ عَلِيًّا حَيْثُ قَتَلَ أَهْلَ النَّهْرَوَانِ، قَالَ: الْتَمِسُوا لِيَ الْمُخْدَجَ. فَطَلَبُوهُ فِي الْقَتْلَى، فَقَالُوا: لَيْسَ نَجِدُهُ. فَقَالَ: ارْجِعُوا فَالْتَمِسُوا، فَوَاللَّهِ مَا

كَذَبْتُ وَلَا كُذِبْتُ. فَرَجَعُوا فَطَلَبُوهُ، فَرَدَّدَ ذَلِكَ مِرَارًا، كُلَّ ذَلِكَ يَحْلِفُ بِاللَّهِ: مَا كَذَبْتُ وَلَا كُذِبْتُ، فَانْطَلَقُوا، فَوَجَدُوهُ تَحْتَ الْقَتْلَى فِي طِينٍ فَاسْتَخْرَجُوهُ، فَجِيءَ بِهِ، فَقَالَ أَبُو الْوَضِيءِ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ: حَبَشِيٌّ عَلَيْهِ ثُدَيٌّ قَدْ طَبَّقَ إِحْدَى يَدَيْهِ، مِثْلُ ثَدْيِ الْمَرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ شَعَرَاتٍ تَكُونُ عَلَى ذَنَبِ الْيَرْبُوعِ. [انظر: ١١٨٨، ١١٩٧].

تخريج: إسناده صحيح.

they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to 'Ali]. Abul-Wadi' said: It is as if I can see him: an Abyssinian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its *isnad* is *saheeh*]

١١٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: (١/ ١٤٠) حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ. [راجع: ٦٣٤].

تخريج: إسناده صحيح، خ: (٥٥٩٤)، م: (١٩٩٤).

1180. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) forbade gourds and varnished jars.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5594) and Muslim (1994)]

١١٨١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ فِي جَنَازَةٍ، فَأَخَذَ عُودًا يَنْكُتُ فِي الْأَرْضِ، فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ». قَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا نَتَّكِلُ؟ قَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ بَخِلَ

1181. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ) that he was at a funeral. He started hitting the ground with a stick and said: "There is no one among you but Allah has decreed his place in Hell or his place in Paradise." They said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]. Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.[1]

[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna,* We will make smooth for him the path for evil" [al-Lail 92:5-10]. Shu'bah said: Mansoor bin al-Mu'tamir narrated it to me and I did not object to the *hadeeth* of Sulaiman at all.

وَاسْتَغْنَى ٥ وَكَذَّبَ بِالْحُسْنَى ٥ فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾» (الليل: ٥-١٠). قَالَ شُعْبَةُ: وَحَدَّثَنِي بِهِ مَنْصُورُ بْنُ الْمُعْتَمِرِ، فَلَمْ أُنْكِرْ مِنْ حَدِيثِ سُلَيْمَانَ شَيْئًا. [راجع: ٦٢١، ١٠٦٧].

تخريج: إسناده صحيح، خ: (٧٥٥٢)، م: (٢٦٤٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that 'Ali (ﷺ) said: I felt too shy to ask the Prophet (ﷺ) about *madhi* because of Fatimah (ﷺ), so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (ﷺ) about that. He said: "*Wudoo'* should be done for that."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (132) and Muslim (303)]

١١٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنِ الْمُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَمَرْتُ الْمِقْدَادَ ابْنَ الْأَسْوَدِ، فَسَأَلَ عَنْ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦١٨].

تخريج: إسناده صحيح، خ: (١٣٢)، م: (٣٠٣).

1183. It was narrated from Al-Hasan that 'Umar bin Al-Khattab wanted to stone an insane woman, but 'Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses." So 'Umar (ﷺ) pardoned her.

Comments: [*Saheeh* because of corroborating evidence]

١١٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَرَادَ أَنْ يَرْجُمَ مَجْنُونَةً، فَقَالَ لَهُ عَلِيٌّ: مَا لَكَ ذَلِكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الطِّفْلِ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ، أَوْ يَعْقِلَ»، فَأَدْرَأَ عَنْهَا عُمَرُ. [راجع: ٩٤٠].

تخريج: صحيح لغيره، والحسن البصري لم يسمع من عمر ولا من علي.

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin 'Uqbah

١١٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُضَيْنٍ

before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (ﷺ) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (ﷺ) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are *Sunnah*.

قَالَ: شَهِدَ عَلَى الْوَلِيدِ بْنِ عُقْبَةَ عِنْدَ عُثْمَانَ أَنَّهُ شَرِبَ الْخَمْرَ، فَكَلَّمَ عَلِيٌّ عُثْمَانَ فِيهِ، فَقَالَ: دُونَكَ ابْنَ عَمِّكَ فَاجْلِدْهُ. فَقَالَ: قُمْ يَا حَسَنُ! فَقَالَ: مَا لَكَ وَلِهَذَا؟ وَلِّ هَذَا غَيْرَكَ. فَقَالَ: بَلْ عَجَزْتَ وَوَهَنْتَ وَضَعُفْتَ، قُمْ يَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ! فَجَلَدَهُ، وَعَدَّ عَلِيٌّ فَلَمَّا كَمَّلَ أَرْبَعِينَ، قَالَ: حَسْبُكَ ـ أَوْ أَمْسِكْ ـ جَلَدَ رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ، وَأَبُو بَكْرٍ أَرْبَعِينَ، وَكَمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلٌّ سُنَّةٌ. [راجع: ٦٢٤].

تخريج: إسناده صحيح، م: (١٧٠٧).

Comments: [Its *isnad* is *saheeh*, Muslim (1707)]

1185. It was narrated from ash-Sha'bi that Sharahah al-Hamdaniyyah came to 'Ali (ﷺ) and said: I have committed *zina*. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Prophet of Allah (ﷺ).

١١٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ: أَنَّ شَرَاحَةَ الْهَمْدَانِيَّةَ أَتَتْ عَلِيًّا فَقَالَتْ: إِنِّي زَنَيْتُ. فَقَالَ: لَعَلَّكِ غَيْرَى، لَعَلَّكِ رَأَيْتِ فِي مَنَامِكِ، لَعَلَّكِ اسْتُكْرِهْتِ؟ فَكُلٌّ تَقُولُ: لَا، فَجَلَدَهَا يَوْمَ الْخَمِيسِ وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ نَبِيِّ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: حديث صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

Comments: [A *saheeh hadeeth*]

1186. It was narrated that 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I saw 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.

١١٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: شَهِدْتُ عَلِيًّا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ. [راجع: ٤٣٥].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1187. It was narrated that Nu'aim bin Dijajah al-Asadi said: I was with 'Ali (ﷺ), and Abu Mas'ood entered upon him and he said to him: O Farrookh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, the time of prosperity and ease for this *ummah* will be after one hundred years.

Comments: [Its *isnad* is *qawi*]

١١٨٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَسُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرٍو، عَنْ نُعَيْمِ بْنِ دِجَاجَةَ الْأَسَدِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، فَقَالَ لَهُ: يَا فَرُّوخُ: أَنْتَ الْقَائِلُ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ؟ أَخْطَأْتَ اسْتُكَ الْحُفْرَةَ! إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ، وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ مِمَّنْ هُوَ الْيَوْمَ حَيٌّ» وَإِنَّمَا رَخَاءُ هَذِهِ الْأُمَّةِ وَفَرَجُهَا بَعْدَ الْمِائَةِ. [راجع: ٧١٤].

تخريج: إسناده قوي.

1188. It was narrated that Abul-Wadi' said: I saw 'Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi' said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its *isnad* is *saheeh*]

١١٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمِيلُ بْنُ مُرَّةَ عَنْ أَبِي الْوَضِيءِ، قَالَ: شَهِدْتُ عَلِيًّا حِينَ قَتَلَ أَهْلَ النَّهْرَوَانِ قَالَ: الْتَمِسُوا الْمُخْدَجَ فِي الْقَتْلَى. قَالُوا: لَمْ نَجِدْهُ. قَالَ: اطْلُبُوهُ، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِبْتُ. حَتَّى اسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى، قَالَ أَبُو الْوَضِيءِ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ: حَبَشِيٌّ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنَبِ الْيَرْبُوعِ. [راجع: ١١٧٩].

تخريج: إسناده صحيح.

1189. Yazeed bin Abi Salih narrated that Abul-Wadi' 'Abbad told him: We were heading for Koofah with 'Ali bin Abi Talib (ﷺ) and when we were two of three days away from Haroora', many people drifted away from us. We mentioned that to 'Ali (ﷺ) and he said: Do not worry about them, for they will come back.... And he narrated the *hadeeth* at length. He said: 'Ali bin Abi Talib (ﷺ) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then 'Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. 'Ali (ﷺ) said: *Allahu Akbar*! Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik. And 'Ali (ﷺ) said: Whose son is he?

Comments: [Its *isnad* is *hasan*]

١١٨٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي صَالِحٍ: أَنَّ أَبَا الْوَضِيءِ عَبَّادًا حَدَّثَهُ: أَنَّهُ قَالَ: كُنَّا عَامِدِينَ إِلَى الْكُوفَةِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَلَمَّا بَلَغْنَا مَسِيرَةَ لَيْلَتَيْنِ أَوْ ثَلَاثٍ مِنْ (١/ ١٤١) حَرُورَاءَ شَذَّ مِنَّا نَاسٌ كَثِيرٌ، فَذَكَرْنَا ذَلِكَ لِعَلِيٍّ، فَقَالَ: لَا يَهُولَنَّكُمْ أَمْرُهُمْ، فَإِنَّهُمْ سَيَرْجِعُونَ... فَذَكَرَ الْحَدِيثَ بِطُولِهِ. قَالَ: فَحَمِدَ اللَّهَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَقَالَ: إِنَّ خَلِيلِي أَخْبَرَنِي أَنَّ قَائِدَ هَؤُلَاءِ رَجُلٌ مُخْدَجُ الْيَدِ، عَلَى حَلَمَةِ ثَدْيِهِ شَعَرَاتٌ كَأَنَّهُنَّ ذَنَبُ الْيَرْبُوعِ. فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، فَأَتَيْنَاهُ، فَقُلْنَا: إِنَّا لَمْ نَجِدْهُ. فَقَالَ: فَالْتَمِسُوهُ، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِبْتُ - ثَلَاثًا -. فَقُلْنَا: لَمْ نَجِدْهُ. فَجَاءَ عَلِيٌّ بِنَفْسِهِ، فَجَعَلَ يَقُولُ: اقْلِبُوا ذَا، اقْلِبُوا ذَا. حَتَّى جَاءَ رَجُلٌ مِنَ الْكُوفَةِ، فَقَالَ: هُوَ ذَا. قَالَ عَلِيٌّ: اللَّهُ أَكْبَرُ، لَا يَأْتِيكُمْ أَحَدٌ يُخْبِرُكُمْ مَنْ أَبُوهُ؟ فَجَعَلَ النَّاسُ يَقُولُونَ: هَذَا مَالِكٌ، هَذَا مَالِكٌ. يَقُولُ عَلِيٌّ: ابْنُ مَنْ هُوَ؟. [راجع: ١١٧٩].

تخريج: إسناده حسن.

1190. It was narrated from ash-Sha'bi that 'Ali (ﷺ) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to

١١٩٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا قَالَ لِشَرَاحَةَ: لَعَلَّكِ اسْتُكْرِهْتِ، لَعَلَّ زَوْجَكِ أَتَاكِ، لَعَلَّكِ، لَعَلَّكِ؟ قَالَتْ: لَا، قَالَ: فَلَمَّا

what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*]

وَضَعَتْ مَا فِي بَطْنِهَا جَلَدَهَا، ثُمَّ رَجَمَهَا، فَقِيلَ لَهُ: جَلَدْتَهَا، ثُمَّ رَجَمْتَهَا؟ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: حديث صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

1191. It was narrated that Habbah al-'Urani said: I heard 'Ali (ﷺ) say: I was the first man to pray with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

١١٩١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ حَبَّةَ الْعُرَنِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ رَجُلٍ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ٧٧٦].

تخريج: إسناده ضعيف، سلمة بن كهيل متروك الحديث وحبة العرني ضعيف.

1192. It was narrated that Habbah al-Urani said: I heard Ali (ﷺ) say: I was the first who prayed with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

١١٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ حَبَّةَ الْعُرَنِيَّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللهِ ﷺ. [راجع: ١١٩١].

تخريج: إسناده ضعيف كسابقه.

1193. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said:... Then I was present with 'Ali. He prayed before delivering the *khutbah,* with no *adhan* or *iqamah,* then he delivered the *khutbah.* He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

Comments: [Its *isnad* is *saheeh*]

١١٩٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ:... ثُمَّ شَهِدْتُهُ مَعَ عَلِيٍّ، فَصَلَّى قَبْلَ أَنْ يَخْطُبَ بِلَا أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى أَنْ تَأْكُلُوا نُسُكَكُمْ بَعْدَ ثَلَاثِ لَيَالٍ، فَلَا تَأْكُلُوهَا بَعْدُ. [راجع: ٤٣٥].

تخريج: إسناده صحيح.

1194. It was narrated from 'Ali (ﷺ), from the Prophet (ﷺ) that he said: "Do not pray after *'Asr,* unless you pray when the sun is still high."

Comments: [A *Saheeh Hadeeth*]

١١٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ وَهْبِ ابْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةٌ». [راجع: ٦١٠].

تخريج: حديث صحيح.

1195. It was narrated from Muhammad bin 'Ali, from 'Ali (ﷺ), that the Prophet (ﷺ) used to fast continually from pre-dawn to pre-dawn.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la Ath-Tha'labi]

١١٩٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوَاصِلُ مِنَ السَّحَرِ إِلَى السَّحَرِ. [راجع: ٧٠٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1196. It was narrated that Muhammad bin 'Ali said: Some people came to 'Ali (ﷺ) and complained about 'Uthman's tax collector. My father said to me: Take this letter to 'Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (ﷺ) about collecting *zakah;* tell them to follow it. So I went to 'Uthman and told him about that. He (the narrator) said: If he ['Ali] had wanted to say anything about 'Uthman, he would have said it on that occasion - i.e., saying something bad.

١١٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ مُنْذِرٍ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: جَاءَ إِلَى عَلِيٍّ نَاسٌ مِنَ النَّاسِ، فَشَكَوْا سُعَاةَ عُثْمَانَ، قَالَ: فَقَالَ لِي أَبِي: اذْهَبْ بِهَذَا الْكِتَابِ إِلَى عُثْمَانَ فَقُلْ لَهُ: إِنَّ النَّاسَ قَدْ شَكَوْا سُعَاتَكَ، وَهَذَا أَمْرُ رَسُولِ اللَّهِ ﷺ فِي الصَّدَقَةِ، فَمُرْهُمْ فَلْيَأْخُذُوا بِهِ. قَالَ: فَأَتَيْتُ عُثْمَانَ، فَذَكَرْتُ ذَلِكَ لَهُ قَالَ: فَلَوْ كَانَ ذَاكِرًا عُثْمَانَ بِشَيْءٍ لَذَكَرَهُ يَوْمَئِذٍ، يَعْنِي بِسُوءٍ.

تخريج: إسناده صحيح، خ: (٣١١١).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi' told him that he said: We were heading towards

١١٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ

الْوَارِثِ: حَدَّثَنَا يَزِيدُ بْنُ صَالِحٍ: أَنَّ أَبَا الْوَضِيءِ عَبَّادًا حَدَّثَهُ: أَنَّهُ قَالَ: كُنَّا عَامِدِينَ إِلَى الْكُوفَةِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ... فَذَكَرَ حَدِيثَ الْمُخْدَجِ. قَالَ عَلِيٌّ: فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِبْتُ - ثَلَاثًا -. فَقَالَ عَلِيٌّ: أَمَا إِنَّ خَلِيلِي أَخْبَرَنِي ثَلَاثَةَ إِخْوَةٍ مِنَ الْجِنِّ، هَذَا أَكْبَرُهُمْ، وَالثَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالثَّالِثُ فِيهِ ضَعْفٌ. [راجع: ١١٨٩].

Koofah with 'Ali bin Abi Talib (ﷺ)... and he mentioned the *hadeeth* about the man with the deformity. 'Ali said: By Allah, I did not lie and I was not lied to - three times. Then 'Ali said: My close friend told me that there are three brothers of the jinn; this is the oldest of them, the second has a lot of followers around him and the third is somewhat weak.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، هو مكرر (١١٨٩). وقوله: «أما إن خليلي....» لم يرد إلا في هذا الحديث.

١١٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى زَحْمَوَيْهِ: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّيْنَا الْغَدَاةَ، فَجَلَسْنَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَدَعَا بِوَضُوءٍ، فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَمَضْمَضَ مَرَّتَيْنِ مِنْ كَفٍّ وَاحِدٍ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ ذِرَاعَيْهِ، ثُمَّ غَسَلَ قَدَمَيْهِ ثَلَاثًا، ثُمَّ قَالَ: هَذَا وُضُوءُ نَبِيِّكُمْ، فَاعْلَمُوا. [راجع: ٩٢٨].

1198. It was narrated that 'Abd Khair said: We prayed *Fajr*, then we sat with 'Ali bin Abi Talib (ﷺ). He called for water for *wudoo'*, then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the *wudoo'* of your Prophet (ﷺ), so learn it.

Comments: [*Hasan*]

تخريج: حسن، شريك النخعي قد توبع.

١١٩٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَحْرٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْنَا عَلِيًّا وَقَدْ صَلَّى، فَدَعَا بِكُوزٍ، ثُمَّ تَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، تَمَضْمَضَ مِنَ الْكَفِّ الَّذِي يَأْخُذُ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَهُ الْيُمْنَى ثَلَاثًا، وَيَدَهُ الشِّمَالَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هَذَا. [راجع: ٩٢٨].

1199. It was narrated that 'Abd Khair said: We came to 'Ali (ﷺ) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the

Messenger of Allah (ﷺ) did *wudoo'*, this is it.

Comments: [*Saheeh*]

تخريج: صحيح، أبو بحر البكراوي- وإن كان فيه ضعف- قد توبع.

1200. It was narrated that Abu Ma'mar said: We were with 'Ali (ﷺ) when a funeral passed by him and some people stood up for it. 'Ali (ﷺ) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (ﷺ) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [*Saheeh*]

١٢٠٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: كُنَّا مَعَ عَلِيٍّ فَمَرَّ بِهِ جِنَازَةٌ، (١/ ١٤٢) فَقَامَ لَهَا نَاسٌ، فَقَالَ عَلِيٌّ: مَنْ أَفْتَاكُمْ هَذَا؟! فَقَالُوا: أَبُو مُوسَى، قَالَ إِنَّمَا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ مَرَّةً، فَكَانَ يَتَشَبَّهُ بِأَهْلِ الْكِتَابِ، فَلَمَّا نُهِيَ انْتَهَى.

تخريج: صحيح، ليث ضعيف وقد توبع.

1201. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I got an old she-camel as booty on the day of Badr, and the Messenger of Allah (ﷺ) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry *idhkhir* [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa' with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin 'Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. 'Ali said: I looked at a sight that shocked me. I went to the Prophet (ﷺ), and Zaid

١٢٠١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ عَلِيٌّ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَغْنَمِ يَوْمَ بَدْرٍ، وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنَخْتُهُمَا يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَبِيعَهُ، وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ لِأَسْتَعِينَ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قُلْتُ لِابْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: جَبَّ أَسْنِمَتَهُمَا، فَذَهَبَ بِهَا. قَالَ: فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي، فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ

bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol.

ابْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، فَانْطَلَقَ مَعَهُ فَدَخَلَ عَلَى حَمْزَةَ، فَتَغَيَّظَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ فَقَالَ: هَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي! فَرَجَعَ رَسُولُ اللَّهِ ﷺ يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ، وَذَلِكَ قَبْلَ تَحْرِيمِ الْخَمْرِ.

تخريج: إسناده صحيح، خ: (٢٣٧٥)، م: (١٩٧٩).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that 'Asim bin Damrah said: Some of the companions of 'Ali (ﷺ) said: Why don't you tell us about the voluntary prayers that the Messenger of Allah (ﷺ) offered during the day? 'Ali (ﷺ) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do.... then he quoted the *hadeeth* at length.

Comments: [Its *isnad* is *qawi*]

١٢٠٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قَالَ نَاسٌ مِنْ أَصْحَابِ عَلِيٍّ لِعَلِيٍّ ﷺ: أَلَا تُحَدِّثُنَا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ وَالتَّطَوُّعِ. فَقَالَ عَلِيٌّ: إِنَّكُمْ وَاللَّهِ لَا تُطِيقُونَهَا. فَقَالُوا لَهُ: أَخْبِرْنَا بِهَا نَأْخُذْ مِنْهَا مَا أَطَقْنَا... فَذَكَرَ الْحَدِيثَ بِطُولِهِ. [راجع: ٦٥٠]

تخريج: إسناده قوي.

1203. It was narrated from 'Ali (ﷺ) that he was asked about the (voluntary) prayers of the Messenger of Allah (ﷺ) during the day. He said: He used to pray sixteen *rak'ahs*. When the sun was as high there as it is at the time of *'Asr* there, he would pray two *rak'ahs*. When the sun was as high there as it is at the time of *Zuhr* there, he would pray two *rak'ahs*. He would pray four *rak'ahs* before *Zuhr* and two *rak'ahs* after *Zuhr*,

١٢٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ الْحُسَيْنِ إِمْلَاءً عَلَيَّ مِنْ كِتَابِهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ أَنَّهُ سُئِلَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ، فَقَالَ: كَانَ يُصَلِّي سِتَّ عَشْرَةَ رَكْعَةً، قَالَ: يُصَلِّي إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا كَصَلَاةِ الْعَصْرِ رَكْعَتَيْنِ، وَكَانَ يُصَلِّي إِذَا

and he would pray four *rak'ahs* before *'Asr*.

Comments: [Its *isnad* is *qawi*]

كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا كَصَلَاةِ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ، وَكَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ، وَبَعْدَ الظُّهْرِ رَكْعَتَيْنِ وَقَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ. [راجع: ١٢٠٢].

تخريج: إسناده قوي، وانظر ماقبله.

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (ﷺ), say to Ibn 'Abbas, when he heard that he had permitted *mut'ah* marriage with women - 'Ali bin Abi Talib (ﷺ) said to him: The Messenger of Allah (ﷺ) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5115) and Muslim (1407)]

١٢٠٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا مُحَمَّدِ بْنِ عَلِيٍّ: أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ لِابْنِ عَبَّاسٍ، وَبَلَغَهُ أَنَّهُ رَخَّصَ فِي مُتْعَةِ النِّسَاءِ، فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [راجع: ٥٩٢].

تخريج: إسناده صحيح، خ: (٥١١٥)، م: (١٤٠٧).

1205. It was narrated from 'Ali (ﷺ) that he did *wudoo'* washing each part three times, then he wiped his head, then he drank the water left over from his *wudoo'*. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at this.

Comments: [Its *isnad* is *hasan*]

١٢٠٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ عَلِيٍّ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضُوءِ النَّبِيِّ ﷺ، فَلْيَنْظُرْ إِلَى هَذَا. [راجع: ٩٧١].

تخريج: إسناده حسن.

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali (ﷺ) say: Each Prophet was given seven advisers from his nation and the Prophet (ﷺ) was given fourteen advisers from his

١٢٠٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ شَيْخٍ لَهُمْ يُقَالُ لَهُ: سَالِمٌ، عَنْ عَبْدِ اللَّهِ ابْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أُعْطِيَ كُلُّ نَبِيٍّ سَبْعَةَ نُجَبَاءَ مِنْ أُمَّتِهِ، وَأُعْطِيَ النَّبِيُّ

ummah, among them Abu Bakr and 'Umar (ﷺ).

Comments: [Its *isnad* is *da'eef*]

ﷺ أَرْبَعَةَ عَشَرَ نَجِيبًا مِنْ أُمَّتِهِ، مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٦٦٥].

تخريج: إسناده ضعيف لعلل.

1207. It was narrated that Qais bin 'Ubad said: We were with 'Ali (ﷺ) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur: Let us go to Ameer al-Mu'mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu'mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (ﷺ) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (ﷺ) did not tell me anything exclusively that he did not tell to other people, but the people attacked 'Uthman bin 'Affan (ﷺ) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

١٢٠٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنَّا مَعَ عَلِيٍّ فَكَانَ إِذَا شَهِدَ مَشْهَدًا، أَوْ أَشْرَفَ عَلَى أَكَمَةٍ، أَوْ هَبَطَ وَادِيًا قَالَ: سُبْحَانَ اللَّهِ، صَدَقَ اللَّهُ وَرَسُولُهُ، فَقُلْتُ لِرَجُلٍ مِنْ بَنِي يَشْكُرَ: انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى نَسْأَلَهُ عَنْ قَوْلِهِ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَانْطَلَقْنَا إِلَيْهِ، فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! رَأَيْنَاكَ إِذَا شَهِدْتَ مَشْهَدًا، أَوْ هَبَطْتَ وَادِيًا، أَوْ أَشْرَفْتَ عَلَى أَكَمَةٍ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَهَلْ عَهِدَ رَسُولُ اللَّهِ ﷺ إِلَيْكَ شَيْئًا فِي ذَلِكَ؟ قَالَ: فَأَعْرَضَ عَنَّا وَأَلْحَحْنَا عَلَيْهِ، فَلَمَّا رَأَى ذَلِكَ قَالَ: وَاللَّهِ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ عَهْدًا إِلَّا شَيْئًا عَهِدَهُ إِلَى النَّاسِ، وَلَكِنَّ النَّاسَ (١/ ١٤٣) وَقَعُوا عَلَى عُثْمَانَ فَقَتَلُوهُ، فَكَانَ غَيْرِي فِيهِ أَسْوَأَ حَالًا وَفِعْلًا مِنِّي، ثُمَّ إِنِّي رَأَيْتُ أَنِّي أَحَقُّهُمْ بِهَذَا الْأَمْرِ، فَوَثَبْتُ عَلَيْهِ، فَاللَّهُ أَعْلَمُ أَصَبْنَا أَمْ أَخْطَأْنَا. [أنظر: ١٢٧١].

تخريج: إسناده ضعيف لضعف علي بن زيد وهو ابن جدعان.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid bin Jud'an]

1208. It was narrated that 'Asim bin Damrah said: We asked 'Ali (ﷺ) about the voluntary prayers of the

١٢٠٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ

سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ. وَحَدَّثَنِي أَبِي: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ النَّبِيِّ ﷺ بِالنَّهَارِ؟ قَالَ: قَالَ عَلِيٌّ: تِلْكَ سِتَّ عَشْرَةَ رَكْعَةً تَطَوُّعُ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [راجع: ٦٥٠].

حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا وَكِيعٌ قَالَ: وَقَالَ أَبِي: قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ: يَا أَبَا إِسْحَاقَ! مَا أُحِبُّ أَنَّ لِي بِحَدِيثِكَ هَذَا مِلْءَ مَسْجِدِكَ هَذَا ذَهَبًا.

تخريج: إسناده قوي.

Prophet (ﷺ) during the day. 'Ali said: That was sixteen voluntary *rak'ahs* that the Messenger of Allah (ﷺ) did during the day, and it is very rare for anyone to persist in doing that. Wakee' told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this *hadeeth* of yours.

Comments: [Its *isnad* is *qawi*]

١٢٠٩- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ، وَأَنْ أَتَصَدَّقَ بِجُلُودِهَا وَجِلَالِهَا. [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1209. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

١٢١٠- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: أَخْبَرَنَا مُجَالِدٌ عَنْ عَامِرٍ قَالَ: حَمَلَتْ شُرَاحَةُ، وَكَانَ زَوْجُهَا غَائِبًا، فَانْطَلَقَ بِهَا مَوْلَاهَا إِلَى عَلِيٍّ، فَقَالَ لَهَا عَلِيٌّ: لَعَلَّ زَوْجَكِ جَاءَكِ، أَوْ لَعَلَّ أَحَدًا اسْتَكْرَهَكِ عَلَى نَفْسِكِ، قَالَتْ: لَا، وَأَقَرَّتْ بِالزِّنَا، فَجَلَدَهَا عَلِيٌّ يَوْمَ الْخَمِيسِ أَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ وَأَنَا شَاهِدُهُ، فَأَمَرَ بِهَا، فَحُفِرَ لَهَا إِلَى السُّرَّةِ، ثُمَّ قَالَ: إِنَّ الرَّجْمَ سُنَّةٌ مِنْ

1210. It was narrated that 'Amir said: Shurahah became pregnant and her husband was absent. Her former master took her to 'Ali, and 'Ali (ﷺ) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted *zina*. So 'Ali (ﷺ) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:

Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur'an died in al-Yamamah.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mujalid]

1211. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge." He said: Since then I became a good judge.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Hanash]

1212. 'Abdullah bin Ja'far narrated that he heard 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "The best woman of her time was Maryam bint 'Imran and the best woman of her time was Khadeejah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

1213. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship."

Comments: [Its *isnad* is *qawi*]

رَسُولِ اللَّهِ ﷺ، وَقَدْ كَانَتْ نَزَلَتْ آيَةُ الرَّجْمِ، فَهَلَكَ مَنْ كَانَ يَقْرَؤُهَا وَآيًا مِنَ الْقُرْآنِ بِالْيَمَامَةِ. [راجع: ٧١٦].

تخريج: إسناده ضعيف لضعف مجالد، وفي الخبر ألفاظ منكرة، وانظر: (٧١٦).

١٢١١- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلْأَوَّلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْآخَرُ، تَرَى كَيْفَ تَقْضِي». قَالَ: فَمَا زِلْتُ بَعْدُ قَاضِيًا. [راجع: ٦٩٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حنش.

١٢١٢- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ حَدَّثَهُ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ». [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

١٢١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ ـ يَعْنِي الصَّنْعَانِيَّ ـ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ، وَيُوَسَّعَ لَهُ فِي رِزْقِهِ، وَيُدْفَعَ عَنْهُ مِيتَةُ السُّوءِ، فَلْيَتَّقِ اللَّهَ وَلْيَصِلْ رَحِمَهُ».

تخريج: إسناده قوي.

1214. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray *Witr*, O people of the Qur'an."

Comments: [Its *isnad* is *qawi*]

١٢١٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ!». [راجع: ٨٧٧].

تخريج: إسناده قوي.

1215. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, then in the end he settled on praying *Witr* at the end of the night.

Comments: [Its *isnad* is *qawi*]

١٢١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ؛ مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

1216. It was narrated from 'Ali (ﷺ) that the sun was eclipsed, and 'Ali (ﷺ) led the people in prayer. He recited Ya-Seen or something similar, then he bowed for as long as a *soorah*, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the *soorah*, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the *soorah*. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second *rak'ah*, in which he did the same as

١٢١٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ عَنْ رَجُلٍ يُدْعَى حَنَشًا، عَنْ عَلِيٍّ قَالَ: كَسَفَتِ الشَّمْسُ فَصَلَّى عَلِيٌّ لِلنَّاسِ، فَقَرَأَ ﴿يسٓ﴾ أَوْ نَحْوَهَا، ثُمَّ رَكَعَ نَحْوًا مِنْ قَدْرِ سُورَةٍ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ قَدْرَ السُّورَةِ يَدْعُو وَيُكَبِّرُ، ثُمَّ رَكَعَ قَدْرَ قِرَاءَتِهِ أَيْضًا، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ أَيْضًا قَدْرَ السُّورَةِ، ثُمَّ رَكَعَ قَدْرَ ذَلِكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ سَجَدَ، ثُمَّ قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَفَعَلَ كَفِعْلِهِ فِي الرَّكْعَةِ الْأُولَى، ثُمَّ جَلَسَ يَدْعُو وَيَرْغَبُ،

he had done in the first *rak'ah*. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (ﷺ) did.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash.]

حَتَّى انْكَشَفَتِ الشَّمْسُ، ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَذَلِكَ فَعَلَ.

تخريج: إسناده ضعيف لضعف حنش، وفي مسلم: (٩٠٨) «عن ابن عباس قال: صلى رسول الله حين كسفت الشمس، ثمان ركعات، في أربع سجدات، وعن علي مثل ذلك».

1217. It was narrated that 'Ali said: The Prophet (ﷺ) did not offer any (obligatory) prayer but he prayed two *rak'ahs* after it.

Comments: [Its *isnad* is *qawi*]

١٢١٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يُصَلِّي صَلَاةً إِلَّا صَلَّى بَعْدَهَا رَكْعَتَيْنِ. [راجع: ١٠١٢].

تخريج: إسناده قوي.

1218. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray *Witr* at the beginning of the night, in the middle and at the end, then he settled on praying *Witr* at the end of the night.

Comments: [Its *isnad* is *qawi*]

١٢١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، (١/ ١٤٤) عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، وَفِي أَوْسَطِهِ، وَفِي آخِرِهِ، ثُمَّ ثَبَتَ لَهُ الْوِتْرُ فِي آخِرِهِ. [راجع: ٥٨٠].

تخريج: إسناده قوي.

1219. It was narrated that Abu 'Abdur-Rahman said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings

١٢١٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا جَلَسَ فِي مُصَلَّاهُ بَعْدَ الصَّلَاةِ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَإِنْ جَلَسَ يَنْتَظِرُ الصَّلَاةَ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ،

وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». [انظر: ١٢٥١].

تخريج: حسن لغيره، عطاء بن السائب قد اختلط.

upon him are: O Allah, forgive him, O Allah have mercy on him.

Comments: [*Hasan* because of corroborating evidence]

١٢٢٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: الْوِتْرُ لَيْسَ بِحَتْمٍ وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢].

تخريج: صحيح لغيره، شريك قد توبع.

1220. It was narrated that 'Ali said: *Witr* is not a must, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence]

١٢٢١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ: «مَا لَهُمْ، مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1221. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: "What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (4533) and Muslim (627)]

١٢٢٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِنَّكُمْ تَقْرَءُونَ ﴿مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ﴾ (النساء: ١٢)، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ، وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ، يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ، وَأُمِّهِ دُونَ أَخِيهِ لِأَبِيهِ. [راجع: ٥٩٥].

تخريج: إسناده ضعيف لضعف الحارث الأعور.

1222. It was narrated that 'Ali (ﷺ) said: You recite: "after the payment of legacies he may have bequeathed or debts" [an-Nisa' 4:12]. The Messenger of Allah (ﷺ) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (5616)]

١٢٢٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: أُتِيَ عَلِيٌّ بِإِنَاءٍ مِنْ مَاءٍ، فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّهُ بَلَغَنِي أَنَّ أَقْوَامًا يَكْرَهُونَ أَنْ يَشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ. ثُمَّ أَخَذَ مِنْهُ فَتَمَسَّحَ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

1224. It was narrated that 'Abeedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abeedah said: I said to 'Ali (ﷺ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

١٢٢٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: قَالَ عَلِيٌّ لِأَهْلِ النَّهْرَوَانِ: مِنْهُمْ رَجُلٌ مَثْدُونُ الْيَدِ ـ أَوْ مُودَنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ ـ لَوْلَا أَنْ تَبْطَرُوا لَأَنْبَأْتُكُمْ مَا قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّهِ لِمَنْ قَتَلَهُمْ. قَالَ عَبِيدَةُ: فَقُلْتُ لِعَلِيٍّ: آنْتَ سَمِعْتَهُ؟ قَالَ: نَعَمْ وَرَبِّ الْكَعْبَةِ. يَحْلِفُ عَلَيْهَا ثَلَاثًا. [راجع: ٦٢٦].

تخريج: إسناده صحيح، م: (١٠٦٦).

1225. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray *Witr*, O people of the Qur'an."

Comments: [Its *isnad* is *qawi*]

١٢٢٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ». [راجع: ٨٧٧].

تخريج: إسناده قوي.

1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* following every prescribed prayer, except *Fajr* and *'Asr*.

Comments: [Its *isnad* is *qawi*]

١٢٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى أَثَرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ، إِلَّا الْفَجْرَ وَالْعَصْرَ. [راجع: ١٠١٢].

تخريج: إسناده قوي.

1227. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) did not offer any prayer after which (*nafl*) prayer may be offered, but he prayed two *rak'ahs* after it.

Comments: [Its *isnad* is *qawi*]

١٢٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فُضَيْلِ بْنِ غَزْوَانَ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي صَلَاةً يُصَلَّى بَعْدَهَا، إِلَّا صَلَّى بَعْدَهَا رَكْعَتَيْنِ. [راجع: ١٢١٧].

تخريج: إسناده قوي.

1228. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray *Witr*, O people of the Qur'an."

Comments: [Its *isnad* is *qawi*]

١٢٢٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ!». [راجع: ٨٧٧].

تخريج: إسناده قوي.

1229. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three *tasbeehah*, thirty-three *tahmeedah* and thirty-four *takbeerah*. 'Ali said: I never

١٢٢٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَتَانَا النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى وَضَعَ قَدَمَهُ بَيْنِي وَبَيْنَ فَاطِمَةَ، فَعَلَّمَنَا مَا نَقُولُ إِذَا أَخَذْنَا مَضَاجِعَنَا: ثَلَاثًا

omitted it after that. A man said to him: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، قَالَ عَلِيٌّ: فَمَا تَرَكْتُهَا بَعْدُ. فَقَالَ لَهُ رَجُلٌ: وَلَا لَيْلَةَ صِفِّينَ؟ قَالَ: وَلَا لَيْلَةَ صِفِّينَ. [راجع: ٧٤٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

تخريج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa'lah that al-Waleed bin 'Uqbah led the people in *Fajr* prayer and he prayed four *rak'ahs*. Then he turned to them and said: Shall I give you more?! The matter was referred to 'Uthman, who ordered that he be flogged. 'Ali said to al-Hasan bin 'Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? 'Ali said: Rather you are incapable and weak; get up, O 'Abdullah bin Ja'far and flog him. So 'Abdullah bin Ja'far got up and flogged him, and 'Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did 'Umar at the beginning of his caliphate. Then 'Umar completed it, making it eighty. And all of it is *Sunnah*.

١٢٣٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ بْنِ الْحَارِثِ بْنِ وَعْلَةَ: أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ صَلَّى بِالنَّاسِ الصُّبْحَ أَرْبَعًا، ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ: أَزِيدُكُمْ؟! فَرُفِعَ ذَلِكَ إِلَى عُثْمَانَ، فَأَمَرَ بِهِ أَنْ يُجْلَدَ، فَقَالَ عَلِيٌّ لِلْحَسَنِ بْنِ عَلِيٍّ: قُمْ يَا حَسَنُ! فَاجْلِدْهُ. قَالَ: وَفِيمَ أَنْتَ وَذَاكَ؟!، فَقَالَ عَلِيٌّ: بَلْ عَجَزْتَ وَوَهَنْتَ، قُمْ يَا عَبْدَ اللَّهِ بْنَ (١/ ١٤٥) جَعْفَرٍ فَاجْلِدْهُ. فَقَامَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فَجَلَدَهُ، وَعَلِيٌّ يَعُدُّ، فَلَمَّا بَلَغَ أَرْبَعِينَ قَالَ لَهُ: أَمْسِكْ، ثُمَّ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ أَرْبَعِينَ، وَضَرَبَ أَبُو بَكْرٍ أَرْبَعِينَ، وَعُمَرُ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ أَتَمَّهَا عُمَرُ ثَمَانِينَ، وَكُلٌّ سُنَّةٌ. [راجع: ٦٢٤].

تخريج: إسناده صحيح، م: (١٧٠٧).

Comments: [Its *isnad* is *saheeh*, Muslim (1707)].

1231. It was narrated from 'Ali bin Abi Talib (ﷺ) that a slave woman of the Prophet (ﷺ) gave birth to an illegitimate child. The Prophet (ﷺ) sent me to carry out the *hadd* punishment, but I found that her

١٢٣١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ جَارِيَةً لِلنَّبِيِّ ﷺ نُفِسَتْ مِنَ الزِّنَا، فَأَرْسَلَنِي النَّبِيُّ ﷺ لِأُقِيمَ

postpartum bleeding had not stopped. So I went back to the Prophet (ﷺ) and told him, and he said to me: "When her postpartum bleeding stops, give her the *hadd* punishment of flogging." Then he said: "Carry out the *hadd* punishment on those whom your right hands possess."

عَلَيْهَا الْحَدَّ، فَوَجَدْتُهَا فِي الدَّمِ لَمْ يَجِفَّ عَنْهَا، فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ لِي: «إِذَا جَفَّ الدَّمُ عَنْهَا، فَاجْلِدْهَا الْحَدَّ». ثُمَّ قَالَ: «أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ». [راجع: ٦٧٩].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي.

1232. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must, but it is a *Sunnah* that the Messenger of Allah (ﷺ) established, so pray *Witr*, O people of the Qur'an.

١٢٣٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دَاوُدَ الْخُرَيْبِيُّ عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: إِنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ، وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ. [راجع: ٦٥٢].

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1233. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, so pay *zakah* on silver, for every forty *dirhams* one *dirham*. There is nothing due on one hundred and ninety, but if it reaches two hundred, then five *dirhams* are due."

١٢٣٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَأَدُّوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٌ، فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمَ». [راجع: ٧١١].

Comments: [*Saheeh*]

تخريج: صحيح، أبو عوانة وإن روى عن أبي إسحاق بعد تغير، لكن قد تابعه غير واحد.

1234. It was narrated that 'Asim bin Damrah said: 'Ali (ﷺ) was asked about the prayer of the Messenger of Allah (ﷺ). He said: He used to pray sixteen *rak'ahs* at night.

١٢٣٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سُئِلَ عَلِيٌّ عَنْ

صَلَاةِ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ يُصَلِّي مِنَ اللَّيْلِ سِتَّ عَشْرَةَ رَكْعَةً. [راجع: ٦٥٠].

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، والصحيح «من النهار» انظر رقم: (٦٥٠)و (١٦٤٢).

1235. It was narrated that 'Ali bin Abi Talib (ﷺ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him, and Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him. The kings gave him gifts and he accepted them from them.

١٢٣٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَهْدَى كِسْرَى لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِنْهُ، وَأَهْدَى قَيْصَرُ لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِنْهُ، وَأَهْدَتِ الْمُلُوكُ، فَقَبِلَ مِنْهُمْ. [راجع: ٧٤٧].

Comments: [Its *isnad* is *da'eef* because of the weakness of Thuwair bin Abu Fakhitah]

تخريج: إسناده ضعيف لضعف ثوير بن أبي فاختة. وأخذ الهدية من المشركين لقصد تأنيسهم وتأليفهم على الإسلام ثابت عنه

1236. It was narrated from 'Ali that the Messenger of Allah (ﷺ) forbade visiting the graves, (some types of) vessels, and keeping the sacrificial meat after three days. Then he said: "I used to forbid you to visit the graves, but now visit them, for they remind you of the Hereafter. And I forbade you to drink from (certain types of) vessels, but now drink from them, but avoid everything that causes intoxication. And I forbade you to keep the sacrificial meat after three days, but now keep it as long as you wish."

١٢٣٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ رَبِيعَةَ بْنِ النَّابِغَةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ زِيَارَةِ الْقُبُورِ، وَعَنِ الْأَوْعِيَةِ، وَأَنْ تُحْبَسَ لُحُومُ الْأَضَاحِي بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، فَإِنَّهَا تُذَكِّرُكُمُ الْآخِرَةَ، وَنَهَيْتُكُمْ عَنِ الْأَوْعِيَةِ فَاشْرَبُوا فِيهَا، وَاجْتَنِبُوا كُلَّ مَا أَسْكَرَ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِي أَنْ تَحْبِسُوهَا بَعْدَ ثَلَاثٍ، فَاحْبِسُوا مَا بَدَا لَكُمْ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف علي بن زيد ولجهالة ربيعة بن النابغة وأبيه.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Ali bin Zaid and Rabee'ah bin an-Nabighah and his father are unknown]

1237. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade visiting graves... and he narrated a similar report, except

١٢٣٧- حَدَّثَنَاهُ عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ رَبِيعَةَ بْنِ

that he said: "and beware of every intoxicant."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* like the report above]

النَّابِغَةِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ زِيَارَةِ الْقُبُورِ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «وَإِيَّاكُمْ وَكُلَّ مُسْكِرٍ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

1238. It was narrated that 'Ali said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Messenger of Allah (ﷺ) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (ﷺ) about a man who finds *madhi*. He said: "That is the water of the male, and every male has water, so let him wash his private part and testicles and do *wudoo'* as for prayer."

Comments: [*Hasan* because of corroborating evidence]

١٢٣٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكٌ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ مِنْ أَجْلِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يَجِدُ الْمَذْيَ؟ فَقَالَ: «ذَلِكَ مَاءُ الْفَحْلِ، وَلِكُلِّ فَحْلٍ مَاءٌ، فَلْيَغْسِلْ ذَكَرَهُ وَأُنْثَيَيْهِ، وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ». [راجع: ٨٦٨].

تخريج: حسن لغيره، شريك النخعي قد توبع.

1239. It was narrated from Hanash Abul-Mu'tamir that 'Ali (ﷺ) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (ﷺ) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٢٣٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَشْعَثُ بْنُ سَوَّارٍ عَنِ ابْنِ أَشْوَعَ، عَنْ حَنَشٍ أَبِي الْمُعْتَمِرِ: أَنَّ عَلِيًّا بَعَثَ صَاحِبَ شُرَطِهِ فَقَالَ: أَبْعَثُكَ لِمَا بَعَثَنِي لَهُ رَسُولُ اللَّهِ ﷺ: لَا تَدَعْ قَبْرًا إِلَّا سَوَّيْتَهُ، وَلَا تِمْثَالًا إِلَّا وَضَعْتَهُ. [انظر: ١٢٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف أشعث بن سوار وحنش.

1240. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "For [crops] that are irrigated by rainfall, one tenth is due [as *zakah*]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.

١٢٤٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِيمَا سَقَتِ السَّمَاءُ فَفِيهِ الْعُشْرُ، وَمَا سُقِيَ بِالْغَرْبِ وَالدَّالِيَةِ فَفِيهِ نِصْفُ الْعُشْرِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَحَدَّثْتُ أَبِي بِحَدِيثِ عُثْمَانَ، عَنْ جَرِيرٍ، فَأَنْكَرَهُ جِدًّا، وَكَانَ أَبِي لَا يُحَدِّثُنَا عَنْ مُحَمَّدِ بْنِ سَالِمٍ لِضَعْفِهِ عِنْدَهُ، وَإِنْكَارِهِ لِحَدِيثِهِ.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، وإسناد هذا مرفوعا ضعيف لضعف محمد بن سالم الهمداني.

١٢٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ ابْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ـ يَعْنِي الرَّازِيَّ ـ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ (١/ ١٤٦) رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ سِتَّ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ. [راجع: ١٢٣٤].

1241. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray sixteen *rak'ahs* at night apart from the prescribed prayers.

Comments: [Its *isnad* is *qawi*, apart the words 'at night', which are a mistake]

تخريج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، وانظر مابعده.

١٢٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ وَالْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! أَلَا تُحَدِّثُنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ تَطَوُّعِهِ؟ فَقَالَ: وَأَيُّكُمْ يُطِيقُهُ؟ قَالُوا: نَأْخُذُ مِنْهُ مَا أَطَقْنَا. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ النَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ. [راجع: ٦٥٠، ١٢٤١].

1242. It was narrated that 'Asim bin Damrah said: We came to 'Ali bin Abi Talib (ﷺ) and said: O Ameer al-Mu'mineen, why don't you tell us about the voluntary prayer of the Messenger of Allah (ﷺ)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (ﷺ) used to pray sixteen *rak'ahs* during the day apart from the prescribed prayers.

Comments: [Its *isnad* is *qawi* like the report above]

تخريج: إسناده قوي كسابقه.

١٢٤٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ وَشَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ، فَأَدُّوا رُبُعَ الْعُشُورِ». [راجع: ٩٨٤].

1243. It was narrated from 'Ali that the Prophet (ﷺ) said: "I have relieved you of *zakah* on horses and slaves, so give one quarter of one tenth."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

1244. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "O 'Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur'an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the *Shaitan* sits; do not sit like a dog between the two prostrations [putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the *imam*; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths."

١٢٤٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي، لَا تَقْرَأْ وَأَنْتَ رَاكِعٌ، وَلَا وَأَنْتَ سَاجِدٌ، وَلَا تُصَلِّ وَأَنْتَ عَاقِصٌ شَعْرَكَ، فَإِنَّهُ كِفْلُ الشَّيْطَانِ، وَلَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ، وَلَا تَعْبَثْ بِالْحَصَى، وَلَا تَفْتَرِشْ ذِرَاعَيْكَ، وَلَا تَفْتَحْ عَلَى الْإِمَامِ، وَلَا تَخَتَّمْ بِالذَّهَبِ، وَلَا تَلْبَسِ الْقَسِّيَّ، وَلَا تَرْكَبْ عَلَى الْمَيَاثِرِ». [راجع: ٦١٩]

Comments: [This is a *da'eef isnad*]

تخريج: هذا إسناد ضعيف لضعف الحارث الأعور، ثم هو منقطع، أبو إسحاق لم يسمعه من الحارث.

1245. It was narrated that Shuraih bin Hani' said: I came to 'A'ishah (ﷺ) to ask her about the *khuffain* (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (ﷺ). So I went to him and asked him, and he said: The Messenger of Allah (ﷺ) set three days and nights for the traveller and one day and night for one who is not travelling.

١٢٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ ابْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَسْأَلُهَا عَنِ الْخُفَّيْنِ، فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ فَسَأَلْتُهُ، فَقَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ. [راجع: ٧٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

تخريج: إسناده صحيح، م: (٢٧٦).

1246. It was narrated that Shutair bin Shakal al-'Absi said: I heard 'Ali (ﷺ) say: On the day of al-Ahzab, we prayed *'Asr* between *Maghrib* and *'Isha'*. The Prophet (ﷺ) said: "They distracted us from the middle prayer, *'Asr* prayer, may Allah fill their graves and stomachs with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

١٢٤٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ شُتَيْرِ ابْنِ شَكَلٍ الْعَبْسِيِّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ صَلَّيْنَا الْعَصْرَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، فَقَالَ النَّبِيُّ ﷺ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَأَجْوَافَهُمْ نَارًا». [راجع: ٧٤٨].

تخريج: إسناده صحيح، م: (٦٢٧).

1247. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "Jibreel (ﷺ) came to me but did not enter upon me." The Prophet (ﷺ) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its *isnad* is *da'eef jiddan*]

١٢٤٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَلَمْ يَدْخُلْ عَلَيَّ» فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا مَنَعَكَ أَنْ تَدْخُلَ؟» قَالَ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا بَوْلٌ. [انظر: ١٢٧٠].

تخريج: إسناده ضعيف جداً، الحسن بن ذكوان ليس بالقوي، وعمرو بن خالد القرشي متروك.

1248. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said: "Jibreel (ﷺ) came to me and greeted me." And he narrated a similar *hadeeth*.

Comments: [Its *isnad* is *da'eef jiddan*]

١٢٤٨- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَاهُ شَيْبَانُ مَرَّةً أُخْرَى: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حُسَيْنِ ابْنِ ذَكْوَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبَّةَ ابْنِ أَبِي حَبَّةَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ يُسَلِّمُ عَلَيَّ...» فَذَكَرَ الْحَدِيثَ مِثْلَهُ، نَحْوَهُ. [راجع: ١٢٤٧].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَكَانَ أَبِي لَا يُحَدِّثُ عَنْ عَمْرِو بْنِ خَالِدٍ؛ يَعْنِي كَانَ حَدِيثُهُ لَا يَسْوَى عِنْدَهُ شَيْئًا.

تخريج: إسناده ضعيف جداً من أجل عمرو بن خالد، وحبة بن أبي حبة لم نقف له على ترجمة.

1249. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Do not let your thigh show, and do not look at the thigh of another person, living or dead."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

١٢٤٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَزِيدُ أَبُو خَالِدٍ الْبَيْسَرِيُّ الْقُرَشِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تُبْرِزْ فَخِذَكَ، وَلَا تَنْظُرْ إِلَى فَخِذِ حَيٍّ وَلَا مَيِّتٍ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، حبيب بن أبي ثابت مدلس وقد عنعن، وهو لم يسمع من عاصم بن ضمرة شيئاً.

1250. It was narrated that 'Ali (ﷺ) said: I said to Fatimah: Why don't you go to the Prophet (ﷺ) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (ﷺ) said: "Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times. That is one hundred on the lips and one thousand in the Balance." 'Ali (ﷺ) said: I never omitted that after I heard it from the Prophet (ﷺ). A man said: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

١٢٥٠- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَحُسَيْنٌ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالُوا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَ: قُلْتُ لِفَاطِمَةَ: لَوْ أَتَيْتِ النَّبِيَّ ﷺ فَسَأَلْتِيهِ خَادِمًا، فَقَدْ أَجْهَدَكِ الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ حُسَيْنٌ: إِنَّهُ قَدْ جَهَدَكِ الطَّحْنُ وَالْعَمَلُ _ وَكَذَلِكَ قَالَ أَبُو أَحْمَدَ، قَالَتْ: فَانْطَلِقْ مَعِي. قَالَ: فَانْطَلَقْتُ مَعَهَا فَسَأَلْنَاهُ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ ذَلِكَ؟ إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، فَسَبِّحَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَاهُ أَرْبَعًا وَثَلَاثِينَ، فَتِلْكَ مِائَةٌ عَلَى اللِّسَانِ (١/١٤٧) وَأَلْفٌ فِي الْمِيزَانِ». فَقَالَ عَلِيٌّ: مَا تَرَكْتُهَا بَعْدَ مَا سَمِعْتُهَا مِنَ النَّبِيِّ.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

ﷺ فَقَالَ رَجُلٌ: وَلَا لَيْلَةَ صِفِّينَ؟ قَالَ: وَلَا لَيْلَةَ صِفِّينَ. [راجع: ١٢٢٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

1251. It was narrated that 'Ata' bin as-Sa'ib said: I entered upon Abu 'Abdur-Rahman as-Sulami who had prayed *Fajr* and was sitting in the mosque. I said: Why don't you go to your bed, for it will be more comfortable for you? He said: I heard 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Whoever pray *Fajr,* then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.' And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.'"

Comments: [*Hasan* because of corroborating evidence]

١٢٥١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ وَقَدْ صَلَّى الْفَجْرَ، وَهُوَ جَالِسٌ فِي الْمَسْجِدِ، فَقُلْتُ: لَوْ قُمْتَ إِلَى فِرَاشِكَ كَانَ أَوْطَأَ لَكَ، فَقَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي مُصَلَّاهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَمَنْ يَنْتَظِرُ الصَّلَاةَ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». [راجع: ١٢١٩].

تخريج: حسن لغيره، عطاء بن السائب قد اختلط.

1252. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Duha* when the sun was as high in the east as it is in the west at the time of *'Asr* prayer.

Comments: [Its *isnad* is *qawi*]

١٢٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الضُّحَى حِينَ كَانَتِ الشَّمْسُ مِنَ الْمَشْرِقِ مِنْ مَكَانِهَا مِنَ الْمَغْرِبِ صَلَاةَ الْعَصْرِ. [راجع: ٦٥٠].

تخريج: إسناده قوي.

1253. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks people to give

١٢٥٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي سَمِينَةَ: حَدَّثَنَا عَبْدُ الصَّمَدِ:

حَدَّثَنِي أَبِي: حَدَّثَنَا حَسَنُ بْنُ ذَكْوَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ مَسْأَلَةً عَنْ ظَهْرِ غِنًى، اسْتَكْثَرَ بِهَا مِنْ رَضْفِ جَهَنَّمَ». قَالُوا: مَا ظَهْرُ غِنًى؟ قَالَ: عَشَاءُ لَيْلَةٍ.

him when he is independent of means is asking for more red hot stones of Hell." They said: What does independent of means mean? He said: "Having sufficient food for the evening (dinner)."

Comments: [Its *isnad* is *da'eef jiddan* because Hasan bin Dhakwan is *da'eef*]

تخريج: إسناده ضعيف جداً، حسن بن ذكوان ضعيف، وهو لم يسمع من حبيب بن أبي ثابت، بينهما عمرو بن خالد القرشي المتهم بالكذب.

١٢٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حَسَنُ بْنُ ذَكْوَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ، وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ، وَعَنْ ثَمَنِ الْمَيْتَةِ، وَعَنْ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ، وَعَنْ مَهْرِ الْبَغِيِّ، وَعَنْ عَسْبِ الْفَحْلِ، وَعَنِ الْمَيَاثِرِ الْأُرْجُوَانِ.

1254. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

Comments: [Its *isnad* is *da'eef jiddan* like the previous report]

تخريج: إسناده ضعيف جداً كسابقه.

١٢٥٥- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ: سَارَ عَلِيٌّ إِلَى النَّهْرَوَانِ فَقَتَلَ الْخَوَارِجَ، فَقَالَ: اطْلُبُوا فَإِنَّ النَّبِيَّ ﷺ قَالَ: «سَيَجِيءُ قَوْمٌ يَتَكَلَّمُونَ بِكَلِمَةِ الْحَقِّ لَا يُجَاوِزُ حُلُوقَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، سِيمَاهُمْ ـ أَوْ فِيهِمْ ـ رَجُلٌ أَسْوَدُ مُخْدَجُ الْيَدِ، فِي يَدِهِ شَعَرَاتٌ سُودٌ، إِنْ كَانَ فِيهِمْ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ، وَإِنْ لَمْ يَكُنْ فِيهِمْ،

1255. It was narrated that Tariq bin Ziyad said: 'Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet (ﷺ) said: "There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then

you will have killed the worst of people; if he is not among them, then you will have killed the best of people." Then we found the one with the deformity, and we fell down in prostration and 'Ali fell down in prostration with us.

فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ». قَالَ: ثُمَّ إِنَّا وَجَدْنَا الْمُخْدَجَ، قَالَ: فَخَرَرْنَا سُجُودًا وَخَرَّ عَلِيٌّ سَاجِدًا مَعَنَا. [راجع: ٨٤٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة طارق بن زياد الكوفي.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1256. It was narrated that 'Amr bin Sufyan said: A man gave a speech when 'Ali (ﷺ) prevailed on the day of Basrah, and 'Ali said: This speaker does not know what he is talking about. The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills.

١٢٥٦- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ عَمْرِو بْنِ سُفْيَانَ قَالَ: خَطَبَ رَجُلٌ يَوْمَ الْبَصْرَةِ حِينَ ظَهَرَ عَلِيٌّ، فَقَالَ عَلِيٌّ: هَذَا الْخَطِيبُ الشَّحْشَحُ، سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ، وَثَلَّثَ عُمَرُ، ثُمَّ خَبَطَتْنَا فِتْنَةٌ بَعْدَهُمْ، يَصْنَعُ اللَّهُ فِيهَا مَا شَاءَ. [راجع: ١٠٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك وجهالة عمرو بن سفيان الثقفي.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1257. It was narrated from Abu Salih al-Hanafi that it was said to 'Ali and Abu Bakr on the day of Badr: Jibreel is with one of you and Mika'eel is with the other, and Israfeel, a mighty angel, is present at the fight - or he said: is present in the ranks.

Comments: [Its *isnad* is *saheeh*]

١٢٥٧- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ قَالَ: قِيلَ لِعَلِيٍّ وَلِأَبِي بَكْرٍ يَوْمَ بَدْرٍ: مَعَ أَحَدِكُمَا جِبْرِيلُ، وَمَعَ الْآخَرِ مِيكَائِيلُ، وَإِسْرَافِيلُ مَلَكٌ عَظِيمٌ يَشْهَدُ الْقِتَالَ، أَوْ قَالَ: يَشْهَدُ الصَّفَّ.

تخريج: إسناده صحيح.

1258. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) prayed four [*rak'ahs*] before *Zuhr*.

Comments: [Its *isnad* is *qawi*]

١٢٥٨- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ صَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ. [راجع: ٦٥].

تخريج: إسناده قوي.

1259. It was narrated that Qais al-Kharifi said: I heard 'Ali (ﷺ) say on this *minbar*: The Messenger of Allah (ﷺ) came first, Abu Bakr (ﷺ) came second and 'Umar came third; then we got involved in turmoil, and it was what Allah willed.

Comments: [Its *isnad* is *hasan*]

١٢٥٩- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْقَاسِمِ بْنِ كَثِيرٍ أَبِي هَاشِمٍ بَيَّاعِ السَّابِرِيِّ، عَنْ قَيْسٍ الْخَارِفِيِّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى هَذَا الْمِنْبَرِ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ، ثُمَّ خَبَطَتْنَا فِتْنَةٌ _ أَوْ أَصَابَتْنَا فِتْنَةٌ _ فَكَانَ مَا شَاءَ اللَّهُ. [راجع: ١٠٢٠].

تخريج: إسناده حسن.

1260. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end. Then in the end his *Witr* was at the end of the night.

Comments: [Its *isnad* is *hasan*]

١٢٦٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدُوَيْهِ أَبُو مُحَمَّدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ: مِنْ أَوَّلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨].

تخريج: إسناده حسن.

1261. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) used to pray eight *rak'ahs* of voluntary prayer and during the day twelve *rak'ahs*.

Comments: [Sa'eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken]

١٢٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سَعِيدُ بْنُ خُثَيْمٍ أَبُو مَعْمَرٍ الْهِلَالِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ (١/١٤٨) عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ التَّطَوُّعِ ثَمَانِيَ رَكَعَاتٍ وَبِالنَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً. [راجع: ١٢٠٨].

تخريج: سعيد بن خثيم وفضيل بن مرزوق صدوقان يهمان، وقد روي عن أبي إسحاق بأسانيد أصح من هذا، فذكروا تطوع النبي ﷺ بالنهار ست عشرة ركعة.

1262. It was narrated that 'Asim bin Damrah as-Salooli said: 'Ali (ﷺ) said: Verily, *Witr* is not a must like your prescribed prayers, but the Messenger of Allah (ﷺ) prayed *Witr*, then he said: "Pray *Witr*, O

١٢٦٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَنْدَلٍ وَسُوَيْدُ بْنُ سَعِيدٍ جَمِيعًا فِي سَنَةِ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ

ضَمْرَةَ السَّلُولِيِّ قَالَ: قَالَ عَلِيٌّ: أَلَا إِنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ كَصَلَاتِكُمُ الْمَكْتُوبَةِ وَلَكِنَّ رَسُولَ اللَّهِ ﷺ أَوْتَرَ، ثُمَّ قَالَ: «أَوْتِرُوا يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا فَإِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ». وَهَذَا لَفْظُ حَدِيثِ عَبْدِ اللَّهِ بْنِ صَنْدَلٍ، وَمَعْنَاهُمَا وَاحِدٌ. [راجع: ٦٥٢، ٨٧٧].

people of the Qur'an. Pray *Witr*, for Allah is One and loves that which is odd numbered."

Comments: [A *qawi hadeeth*]

تخريج: حديث قوي، عبدالله بن صندل وسويد بن سعيد قد توبعا.

١٢٦٣- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا فِطْرٌ عَنْ كَثِيرِ ابْنِ نَافِعٍ النَّوَّاءِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُلَيْلٍ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ قَبْلِي نَبِيٌّ إِلَّا قَدْ أُعْطِيَ سَبْعَةَ رُفَقَاءَ نُجَبَاءَ وُزَرَاءَ، وَإِنِّي أُعْطِيتُ أَرْبَعَةَ عَشَرَ: حَمْزَةُ، وَجَعْفَرٌ، وَعَلِيٌّ، وَحَسَنٌ، وَحُسَيْنٌ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَالْمِقْدَادُ، وَحُذَيْفَةُ، وَسَلْمَانُ، وَعَمَّارٌ، وَبِلَالٌ». [راجع: ٦٦٥].

1263. It was narrated that Katheer bin Nafi' an-Nawwa' said: I heard 'Abdullah bin Mulail say: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja'far, 'Ali, Hasan, Husain, Abu Bakr, 'Umar, al-Miqdad, Hudhaifah, Salman, 'Ammar and Bilal."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف كثير النّواء وعبدالله بن مليل.

١٢٦٤- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، وَمَسَحَ عَلَى النَّعْلَيْنِ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ فَعَلَ كَمَا رَأَيْتُمُونِي فَعَلْتُ، لَرَأَيْتُ أَنَّ بَاطِنَ الْقَدَمَيْنِ هُوَ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا. [راجع: ٧٣٧].

1264. It was narrated that 'Abd Khair said: I saw 'Ali (ﷺ) doing *wudoo'* and wiping over his shoes. Then he said: "If I had not seen the Messenger of Allah (ﷺ) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وانظر (٧٣٧).

١٢٦٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ،

1265. It was narrated that 'Ali (ﷺ) said: No *zakah* is due on wealth until one year has passed.

عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، شريك- وإن كان سيء الحفظ - متابع.

١٢٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: إِنَّ الشِّيعَةَ يَزْعُمُونَ أَنَّ عَلِيًّا يَرْجِعُ! قَالَ: كَذَبَ أُولَئِكَ الْكَذَّابُونَ، لَوْ عَلِمْنَا ذَاكَ مَا تَزَوَّجَ نِسَاؤُهُ، وَلَا قَسَمْنَا مِيرَاثَهُ.

1266. It was narrated that 'Asim bin Damrah said: I said to al-Hasan bin 'Ali: The *Shi'ah* claim that 'Ali (ﷺ) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Shareek]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

١٢٦٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ ابْنِ ضَمْرَةَ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، وَلَا صَدَقَةَ فِيهِمَا». [راجع: ٧١١].

1267. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said: "I have exempted you with regard to horses and slaves; no *zakah* is due on them."

Comments: [Its *isnad* is *jayyid*]

تخريج: إسناده جيد.

١٢٦٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الرَّقِّيُّ: حَدَّثَنَا حَفْصٌ أَبُو عُمَرَ عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ، شُفِّعَ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ قَدْ وَجَبَتْ لَهُمُ النَّارُ». [انظر: ١٢٧٨].

1268. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever reads Qur'an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due."

Comments: [Its *isnad* is *da'eef jiddan* because of the weakness of 'Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhan is unknown]

تخريج: إسناده ضعيف جداً لضعف عمرو بن عثمان الرقي وحفص أبي عمر القاري، و لجهالة كثير بن زاذان.

1269. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have exempted horses and slaves from *zakah*."

Comments: [Its *isnad* is *qawi*]

١٢٦٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فِي الصَّدَقَةِ». [راجع: ٧١١].

تخريج: إسناده قوي.

1270. It was narrated from 'Ali (ﷺ) that Jibreel came to the Prophet (ﷺ) and said: "We do not enter a house in which there is an image or a dog." And the dog belonging to al-Hasan was in the house.

Comments: [Its *isnad* is *da'eef jiddan*]

١٢٧٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو سَلْمٍ خَلِيلُ بْنُ سَلْمٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ، فَقَالَ: «إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ أَوْ كَلْبٌ» وَكَانَ الْكَلْبُ لِلْحَسَنِ فِي الْبَيْتِ. [راجع: ٦٣٢، ١٢٤٧].

تخريج: إسناده ضعيف جداً، عمرو بن خالد متهم بالكذب، وحسن بن ذكوان ضعيف.

1271. It was narrated that Qais bin 'Ubad said: I said to 'Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (ﷺ) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (ﷺ) did not recommend me to do anything with regard to this; rather it is something I decided myself.

Comments: [Its *isnad* is *saheeh*]

١٢٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: قُلْتُ لِعَلِيٍّ: أَرَأَيْتَ مَسِيرَكَ هَذَا، عَهْدٌ عَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، أَمْ رَأْيٌ رَأَيْتَهُ؟ قَالَ: مَا تُرِيدُ إِلَى هَذَا؟ قُلْتُ: دِينَنَا دِينَنَا. قَالَ: مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فِيهِ شَيْئًا، وَلَكِنْ رَأْيٌ رَأَيْتُهُ. [راجع: ١٢٠٧].

تخريج: إسناده صحيح.

1272. It was narrated that 'Ali (ﷺ) said: al-Mugheerah bin Shu'bah had a spear, and when we went out with the Messenger of Allah (ﷺ) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (ﷺ) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its *isnad* is *hasan*]

١٢٧٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ: كَانَ لِلْمُغِيرَةِ بْنِ شُعْبَةَ رُمْحٌ، فَكُنَّا إِذَا خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ خَرَجَ بِهِ مَعَهُ، فَيَرْكُزُهُ فَيَمُرُّ النَّاسُ عَلَيْهِ فَيَحْمِلُونَهُ، فَقُلْتُ: لَئِنْ أَتَيْتُ النَّبِيَّ ﷺ لَأُخْبِرَنَّهُ. فَقَالَ: «إِنَّكَ إِنْ فَعَلْتَ لَمْ تُرْفَعْ ضَالَّةٌ».

تخريج: إسناده حسن.

1273. It was narrated that Abu Hayyah bin Qais said: 'Ali (ﷺ) did *wudoo'*, each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (ﷺ) do *wudoo'*.

Comments: [Its *isnad* is *hasan*]

١٢٧٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، قَالَ: تَوَضَّأَ عَلِيٌّ ثَلَاثًا ثَلَاثًا، ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: هَكَذَا (١٤٩/١) رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. [راجع: ٩٧١].

تخريج: إسناده حسن.

1274. It was narrated that Salim bin Abi Hafsah said: A man narrated to me from 'Abdullah bin Mulail that he said: I heard 'Ali (ﷺ) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, 'Umar, 'Abdullah bin Mas'ood and 'Ammar bin Yasir.

Comments: [Its *isnad* is *da'eef* because it is defected]

١٢٧٤- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ: بَلَغَنِي عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ، فَغَدَوْتُ إِلَيْهِ، فَوَجَدْتُهُمْ فِي جَنَازَةٍ، فَحَدَّثَنِي رَجُلٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أُعْطِيَ كُلُّ نَبِيٍّ سَبْعَةَ نُجَبَاءَ، وَأُعْطِيَ نَبِيُّكُمْ أَرْبَعَةَ عَشَرَ نَجِيبًا، مِنْهُمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَعَمَّارُ ابْنُ يَاسِرٍ. [راجع: ٦٦٥].

تخريج: إسناده ضعيف لعلل.

1275. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears (of sacrificial

١٢٧٥- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ

animals), and told us not to sacrifice any that is one-eyed, or any *muqabalah, mudabarah, sharqa'* or *kharqa'*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-muqabalah?* He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *ash-sharqa'*? He said: One whose ears are slit in two lengthwise. I said: What is *al-kharqa'*? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [*Hasan;* this is a *da'eef isnad*]

النُّعْمَانِ- قَالَ وَكَانَ رَجُلَ صِدْقٍ ـ عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضَحِّيَ بِعَوْرَاءَ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا شَرْقَاءَ، وَلَا خَرْقَاءَ. قَالَ زُهَيْرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ عَضْبَاءَ؟ قَالَ: لَا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ: هِيَ الَّتِي يُقْطَعُ طَرَفُ أُذُنِهَا. قُلْتُ: فَالْمُدَابَرَةُ؟ قَالَ: الَّتِي يُقْطَعُ مُؤَخَّرُ الْأُذُنِ. قُلْتُ: مَا الشَّرْقَاءُ؟ قَالَ: الَّتِي يُشَقُّ أُذُنُهَا. قُلْتُ: فَمَا الْخَرْقَاءُ؟ قَالَ: الَّتِي تَخْرِقُ أُذُنَهَا السِّمَةُ. [راجع: ٦٠٩].

تخريج: حسن، وهذا إسناد ضعيف، زهير سمع من أبي أسحاق بعد تغيره.

1276. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade keeping the meat of sacrificial animals after three days.

Comments: [*Saheeh* because of corroborating evidence]

١٢٧٦- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَحْبِسُوا لُحُومَ الْأَضَاحِي بَعْدَ ثَلَاثٍ. [راجع: ٤٣٥].

تخريج: صحيح لغيره، سفيان بن حسين ثقة في غير الزهري باتفاقهم.

1277. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah (ﷺ) about wiping over the *khuffain*. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ﷺ) and he said: The Messenger of Allah (ﷺ) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."

١٢٧٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: سَلْ عَلِيًّا فَهُوَ أَعْلَمُ بِهَذَا مِنِّي، هُوَ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَلِيًّا فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ، وَلِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ». [راجع: ٧٤٨].

Comments: [*Saheeh*]

تخريج: صحيح، م: (٢٧٦)، الحجاج مدلس، وقد توبع.

1278. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever learns the Qur'an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell."

Comments: [Its *isnad* is *da'eef jiddan*]

١٢٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ ـ يَعْنِي أَبَا عُمَرَ الْقَارِئَ ـ عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ الْقُرْآنَ فَاسْتَظْهَرَهُ وَحَفِظَهُ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدْ وَجَبَتْ لَهُمُ النَّارُ». [راجع: ١٢٦٨].

تخريج: إسناده ضعيف جداً لضعف حفص بن سليمان القاري، وجهالة كثير بن زاذان.

1279. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin 'Ubaid al-Muharibi said in his *hadeeth*: He sacrificed two rams, one on behalf of the Prophet (ﷺ) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its *isnad* is *da'eef* because Abul-Hasna is unknown]

١٢٧٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُضَحِّيَ عَنْهُ بِكَبْشَيْنِ، فَأَنَا أُحِبُّ أَنْ أَفْعَلَهُ.

وَقَالَ مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ فِي حَدِيثِهِ: ضَحَّى عَنْهُ بِكَبْشَيْنِ: وَاحِدٌ عَنِ النَّبِيِّ ﷺ، وَالْآخَرُ عَنْهُ، فَقِيلَ لَهُ: فَقَالَ: إِنَّهُ أَمَرَنِي فَلَا أَدَعُهُ أَبَدًا. [راجع: ٨٤٣].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1280. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me as a judge and said: "If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you."

١٢٨٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ قَاضِيًا، فَقَالَ: «إِذَا جَاءَكَ الْخَصْمَانِ فَلَا تَقْضِ عَلَى أَحَدِهِمَا حَتَّى

Comments: [*Hasan* because of corroborating evidence]

تَسْمَعَ مِنَ الآخَرِ، فَإِنَّهُ يَبِينُ لَكَ الْقَضَاءُ». [راجع: ٦٩٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك وحنش.

1281. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) sent me to Yemen as a judge. I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: "May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict." Since then I have become a (good) judge.

Comments: [*Hasan* because of corroborating evidence]

١٢٨١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: وَحَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الأَوْدِيُّ. وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرَكَانِيُّ. وَحَدَّثَنَا زَكَرِيَّا ابْنُ يَحْيَى زَحْمَوَيْهِ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ. وَحَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ، قَالُوا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى الْيَمَنِ قَاضِيًا، فَقُلْتُ: تَبْعَثُنِي إِلَى قَوْمٍ وَأَنَا حَدَثُ السِّنِّ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ فَوَضَعَ يَدَهُ عَلَى صَدْرِي، فَقَالَ: «ثَبَّتَكَ اللَّهُ وَسَدَّدَكَ، إِذَا جَاءَكَ الْخَصْمَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ مِنَ الآخَرِ، فَإِنَّهُ أَجْدَرُ أَنْ يَبِينَ لَكَ الْقَضَاءُ» قَالَ: فَمَا زِلْتُ قَاضِيًا. [راجع: ١٢٨٠].

وَهَذَا لَفْظُ حَدِيثِ دَاوُدَ بْنِ عَمْرٍو الضَّبِّيِّ، وَبَعْضُهُمْ أَتَمُّ كَلَامًا مِنْ بَعْضٍ.

تخريج: حسن لغيره، وانظر ماقبله.

1282. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Prophet (ﷺ) sent me as a judge to Yemen... and he narrated the *hadeeth*. He said: "Allah will make your heart steadfast and guide your mind and heart."... and he mentioned the *hadeeth*.

Comments: [*Hasan* because of corroborating evidence]

١٢٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ قَاضِيًا إِلَى الْيَمَنِ... فَذَكَرَ الْحَدِيثَ، قَالَ: «إِنَّ اللَّهَ مُثَبِّتٌ قَلْبَكَ، وَهَادٍ فُؤَادَكَ»... فَذَكَرَ الْحَدِيثَ. [راجع: ١٢٨١].

تخريج: حسن لغيره، وانظر ماقبله.

1283. A similar report was narrated from 'Ali (ﷺ).

Comments: [*Hasan* because of corroborating evidence]

١٢٨٣- قَالَ لُوَيْنٌ: وَحَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ عَنِ (١/ ١٥٠) النَّبِيِّ ﷺ بِمِثْلِ مَعْنَاهُ. [راجع: ١٢٨٢].

تخريج: حسن لغيره، وانظر ماقبله.

1284. It was narrated from 'Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (ﷺ) sent me: To erase every image and level every grave.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٢٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا السَّكَنُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْأَشْعَثُ بْنُ سَوَّارٍ عَنِ ابْنِ أَشْوَعَ، عَنْ حَنَشٍ الْكِنَانِيِّ، عَنْ عَلِيٍّ: أَنَّهُ بَعَثَ عَامِلَ شُرْطَتِهِ، فَقَالَ لَهُ: أَتَدْرِي عَلَى مَا أَبْعَثُكَ؟ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ أَنْحَتَ كُلَّ - يَعْنِي - صُورَةٍ، وَأَنْ أُسَوِّيَ كُلَّ قَبْرٍ. [راجع: ١٢٣٩].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الأشعث بن سوار وحنش الكناني.

1285. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge."

Comments: [*Hasan* because of corroborating evidence]

١٢٨٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلْأَوَّلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْآخَرُ، فَإِنَّكَ سَوْفَ تَرَى كَيْفَ تَقْضِي». [راجع: ٦٩٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حنش.

1286. It was narrated that Hanash said: I saw 'Ali (ﷺ) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf.

Comments: [Its *isnad* is *da'eef* because Abul-Hasna' is unknown and Shareek is *da'eef*]

١٢٨٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنَشٍ قَالَ: رَأَيْتُ عَلِيًّا ﷺ يُضَحِّي بِكَبْشَيْنِ، فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ أَنْ أُضَحِّيَ عَنْهُ. [راجع: ١٢٧٩].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1287. It was narrated from 'Ali (ﷺ) that when the Prophet (ﷺ) sent him with Bara'ah (*Soorat at-Tawbah*), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: "I have no choice but to go myself or send you with it." 'Ali said: If that is the case, I have no choice but to go. He said: "Go, and Allah will make your tongue steadfast and guide your heart." Then he placed his hand over his mouth.

Comments: [*Hasan* because of corroborating evidence]

١٢٨٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ: حَدَّثَنَا عَمْرُو بْنُ حَمَّادٍ عَنْ أَسْبَاطِ بْنِ نَصْرٍ، عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ حِينَ بَعَثَهُ بِبَرَاءَةَ، فَقَالَ: يَا نَبِيَّ اللَّهِ! إِنِّي لَسْتُ بِاللَّسِنِ وَلَا بِالْخَطِيبِ. قَالَ: «مَا بُدٌّ أَنْ أَذْهَبَ بِهَا أَنَا، أَوْ تَذْهَبَ بِهَا أَنْتَ» قَالَ: فَإِنْ كَانَ وَلَا بُدَّ فَسَأَذْهَبُ أَنَا. قَالَ: «فَانْطَلِقْ، فَإِنَّ اللَّهَ يُثَبِّتُ لِسَانَكَ، وَيَهْدِي قَلْبَكَ» قَالَ: ثُمَّ وَضَعَ يَدَهُ عَلَى فَمِهِ.

تخريج: حسن لغيره، حنش الكناني قد توبع.

1288. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ) that he said on the day of Uhud: "They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire."

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

١٢٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ: أَنَّ عَاصِمَ بْنَ بَهْدَلَةَ قَالَ: سَمِعْتُ زِرًّا يُحَدِّثُ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ يَوْمَ أُحُدٍ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ وَبُطُونَهُمْ نَارًا». [راجع: ٥٩١، ٦١٧].

تخريج: صحيح لغيره، خ: (٤٥٣٣)، م: (٦٢٧)، جابر الجعفي قد توبع عند غير المؤلف.

1289. It was narrated from 'Ali (ﷺ) that he said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

١٢٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْوَاشِمَةَ، وَالْمُتَوَشِّمَةَ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ، وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ النَّوْحِ. [راجع: ٦٣٥].

her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي والحارث الأعور.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi and al-Harith al-A'war]

1290. It was narrated that 'Ali (ﷺ) said: I used to spend a little time with the Messenger of Allah (ﷺ) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a dog or a person who is *junub*." He said: "I looked and found a puppy belonging to al-Hasan bin 'Ali beneath the bed, so I took it out."

Comments: [Its *isnad* is *da'eef*]

١٢٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ نُجَيٍّ يُحَدِّثُ، عَنْ عَلِيٍّ قَالَ: كَانَتْ لِي سَاعَةٌ مِنْ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ يَنْفَعُنِي اللَّهُ عَزَّ وَجَلَّ بِمَا شَاءَ أَنْ يَنْفَعَنِي بِهَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ» قَالَ: «فَنَظَرْتُ فَإِذَا جِرْوٌ لِلْحَسَنِ بْنِ عَلِيٍّ تَحْتَ السَّرِيرِ، فَأَخْرَجْتُهُ». [راجع: ٦٠٨].

تخريج: إسناده ضعيف لعلل.

1291. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to put the ring on the middle finger.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٢٩١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَضَعَ الْخَاتَمَ فِي الْوُسْطَى. [راجع: ١١٦٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

1292. It was narrated from Rib'i bin Hirash that he heard 'Ali (ﷺ) deliver a *khutbah*, saying: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for the one who tells lies about me will enter Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (106)]

١٢٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ: أَنَّهُ سَمِعَ عَلِيًّا يَخْطُبُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ». [راجع: ١٠٠١].

تخريج: إسناده صحيح، و الحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1293. It was narrated from Qatadah that he heard Jurayy bin Kulaib narrate that he heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade (sacrificing an animal that) had lost most of its horn or ear.

Comments: [Its *isnad* is *hasan*]

١٢٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ جُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ: أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضْبَاءِ الْقَرْنِ وَالْأُذُنِ. [راجع: ٦٣٣].

تخريج: إسناده حسن.

1294. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its *isnad* is *Hasan*]

١٢٩٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جُرَيِّ بْنِ كُلَيْبٍ النَّهْدِيِّ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. [راجع: ١٢٩٣].

تخريج: إسناده حسن كسابقه.

1295. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its *isnad* is *qawi*]

١٢٩٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي آخِرِ وِتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [راجع: ٧٥١].

تخريج: إسناده قوي.

1296. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ), when he wanted to travel, would say: "O Allah, by Your

١٢٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْأَزْدِيُّ: أَخْبَرَنِي أَبِي عَنْ أَبِي سَلَّامٍ

power I charge at the enemy, by Your power I ward off the plot of the enemy and by Your power I march to the enemy."

Comments: [Its *isnad* is *da'eef* because of the weakness of Imran bin Zabyan]

عَبْدِ الْمَلِكِ بْنِ مُسْلِمِ (١/ ١٥١) بْنِ سَلَّامٍ، عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ حُكَيْمِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ سَفَرًا قَالَ: «اللَّهُمَّ بِكَ أَصُولُ، وَبِكَ أَحُولُ، وَبِكَ أَسِيرُ». [راجع: ٦٩١].

تخريج: إسناده ضعيف لضعف عمران بن ظبيان.

1297. It was narrated that 'Ali (ﷺ) said: When ten verses of *Bara'ah* (*Soorat at-Tawbah*) were revealed to the Prophet (ﷺ), he called Abu Bakr (ﷺ) and sent him to recite them to the people of Makkah. Then the Prophet (ﷺ) called me and said to me: "Catch up with Abu Bakr (ﷺ) and wherever you meet him, take the document from him and take it to the people of Makkah and read it to them." I caught up with him at al-Juhfah and took the letter from him. Abu Bakr (ﷺ) went back to the Prophet (ﷺ) and said: O Messenger of Allah, has something been revealed concerning me? He said: "No, but Jibreel came to me and said: No one should do this for you except you or a man of your [family]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Muhammad bin Jabir]

١٢٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ سِمَاكٍ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ عَشْرُ آيَاتٍ مِنْ بَرَاءَةَ عَلَى النَّبِيِّ ﷺ، دَعَا النَّبِيُّ ﷺ أَبَا بَكْرٍ فَبَعَثَهُ بِهَا لِيَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ، ثُمَّ دَعَانِي النَّبِيُّ ﷺ، فَقَالَ لِي: «أَدْرِكْ أَبَا بَكْرٍ! فَحَيْثُمَا لَحِقْتَهُ فَخُذِ الْكِتَابَ مِنْهُ، فَاذْهَبْ بِهِ إِلَى أَهْلِ مَكَّةَ، فَاقْرَأْهُ عَلَيْهِمْ» فَلَحِقْتُهُ بِالْجُحْفَةِ، فَأَخَذْتُ الْكِتَابَ مِنْهُ وَرَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! نَزَلَ فِيَّ شَيْءٌ؟ قَالَ: «لَا، وَلَكِنَّ جِبْرِيلَ جَاءَنِي، فَقَالَ: لَنْ يُؤَدِّيَ عَنْكَ إِلَّا أَنْتَ، أَوْ رَجُلٌ مِنْكَ». [راجع: ٤، ٥٩٤].

تخريج: إسناده ضعيف لضعف محمد بن جابر، وحنش بن المعتمر، ومتنه منكر، والصواب ماأخرجه البخاري برقم: (٤٦٥٦).

1298. It was narrated that al-Harith bin Suwaid said: It was said to 'Ali (ﷺ): Did your Messenger say anything to you only that was not for the people in general? He said: The Messenger of Allah (ﷺ)

١٢٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: قِيلَ لِعَلِيٍّ: إِنَّ رَسُولَكُمْ كَانَ يَخُصُّكُمْ بِشَيْءٍ دُونَ النَّاسِ

did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for *zakah*] and in it was said: "Madinah is sacred, the area between Thawr and 'A'ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him. Whoever takes people as *mawla*[1] without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafl* or obligatory act of worship from him."

عَامَّةً؟ قَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَخُصَّ النَّاسَ، إِلَّا بِشَيْءٍ فِي قِرَابِ سَيْفِي هَذَا، فَأَخْرَجَ صَحِيفَةً فِيهَا شَيْءٌ مِنْ أَسْنَانِ الْإِبِلِ، وَفِيهَا: «إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْرٍ إِلَى عَائِرٍ، مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا، فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ تَوَلَّى مَوْلًى بِغَيْرِ إِذْنِهِمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ. [راجع: ٦١٥].

تخريج: إسناده صحيح، خ: (٣١٧٢)، م: (١٣٧٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from 'Ali (ﷺ) from the Prophet (ﷺ) that he said on the day of al-Ahzab: "They distracted us from the

١٢٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ شُتَيْرِ بْنِ

[1] The word *mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *mawla* means giving the right of inheritance to the new *mawla*.

middle prayer, *'Asr* prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire." Shu'bah said: "May Allah fill their graves and houses - or their graves and bellies - with fire": I do not know whether this is part of the *hadeeth* or is not part of the *hadeeth*; I am not certain about it.

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

شَكَلٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ الْأَحْزَابِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ـ أَوْ قُبُورَهُمْ وَبُطُونَهُمْ ـ نَارًا». [راجع: ٦١٧].

قَالَ شُعْبَةُ: «مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ـ أَوْ قُبُورَهُمْ وَبُطُونَهُمْ ـ نَارًا» لَا أَدْرِي أَفِي الْحَدِيثِ هُوَ أَمْ لَيْسَ فِي الْحَدِيثِ؟ أَشُكُّ فِيهِ.

تخريج: إسناده صحيح، م: (٦٢٧).

1300. It was narrated from Yoosuf bin Mazin that a man asked 'Ali (ﷺ): O Ameer al-Mu'mineen, describe the Messenger of Allah (ﷺ) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (ﷺ).

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٠٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَازِنٍ: أَنَّ رَجُلًا سَأَلَ عَلِيًّا فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! انْعَتْ لَنَا رَسُولَ اللَّهِ ﷺ، صِفْهُ لَنَا. فَقَالَ: كَانَ لَيْسَ بِالذَّاهِبِ طُولًا، وَفَوْقَ الرَّبْعَةِ، إِذَا جَاءَ مَعَ الْقَوْمِ غَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضَحِ، ضَخْمَ الْهَامَةِ، أَغَرَّ أَبْلَجَ، هَدِبَ الْأَشْفَارِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ، كَأَنَّ الْعَرَقَ فِي وَجْهِهِ اللُّؤْلُؤُ، لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ، بِأَبِي وَأُمِّي [راجع: ٩٤٤].

تخريج: إسناده ضعيف لانقطاعه، يوسف بن مازن لم يدرك علياً، وخالد بن خالد مجهول.

1301. It was narrated from 'Ali (ﷺ) that it was said to him: Describe the Prophet (ﷺ) to us. He said: He was not very tall... and he mentioned a similar report.

١٣٠١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ: حَدَّثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَازِنٍ عَنْ رَجُلٍ، عَنْ عَلِيٍّ أَنَّهُ قِيلَ لَهُ: انْعَتْ لَنَا

النَّبِيِّ ﷺ، فَقَالَ: كَانَ لَيْسَ بِالذَّاهِبِ طُولًا.. فَذَكَرَ مِثْلَهُ سَوَاءً. [راجع: ١٣٠٠].

تخريج: إسناده ضعيف كسابقه.

Comments: [Its *isnad* is *da'eef* like the report above]

١٣٠٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ قَالَ: كَانَ عَلَى الْكَعْبَةِ أَصْنَامٌ، فَذَهَبْتُ لِأَحْمِلَ النَّبِيَّ ﷺ إِلَيْهَا، فَلَمْ أَسْتَطِعْ، فَحَمَلَنِي فَجَعَلْتُ أَقْطَعُهَا، وَلَوْ شِئْتُ لَنِلْتُ السَّمَاءَ. [راجع: ٦٤٤].

تخريج: إسناده ضعيف لجهالة أبي مريم الثقفي وضعف نعيم بن حكيم.

1302. It was narrated that 'Ali (ﷺ) said: There were idols on top of the Ka'bah, and I wanted to lift up the Prophet (ﷺ) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

Comments: [Its *isnad* is *da'eef* because Abu Maryam is unknown and Nu'aim bin Hakeem is *da'eef*]

١٣٠٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنِي نُعَيْمُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبُو مَرْيَمَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ قَوْمًا يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، عَلَامَتُهُمْ رَجُلٌ مُخْدَجُ الْيَدِ». [راجع: ٨٤٨].

1303. 'Ali bin Abi Talib (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur'an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm.

Comments: [A *Saheeh Hadeeth*, Muslim (1066); this is a *da'eef isnad* like the previous report]

تخريج: حديث صحيح، م: (١٠٦٦)، وهذا إسناد ضعيف كسابقه.

١٣٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ: أَنَّ امْرَأَةَ الْوَلِيدِ بْنِ عُقْبَةَ أَتَتِ النَّبِيَّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ الْوَلِيدَ يَضْرِبُهَا ـ وَقَالَ نَصْرُ بْنُ عَلِيٍّ فِي

1304. It was narrated from 'Ali (ﷺ) that the wife of al-Waleed bin 'Uqbah came to the Prophet (ﷺ) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin 'Ali said in his *hadeeth*: she complained about him. - He said: "Tell him: He [the Prophet (ﷺ)] has given me protection." 'Ali said: It was not

long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: "Tell him: The Messenger of Allah (ﷺ) has given me protection." It was not long before she came back and said: He only hit me more. He raised his hands and said: "O Allah, punish al-Waleed; he has wronged me twice."

Comments: [Its *isnad* is *da'eef* like the report above]

حَدِيثِهِ: تَشْكُوهُ ـ قَالَ: «قُولِي لَهُ: قَدْ أَجَارَنِي»، (١/ ١٥٢) قَالَ عَلِيٌّ: فَلَمْ تَلْبَثْ إِلَّا يَسِيرًا حَتَّى رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا ضَرْبًا، فَأَخَذَ هُدْبَةً مِنْ ثَوْبِهِ فَدَفَعَهَا إِلَيْهَا، وَقَالَ: «قُولِي لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَجَارَنِي». فَلَمْ تَلْبَثْ إِلَّا يَسِيرًا حَتَّى رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا ضَرْبًا، فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ عَلَيْكَ الْوَلِيدَ، أَثِمَ بِي مَرَّتَيْنِ». وَهَذَا لَفْظُ حَدِيثِ الْقَوَارِيرِيِّ، وَمَعْنَاهُمَا وَاحِدٌ. [انظر: ١٣٠٥]

تخريج: إسناده ضعيف كسابقه، وانظر مابعده.

1305. It was narrated from 'Ali that the wife of al-Waleed bin 'Uqbah came to the Messenger of Allah (ﷺ), complaining about al-Waleed and saying that he hit her.... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the report above]

١٣٠٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو خَيْثَمَةَ قَالَا: حَدَّثَنَا عُبَيْدُاللَّهِ ابْنُ مُوسَى: أَخْبَرَنَا نُعَيْمُ بْنُ حَكِيمٍ عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ: أَنَّ امْرَأَةَ الْوَلِيدِ بْنِ عُقْبَةَ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَشْتَكِي الْوَلِيدَ، أَنَّهُ يَضْرِبُهَا... فَذَكَرَ الْحَدِيثَ. [راجع: ١٣٠٤]

تخريج: إسناده ضعيف كسابقه.

1306. It was narrated from 'Ali (ﷺ), from the Prophet (ﷺ) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: "They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

١٣٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَوْمَ الْأَحْزَابِ عَلَى فُرْضَةٍ مِنْ فِرَاضِ الْخَنْدَقِ، فَقَالَ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ـ أَوْ بُطُونَهُمْ وَبُيُوتَهُمْ ـ نَارًا». [راجع: ١١٣٢].

تخريج: إسناده صحيح، م: (٦٢٧).

1307. It was narrated that Abut-Tufail said: 'Ali (ﷺ) was asked: Did the Messenger of Allah (ﷺ) say anything to you exclusively? He said: The Messenger of Allah (ﷺ) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: "May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender."

١٣٠٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ يُحَدِّثُ: عَنْ أَبِي الطُّفَيْلِ قَالَ: سُئِلَ عَلِيٌّ: هَلْ خَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَأَخْرَجَ صَحِيفَةً فِيهَا مَكْتُوبٌ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا». [راجع: ٩٥٤].

تخريج: إسناده صحيح، م: (١٩٧٨).

Comments: [Its *isnad* is *saheeh,* Muslim (1978)]

1308. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4533) and Muslim (627)]

١٣٠٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «اللَّهُمَّ امْلَأْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ». [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (ﷺ), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked

١٣٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ حُجَيَّةَ بْنَ عَدِيٍّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةٍ. وَسَأَلَهُ عَنِ الْأَعْرَجِ؟ فَقَالَ: إِذَا بَلَغَتِ الْمَنْسَكَ. وَسُئِلَ عَنِ الْقَرْنِ؟ فَقَالَ: لَا يَضُرُّهُ.

about the horn. He said: It doesn't matter. And 'Ali said: The Messenger of Allah (ﷺ) instructed us to check the eye and ear.

Comments: [Its *isnad* is *hasan*]

1310. It was narrated from Hanash bin al-Mu'tamir that 'Ali (ﷺ) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them, and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). 'Ali (ﷺ) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good), otherwise refer the matter to the Prophet (ﷺ). He ruled that one quarter of the *diyah* should be given for the first one, one third of the *diyah* for the second one, half of the *diyah* for the third one and the complete *diyah* for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the *diyah* on the tribes of the people who had crowded one another in that place. So they referred the matter to the Prophet (ﷺ). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: "I shall judge between you." Then he was told that 'Ali (ﷺ) had issued such

وَقَالَ عَلِيٌّ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ. [راجع: ١٠٢٢].

تخريج: إسناده حسن.

١٣١٠- حَدَّثَنَا بَهْزٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سِمَاكٌ عَنْ حَنَشِ بْنِ الْمُعْتَمِرِ: أَنَّ عَلِيًّا كَانَ بِالْيَمَنِ، فَاحْتَفَرُوا زُبْيَةً لِلْأَسَدِ، فَجَاءَ حَتَّى وَقَعَ فِيهَا رَجُلٌ، وَتَعَلَّقَ بِآخَرَ، وَتَعَلَّقَ الْآخَرُ بِآخَرَ، وَتَعَلَّقَ الْآخَرُ بِآخَرَ، حَتَّى صَارُوا أَرْبَعَةً، فَجَرَحَهُمُ الْأَسَدُ فِيهَا، فَمِنْهُمْ مَنْ مَاتَ فِيهَا، وَمِنْهُمْ مَنْ أُخْرِجَ فَمَاتَ، قَالَ: فَتَنَازَعُوا فِي ذَلِكَ حَتَّى أَخَذُوا السِّلَاحَ، قَالَ: فَأَتَاهُمْ عَلِيٌّ فَقَالَ: وَيْلَكُمْ تَقْتُلُونَ مِائَتَيْ إِنْسَانٍ فِي شَأْنِ أَرْبَعَةِ أَنَاسِيَّ؟ تَعَالَوْا أَقْضِ بَيْنَكُمْ بِقَضَاءٍ، فَإِنْ رَضِيتُمْ بِهِ، وَإِلَّا فَارْتَفِعُوا إِلَى النَّبِيِّ ﷺ. قَالَ: فَقَضَى لِلْأَوَّلِ رُبُعَ دِيَتِهِ، وَلِلثَّانِي ثُلُثَ دِيَتِهِ، وَلِلثَّالِثِ نِصْفَ دِيَتِهِ، وَلِلرَّابِعِ الدِّيَةَ كَامِلَةً، قَالَ: فَرَضِيَ بَعْضُهُمْ وَكَرِهَ بَعْضُهُمْ، وَجَعَلَ الدِّيَةَ عَلَى قَبَائِلِ الَّذِينَ ازْدَحَمُوا. قَالَ: فَارْتَفَعُوا إِلَى النَّبِيِّ ﷺ - قَالَ بَهْزٌ: قَالَ حَمَّادٌ: أَحْسَبُهُ قَالَ: كَانَ مُتَّكِئًا فَاحْتَبَى - قَالَ: «سَأَقْضِي بَيْنَكُمْ بِقَضَاءٍ» قَالَ: فَأُخْبِرَ أَنَّ عَلِيًّا قَضَى بِكَذَا وَكَذَا، قَالَ: فَأَمْضَى قَضَاءَهُ. قَالَ عَفَّانُ: «سَأَقْضِي بَيْنَكُمْ».

[راجع: ٥٧٤].

تخريج: إسناده ضعيف لضعف حنش بن المعتمر.

and such a verdict, and he approved of it, 'Affan said: 'I shall judge between you.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash bin al-Mu'tamir]

1311. It was narrated from 'Ali that the Prophet (ﷺ) said on the day of Ghadeer Khumm: "If I am a person's *mawla (friend and supporter)* then 'Ali is also his *mawla.*" And the people added after that: "So take as friends those who take him as a friend and take as enemies those who take him as an enemy."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Nu'aim bin Hakeem and Abu Maryam is unknown]

١٣١١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي نُعَيْمُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبُو مَرْيَمَ، وَرَجُلٌ مِنْ جُلَسَاءِ عَلِيٍّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ غَدِيرِ خُمٍّ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ». قَالَ فَزَادَ النَّاسُ بَعْدُ: «وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ». [راجع: ٩٥٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف نعيم بن حكيم ولجهالة أبي مريم.

1312. It was narrated from Hujayyah bin 'Adiyy that 'Ali (ﷺ) was asked about a cow and he said: [It may be sacrificed] on behalf of seven people. He was asked about the cow with a broken horn and he said: It does not matter. He was asked about a lame animal, and he said: If it can reach the place of sacrifice [then sacrifice it]. Then he said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears.

Comments: [Its *isnad* is *hasan*]

١٣١٢- حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ: أَنَّ عَلِيًّا سُئِلَ عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةٍ. وَسُئِلَ عَنِ الْمَكْسُورَةِ الْقَرْنِ، فَقَالَ: لَا بَأْسَ. وَسُئِلَ عَنِ الْعَرَجِ، فَقَالَ: مَا بَلَغَتِ الْمَنْسَكَ. ثُمَّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَيْنِ (١/ ١٥٣) وَالْأُذُنَيْنِ. [راجع: ٧٣٢]

تخريج: إسناده حسن.

1313. It was narrated that Ibn A'bud said: 'Ali bin Abi Talib (ﷺ) said to me: O son of A'bud, do you know what the rights of the food are? I said: What are its rights, O son of Abu Talib? He said: To say: In the Name of Allah; O Allah, bless for us what You have provided for us. Do you

١٣١٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي الْوَرْدِ، عَنِ ابْنِ أَعْبُدَ، قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: يَا ابْنَ أَعْبُدَ! هَلْ تَدْرِي مَا حَقُّ الطَّعَامِ؟ قَالَ: قُلْتُ: وَمَا حَقُّهُ يَا ابْنَ أَبِي

know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (ﷺ)? She was the daughter of the Messenger of Allah (ﷺ) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (ﷺ), and I said to her: Go to the Messenger of Allah (ﷺ) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (ﷺ) and she found some servants with him, then she came back and did not ask him for one.... and he narrated the *hadeeth*.... and he [the Messenger of Allah (ﷺ)] said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times. She stuck her head out and said: I am content with Allah

طَالِبٍ؟ قَالَ: تَقُولُ: بِسْمِ اللَّهِ، اللَّهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا. قَالَ: وَتَدْرِي مَا شُكْرُهُ إِذَا فَرَغْتَ؟ قَالَ: قُلْتُ: وَمَا شُكْرُهُ؟ قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ عَنِّي وَعَنْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا؟ كَانَتِ ابْنَةَ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ مِنْ أَكْرَمِ أَهْلِهِ عَلَيْهِ، وَكَانَتْ زَوْجَتِي، فَجَرَّتْ بِالرَّحَى حَتَّى أَثَّرَ الرَّحَى بِيَدِهَا، وَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتِ الْقِرْبَةُ بِنَحْرِهَا، وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتْ تَحْتَ الْقِدْرِ حَتَّى دَنِسَتْ ثِيَابُهَا، فَأَصَابَهَا مِنْ ذَلِكَ ضُرٌّ، فَقُدِمَ عَلَى رَسُولِ اللَّهِ بِسَبْيٍ - أَوْ خَدَمٍ - قَالَ: فَقُلْتُ لَهَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْأَلِيهِ خَادِمًا يَقِيكِ حَرَّ مَا أَنْتِ فِيهِ. فَانْطَلَقَتْ إِلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَتْ عِنْدَهُ خَدَمًا - أَوْ خُدَّامًا - فَرَجَعَتْ وَلَمْ تَسْأَلْهُ... فَذَكَرَ الْحَدِيثَ، «فَقَالَ: «أَلَا أَدُلُّكِ عَلَى مَا هُوَ خَيْرٌ لَكِ مِنْ خَادِمٍ؟ إِذَا أَوَيْتِ إِلَى فِرَاشِكِ سَبِّحِي ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدِي ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرِي أَرْبَعًا وَثَلَاثِينَ» قَالَ: فَأَخْرَجَتْ رَأْسَهَا، فَقَالَتْ: رَضِيتُ عَنِ اللَّهِ وَرَسُولِهِ. مَرَّتَيْنِ. فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ أَوْ نَحْوَهُ. [راجع: ٨٣٨، ١٢٢٩، ١٢٥٠].

تخريج: إسناده ضعيف لجهالة ابن أعبد، واسمه علي.

and His Messenger, twice. And he narrated a *hadeeth* like that of Ibn 'Ulayyah from al-Jurairi or similar to it.

Comments: [Its *isnad* is *da'eef* because Ibn A'bud is unknown and his name is Ali]

1314. It was narrated that 'Abeedah said: We used to think that the middle prayer was *Fajr* prayer. Then 'Ali (ﷺ) told us that on the day of al-Ahzab they fought and were distracted from *'Asr* prayer. The Prophet (ﷺ) said: "O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer." Then on that day we realised that the middle prayer was *'Asr* prayer.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627]

١٣١٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ قَالَ: كُنَّا نَرَى أَنَّ صَلَاةَ الْوُسْطَى صَلَاةُ الصُّبْحِ، قَالَ: فَحَدَّثَنَا عَلِيٌّ: أَنَّهُمْ يَوْمَ الأَحْزَابِ اقْتَتَلُوا، وَحَبَسُونَا عَنْ صَلَاةِ الْعَصْرِ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ امْلأْ قُبُورَهُمْ نَارًا- أَوْ امْلأْ بُطُونَهُمْ نَارًا- كَمَا حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى» قَالَ: فَعَرَفْنَا يَوْمَئِذٍ أَنَّ صَلَاةَ الْوُسْطَى صَلَاةُ الْعَصْرِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1315. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet's] face, and he [the Prophet (ﷺ)] instructed him to cut it up and divide it among his womenfolk.

١٣١٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ حُلَّةً سِيَرَاءَ، فَلَبِسَهَا وَخَرَجَ عَلَى الْقَوْمِ، فَعَرَفَ الْغَضَبَ فِي وَجْهِهِ، فَأَمَرَهُ أَنْ يُشَقِّقَهَا بَيْنَ نِسَائِهِ. [راجع: ٦٩٨].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that 'Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw 'Ali (ﷺ) praying *Zuhr*, then he sat to listen to the people's needs. When the time for *'Asr* came, a stone vessel of water was brought to him. He took a

١٣١٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: رَأَيْتُ عَلِيًّا صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ لِحَوَائِجِ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أُتِيَ بِتَوْرٍ مِنْ مَاءٍ، فَأَخَذَ مِنْهُ كَفًّا، فَمَسَحَ وَجْهَهُ

وَذِرَاعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ قَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (ﷺ) do it. And this is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

١٣١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا قَالَ لِشَرَاحَةَ: لَعَلَّكِ اسْتُكْرِهْتِ، لَعَلَّ زَوْجَكِ أَتَاكِ، لَعَلَّكِ؟ قَالَتْ: لَا، فَلَمَّا وَضَعَتْ جَلَدَهَا، ثُمَّ رَجَمَهَا، فَقِيلَ لَهُ: لِمَ جَلَدْتَهَا، ثُمَّ رَجَمْتَهَا؟ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦].

تخريج: صحيح وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

1317. It was narrated from ash-Sha'bi that 'Ali (ﷺ) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [*Saheeh*]

١٣١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ الْحُسَيْنِ. وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ ابْنِ حِسَابٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». [راجع: ٤٠٥].

1318. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق و جهالة النعمان بن سعد.

١٣١٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْقُرَشِيِّ، عَنْ سَيَّارٍ أَبِي

1319. It was narrated that Abu Wa'il said: A man came to 'Ali (ﷺ) and said: O Ameer al-Mu'mineen, I am unable to pay

off my contract of manumission; help me. 'Ali (ﷺ) said: Shall I not tell you some words that the Messenger of Allah (ﷺ) taught me, then if you owe debts as great as Mount Seer in *dinars*, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

الْحَكَمِ، عَنْ أَبِي وَائِلٍ قَالَ: أَتَى عَلِيًّا رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي عَجَزْتُ عَنْ مُكَاتَبَتِي فَأَعِنِّي. فَقَالَ عَلِيٌّ: أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ ﷺ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صِيرٍ دَنَانِيرَ لَأَدَّاهُ اللَّهُ عَنْكَ؟ قُلْتُ: بَلَى، قَالَ: قُلِ: اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

تخريج: إسناده ضعيف لضعف عبدالرحمن ابن إسحاق الواسطي.

1320. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٣٢٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَرَوْحُ ابْنُ عَبْدِ الْمُؤْمِنِ الْمُقْرِئُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ (١/ ١٥٤) عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [انظر: ١٣٢٣، ١٣٢٩، ١٣٣١، ١٣٣٩].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق الواسطي وجهالة النعمان بن سعد.

1321. It was narrated from 'Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when 'Ali (ﷺ) came to us and stood over Abu Moosa and told him to do something concerning the people. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ)

١٣٢١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مُوسَى، فَأَتَانَا عَلِيٌّ فَقَامَ عَلَى أَبِي مُوسَى، فَأَمَرَهُ بِأَمْرٍ مِنْ أَمْرِ النَّاسِ، قَالَ: قَالَ عَلِيٌّ: قَالَ لِي

said to me: "Say: 'O Allah, guide me and correct my aim.' When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow." And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. 'Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu'mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen - 'Asim was not sure - which contained silk in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

رَسُولُ اللَّهِ ﷺ: «قُلْ: اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، وَاذْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَاذْكُرْ بِالسَّدَادِ تَسْدِيدَ السَّهْمِ» وَنَهَانِي أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ وَأَهْوَى أَبُو بُرْدَةَ إِلَى السَّبَّابَةِ أَوِ الْوُسْطَى _ قَالَ عَاصِمٌ: أَنَا الَّذِي اشْتَبَهَ عَلَيَّ أَيَّتَهُمَا عَنَى _ وَنَهَانِي عَنِ الْمِيثَرَةِ، وَالْقَسِّيَّةِ. قَالَ أَبُو بُرْدَةَ: فَقُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ: مَا الْمِيثَرَةُ، وَمَا الْقَسِّيَّةُ؟ قَالَ: أَمَّا الْمِيثَرَةُ: شَيْءٌ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ لِيَجْعَلُونَهُ عَلَى رِحَالِهِمْ، وَأَمَّا الْقَسِّيُّ: فَثِيَابٌ كَانَتْ تَأْتِينَا مِنَ الشَّامِ أَوِ الْيَمَنِ _ شَكَّ عَاصِمٌ _ فِيهَا حَرِيرٌ، فِيهَا أَمْثَالُ الْأُتْرُجِّ. قَالَ أَبُو بُرْدَةَ: فَلَمَّا رَأَيْتُ السَّبَنِيَّ عَرَفْتُ أَنَّهَا هِيَ. [راجع: ١١٢٤]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1322. It was narrated that an-Nu'man bin Sa'd said: A man said to 'Ali: O Ameer al-Mu'mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what

١٣٢٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ أَخُو حَجَّاجٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ قَالَ: قَالَ رَجُلٌ لِعَلِيٍّ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ رَمَضَانَ؟ فَقَالَ: مَا سَمِعْتُ أَحَدًا سَأَلَ

month do you advise me to fast after Ramadan? He said: "If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people."

Comments: [Its *isnad* is *da'eef*]

عَنْ هَذَا بَعْدَ رَجُلٍ سَأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ رَمَضَانَ؟ فَقَالَ: «إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ عَلَى قَوْمٍ، وَيَتُوبُ فِيهِ عَلَى قَوْمٍ». [انظر: ١٣٣٥].

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق الواسطي وجهالة النعمان بن سعد. وفي مسلم: (١١٦٣)، عن أبي هريرة مرفوعا: «أفضل الصيام بعد رمضان شهر الله المحرم».

1323. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٣٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1324. It was narrated that 'Abd Khair said: I came to 'Ali (ﷺ) and he had prayed. He called for water for *wudoo'*. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he

١٣٢٤- حَدَّثَنَا عَفَّانُ، أُرَاهُ عَنْ أَبِي عَوَانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْتُ عَلِيًّا وَقَدْ صَلَّى، فَدَعَا بِطَهُورٍ، فَقُلْنَا: مَا يَصْنَعُ بِالطَّهُورِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا أَنْ يُعَلِّمَنَا. فَأُتِيَ بِطَسْتٍ وَإِنَاءٍ، فَرَفَعَ الْإِنَاءَ فَصَبَّ عَلَى يَدِهِ، فَغَسَلَهَا ثَلَاثًا، ثُمَّ غَمَسَ يَدَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْثَرَ ثَلَاثًا، ثُمَّ تَمَضْمَضَ وَتَنَثَّرَ مِنَ الْكَفِّ الَّذِي أَخَذَ مِنْهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا، وَيَدَهُ الشِّمَالَ ثَلَاثًا، ثُمَّ جَعَلَ يَدَهُ فِي الْمَاءِ،

washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the *wudoo'* of the Messenger of Allah (ﷺ), this is it.

فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا، وَرِجْلَهُ الشِّمَالَ ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ طُهُورَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هَذَا. [راجع: ١١٩٩].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1325. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

١٣٢٥- حَدَّثَنَا مُعَاذٌ: أَخْبَرَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ أَبُو خَيْثَمَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ، وَأَنْ أَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَأَجِلَّتِهَا، وَأَنْ لَا أُعْطِيَ الْجَازِرَ مِنْهَا، قَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا». [راجع: ٥٩٣].

تخريج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1326. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*]

١٣٢٦- حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ ... مِثْلَ هَذَا، إِلَّا أَنَّهُ لَمْ يَقُلْ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا». [راجع: ١١٠١، ١٣٢٥].

تخريج: إسناده صحيح، وانظر ماقبله.

1327. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."

١٣٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا حَبَسُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ

الشَّمْسُ». أَوْ قَالَ: «حَتَّى آبَتِ الشَّمْسُ» إِحْدَى الْكَلِمَتَيْنِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

١٣٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي ظَبْيَانَ الْجَنْبِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أُتِيَ بِامْرَأَةٍ قَدْ زَنَتْ، فَأَمَرَ بِرَجْمِهَا، فَذَهَبُوا بِهَا لِيَرْجُمُوهَا، فَلَقِيَهُمْ عَلِيٌّ فَقَالَ: مَا هَذِهِ؟ قَالُوا: زَنَتْ، فَأَمَرَ عُمَرُ بِرَجْمِهَا، فَانْتَزَعَهَا عَلِيٌّ مِنْ أَيْدِيهِمْ وَرَدَّهُمْ، فَرَجَعُوا إِلَى عُمَرَ فَقَالَ: مَا رَدَّكُمْ؟ قَالُوا: رَدَّنَا عَلِيٌّ. قَالَ: مَا فَعَلَ هَذَا عَلِيٌّ إِلَّا لِشَيْءٍ قَدْ عَلِمَهُ، فَأَرْسَلَ إِلَى عَلِيٍّ فَجَاءَ وَهُوَ شِبْهُ الْمُغْضَبِ، فَقَالَ: مَا لَكَ رَدَدْتَ هَؤُلَاءِ؟ قَالَ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ (١/ ١٥٥) يَقُولُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَنِ الْمُبْتَلَى حَتَّى يَعْقِلَ؟». قَالَ: بَلَى. قَالَ عَلِيٌّ: فَإِنَّ هَذِهِ مُبْتَلَاةُ بَنِي فُلَانٍ، فَلَعَلَّهُ أَتَاهَا وَهُوَ بِهَا. فَقَالَ عُمَرُ: لَا أَدْرِي، قَالَ: وَأَنَا لَا أَدْرِي، فَلَمْ يَرْجُمْهَا. [انظر: ١٣٦٢].

تخريج: صحيح لغيره، هذا إسناد منقطع، أبو ظبيان لم يدرك عمر.

1328. It was narrated that a woman who had committed *zina* was brought to 'Umar bin al-Khattab (ﷺ), and he ordered that she be stoned. They took her to stone her, and were met by 'Ali (ﷺ) who said: What is this? They said: She committed *zina*, and 'Umar ordered that she be stoned. 'Ali took her from them and sent them back. They went back to 'Umar (ﷺ) who said: Why have you come back? They said: 'Ali (ﷺ) sent us back. He said: 'Ali has only done this because of something he knows. So he sent for 'Ali who was somewhat angry. He said: Why did you send these people back? He said: Didn't you hear the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses." 'Umar said: Yes I did. 'Ali (ﷺ) said: This is the insane woman of the tribe of Banu So and so. Perhaps he came to her when she was in that state. 'Umar said: I do not know. He ['Ali] said: And I do not know. And he did not stone her.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is interrupted]

١٣٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: وَحَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ

1329. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة النعمان ابن سعد.

١٣٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَفَعَهُ: أَنَّهُ نَهَى أَنْ يَقْرَأَ الْقُرْآنَ وَهُوَ رَاكِعٌ، وَقَالَ: «إِذَا رَكَعْتُمْ فَعَظِّمُوا اللَّهَ، وَإِذَا سَجَدْتُمْ فَادْعُوا، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ». [انظر: ١٣٣٧، ١٩٠٠].

1330. It was narrated from 'Ali bin Abi Talib and attributed to the Prophet (ﷺ), that the Prophet (ﷺ) forbade reciting Qur'an whilst bowing and said: "When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad* like the one above]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

١٣٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مَعْمَرٍ: حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ وَأَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠، ١٣٢٩].

1331. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

١٣٣٢- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: قَالَ عَبِيدَةُ: لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْهُ. قَالَ مُحَمَّدٌ: فَحَلَفَ لَنَا عَبِيدَةُ ثَلَاثَ مِرَارٍ، وَحَلَفَ لَهُ عَلِيٌّ، قَالَ: قَالَ: لَوْلَا أَنْ تَبْطَرُوا لَنَبَّأْتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ

1332. It was narrated that Muhammad said: 'Abeedah said: I only narrated what I heard from him. Muhammad said: 'Abeedah swore to us three times and 'Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on

the lips of Muhammad (ﷺ) to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah. Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ. أَحْسَبُهُ قَالَ: أَوْ مُودَنُ الْيَدِ. [راجع: ٦٢٦].

تخريج: إسناده صحيح، م: (١٠٦٦).

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (ﷺ) and he recited this verse: "The Day We shall gather the *Muttaqoon* (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)" [Maryam 19:85]. He said: No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

١٣٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنَا النُّعْمَانُ بْنُ سَعْدٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلِيٍّ فَقَرَأَ هَذِهِ الْآيَةَ: ﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا﴾ (مريم: ٨٥) قَالَ: لَا، وَاللَّهِ مَا عَلَى أَرْجُلِهِمْ يُحْشَرُونَ، وَلَا يُحْشَرُ الْوَفْدُ عَلَى أَرْجُلِهِمْ، وَلَكِنْ بِنُوقٍ لَمْ يَرَ الْخَلَائِقُ مِثْلَهَا، عَلَيْهَا رَحَائِلُ مِنْ ذَهَبٍ، فَيَرْكَبُونَ عَلَيْهَا حَتَّى يَضْرِبُوا أَبْوَابَ الْجَنَّةِ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف عبدالرحمن ابن إسحاق الواسطي، وجهالة النعمان بن سعد.

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, *Labbaika, labbaika,* until he stoned the *Jamrah.* I said: O Abu 'Abdullah, what is this *talbiyah*? He said: I heard 'Ali bin Abi Talib (ﷺ) reciting the *talbiyah* until he reached the *Jamrah,* and he told me that the Messenger of Allah (ﷺ) recited the *talbiyah* until he reached it.

١٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ عِكْرِمَةَ قَالَ: وَقَفْتُ مَعَ الْحُسَيْنِ، فَلَمْ أَزَلْ أَسْمَعُهُ يَقُولُ: لَبَّيْكَ لَبَّيْكَ، حَتَّى رَمَى الْجَمْرَةَ، فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ! مَا هَذَا الْإِهْلَالُ؟ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يُهِلُّ حَتَّى انْتَهَى إِلَى الْجَمْرَةِ، وَحَدَّثَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَّ حَتَّى انْتَهَى إِلَيْهَا. [راجع: ٩١٥].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1335. It was narrated that 'Ali (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (ﷺ) said: "If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people."

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur-Rahman and An-Nu'man bin Sa'd is unknown]

١٣٣٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِشَهْرٍ أَصُومُهُ بَعْدَ رَمَضَانَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ فِيهِ عَلَى قَوْمٍ، وَيُتَابُ فِيهِ عَلَى آخَرِينَ». [راجع: ١٣٢٢].

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة النعمان بن سعد.

1336. It was narrated that 'Ali (ﷺ) said: Some people of Quraish came to the Prophet (ﷺ) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (ﷺ): "What do you say?" He said: They are telling the truth; they are your neighbours. And the Prophet's expression changed. Then he said to 'Umar: What do you say? 'Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet's expression changed.

١٣٣٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ عَلِيٍّ قَالَ: جَاءَ النَّبِيَّ ﷺ أُنَاسٌ مِنْ قُرَيْشٍ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّا جِيرَانُكَ وَحُلَفَاؤُكَ، وَإِنَّ نَاسًا مِنْ عَبِيدِنَا قَدْ أَتَوْكَ لَيْسَ بِهِمْ رَغْبَةٌ فِي الدِّينِ، وَلَا رَغْبَةٌ فِي الْفِقْهِ، إِنَّمَا فَرُّوا مِنْ ضِيَاعِنَا وَأَمْوَالِنَا، فَارْدُدْهُمْ إِلَيْنَا. فَقَالَ لِأَبِي بَكْرٍ: «مَا تَقُولُ؟» قَالَ: صَدَقُوا، إِنَّهُمْ جِيرَانُكَ. قَالَ: فَتَغَيَّرَ وَجْهُ النَّبِيِّ ﷺ، ثُمَّ قَالَ لِعُمَرَ: «مَا تَقُولُ؟» قَالَ: صَدَقُوا إِنَّهُمْ لَجِيرَانُكَ وَحُلَفَاؤُكَ. فَتَغَيَّرَ وَجْهُ النَّبِيِّ ﷺ.

تخريج: إسناده ضعيف لضعف شريك النخعي.

Comments: [Its *isnad* is *da'eef* because of the weakness of Shareek An-Nakha'i]

1337. It was narrated from 'Ali (ﷺ) that a man asked him: Can I recite Qur'an when bowing and

١٣٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ سَنَةَ سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ: أَخْبَرَنَا

prostrating? 'Ali said: The Messenger of Allah (ﷺ) said: "I have been forbidden to recite Qur'an when bowing and prostrating. When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad*]

عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: سَأَلَهُ رَجُلٌ: أَقْرَأُ فِي الرُّكُوعِ وَالسُّجُودِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي نُهِيتُ أَنْ أَقْرَأَ فِي الرُّكُوعِ وَالسُّجُودِ، فَإِذَا رَكَعْتُمْ فَعَظِّمُوا اللَّهَ، وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الْمَسْأَلَةِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ». [راجع: ١٣٣٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة النعمان ابن سعد.

1338. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside." A Bedouin said: O Messenger of Allah, who are they for? He said: "For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep."

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad* like the report above]

١٣٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ (١/١٥٦) الْأَسَدِيُّ أَبُو مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! لِمَنْ هِيَ؟ قَالَ: «لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ». [انظر: ٦٦١٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1339. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad*]

١٣٣٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ الْمُقْرِئُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، وَحَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعًا عَنْ عَبْدِ الرَّحْمَنِ ابْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (ﷺ) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather I shall leave you as the Messenger of Allah (ﷺ) left you.

١٣٤٠- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ اللَّهِ ابْنِ سَبُعٍ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَتُخْضَبَنَّ هَذِهِ مِنْ هَذِهِ. قَالَ: قَالَ النَّاسُ: فَأَعْلِمْنَا مَنْ هُوَ؟ وَاللَّهِ لَنُبِيرَنَّهُ - أَوْ لَنُبِيرَنَّ عِتْرَتَهُ -. قَالَ: أَنْشُدُكُمْ بِاللَّهِ أَنْ يُقْتَلَ غَيْرُ قَاتِلِي. قَالُوا: إِنْ كُنْتَ قَدْ عَلِمْتَ ذَلِكَ اسْتَخْلِفْ إِذًا. قَالَ: لَا، وَلَكِنْ أَكِلُكُمْ إِلَى مَا وَكَلَكُمْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. [راجع: ١٠٧٨].

تخريج: إسناده ضعيف لجهالة عبدالله بن سبع و لانقطاع بين سلمة بن كهيل وبين عبدالله بن سبع.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (ﷺ) addressed us and said: O people, carry out the *hadd* punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (ﷺ) committed *zina* and the Messenger of Allah (ﷺ) ordered me to carry out the *hadd* punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (ﷺ) and told him about that, and he said: "You have done well."

١٣٤١- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا زَائِدَةُ عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: خَطَبَنَا عَلِيٌّ قَالَ: يَا أَيُّهَا النَّاسُ! أَقِيمُوا عَلَى أَرِقَّائِكُمُ الْحُدُودَ، مَنْ أَحْصَنَ مِنْهُمْ، وَمَنْ لَمْ يُحْصِنْ، فَإِنَّ أَمَةً لِرَسُولِ اللَّهِ ﷺ زَنَتْ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُقِيمَ عَلَيْهَا الْحَدَّ، فَأَتَيْتُهَا فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ، فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ تَمُوتَ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: أَحْسَنْتَ. [راجع: ٦٧٩].

تخريج: إسناده صحيح، م: (١٧٠٥).

Comments: [Its *isnad* is *saheeh*, Muslim (1705)]

1342. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: "Go, for Allah will guide your heart and make your tongue steadfast."

Comments: [Its *isnad* is *saheeh*]

١٣٤٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: إِنَّكَ تَبْعَثُنِي إِلَى قَوْمٍ وَهُمْ أَسَنُّ مِنِّي لِأَقْضِيَ بَيْنَهُمْ. فَقَالَ: «اذْهَبْ فَإِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ، وَيُثَبِّتُ لِسَانَكَ». [راجع: ٦٦٦].

تخريج: إسناده صحيح.

1343. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of *al-hoorul-'Een* who raise their voices; no created being has ever seen the like of it. They say: 'We are the eternal ones who will never die; we are the ones who are content and will never be discontent; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him.'"

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur Rahman bin Ishaq and An-Nu'man bin Sa'd is unknown]

١٣٤٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ سُوقًا مَا فِيهَا بَيْعٌ وَلَا شِرَاءٌ، إِلَّا الصُّوَرَ مِنَ النِّسَاءِ وَالرِّجَالِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا، وَإِنَّ فِيهَا لَمَجْمَعًا لِلْحُورِ الْعِينِ يَرْفَعْنَ أَصْوَاتًا لَمْ يَرَ الْخَلَائِقُ مِثْلَهَا، يَقُلْنَ: نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ، وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْؤُسُ، فَطُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ. [انظر: ١٣٤٤].

تخريج: إسناده ضعيف لضعف عبدالرحمن ابن إسحاق ولجهالة النعمان بن سعد.

1344. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market..." and he narrated the same *hadeeth*, except that he said: "If a man desires an image he will enter it." And he said: "In it there is a gathering of *al-hoorul-'Een*

١٣٤٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ سُوقًا...» فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: «فَإِذَا اشْتَهَى

الرَّجُلُ صُورَةً دَخَلَهَا» قَالَ: «وَفِيهَا مُجْتَمَعُ الْحُورِ الْعِينِ يَرْفَعْنَ أَصْوَاتًا...» فَذَكَرَ مِثْلَهُ. [راجع: ١٣٤٣].

who raise their voices"... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، ثم هو منقطع بين عبدالرحمن و بين علي، وانظر ماقبله.

١٣٤٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ عَلِيٍّ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَلْيَنْظُرْ إِلَى هَذَا. [راجع: ٩٧١].

1345. It was narrated from 'Ali (ﷺ) that he did *wudoo'* washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at this.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

١٣٤٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، قِتَالُهُمْ حَقٌّ عَلَى كُلِّ مُسْلِمٍ». [راجع: ١٠٨٦].

1346. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: 'At the end of time, there will be people who recite Qur'an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، روى يوسف بن أبي إسحاق عن أبيه فأدخل بينه وبين سويد بن غفلة أبا قيس الأودي.

١٣٤٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ الْمُضَرِّبِ، عَنْ عَلِيٍّ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

1347. It was narrated that 'Ali (ﷺ) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (ﷺ) and no one was closer to the enemy than him.

حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: كُنَّا إِذَا احْمَرَّ الْبَأْسُ، وَلَقِيَ الْقَوْمُ الْقَوْمَ، اتَّقَيْنَا بِرَسُولِ اللَّهِ ﷺ، فَمَا يَكُونُ مِنَّا أَحَدٌ أَدْنَى مِنَ الْقَوْمِ مِنْهُ. [راجع: ٦٥٤].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

١٣٤٨- حَدَّثَنَا (١/١٥٧) يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، فَقَالَ: «هَذَا الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ» ثُمَّ أَرْدَفَ أُسَامَةَ، فَجَعَلَ يُعْنِقُ عَلَى نَاقَتِهِ وَالنَّاسُ يَضْرِبُونَ الْإِبِلَ يَمِينًا وَشِمَالاً، لَا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ» وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ، فَأَتَى جَمْعًا، فَصَلَّى بِهَا الصَّلَاتَيْنِ _ يَعْنِي الْمَغْرِبَ وَالْعِشَاءَ _ ثُمَّ بَاتَ بِهَا، فَلَمَّا أَصْبَحَ وَقَفَ عَلَى قُزَحَ، فَقَالَ: «هَذَا قُزَحُ، وَهُوَ الْمَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ» قَالَ: ثُمَّ سَارَ، فَلَمَّا أَتَى مُحَسِّرًا قَرَعَهَا فَخَبَّتْ، حَتَّى جَازَ الْوَادِيَ، ثُمَّ حَبَسَهَا وَأَرْدَفَ الْفَضْلَ، ثُمَّ سَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَمِنًى كُلُّهَا مَنْحَرٌ». ثُمَّ أَتَتْهُ امْرَأَةٌ شَابَّةٌ مِنْ خَثْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، فَهَلْ يُجْزِئُ أَنْ أُحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ، فَأَدِّي عَنْ أَبِيكِ» قَالَ:

1348. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah ﷺ stood at 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: "Calmly, O people." Then he came to Jam' and offered two prayers there - i.e., *Maghrib* and *'Isha'*. Then he stayed there all night, and when morning came he stood at Quzah, and said: "This is Quzah. This is the place of standing and all of Jam' is a place of standing." Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the *Jamrah*. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman of Khath'am came to him and said: My father is an old man and has become senile; he has lived

وَلَوَى عُنُقَ الْفَضْلِ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! مَا لَكَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًّا وَشَابَّةً، فَخِفْتُ الشَّيْطَانَ عَلَيْهِمَا». قَالَ: وَأَتَاهُ رَجُلٌ، فَقَالَ: أَفَضْتُ قَبْلَ أَنْ أَحْلِقَ؟ قَالَ: «فَاحْلِقْ أَوْ قَصِّرْ، وَلَا حَرَجَ». قَالَ: وَأَتَى زَمْزَمَ، فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ! سِقَايَتَكُمْ، لَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلَيْهَا لَنَزَعْتُ». [راجع: ٥٦٢].

تخريج: إسناده حسن.

until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he turned al-Fadl's neck. Al-'Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the *Shaitan* [might tempt] them." A man came to him and said: O Messenger of Allah, I did *tawaful-ifadah* before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its *isnad* is *hasan*.]

١٣٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا هَاشِمٌ - يَعْنِي ابْنَ الْبَرِيدِ - عَنْ إِسْمَاعِيلَ الْحَنَفِيِّ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: أَخَذَ بِيَدِي عَلِيٌّ ﷺ فَانْطَلَقْنَا نَمْشِي، حَتَّى جَلَسْنَا عَلَى شَطِّ الْفُرَاتِ، فَقَالَ عَلِيٌّ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا قَدْ سَبَقَ لَهَا مِنَ اللَّهِ شَقَاءٌ أَوْ سَعَادَةٌ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَ إِذًا نَعْمَلُ؟ قَالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ○ وَصَدَّقَ بِالْحُسْنَى ○ فَسَنُيَسِّرُهُ

1349. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (ﷺ) took me by the hand and we set out walking until we sat down on the banks of the Euphrates. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no living soul but Allah has already decreed whether it is doomed or blessed.' A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes

in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10].

لِلْيُسْرَى ○ وَ أَمَّا بَخِلَ وَاسْتَغْنَى ○ وَ كَذَّبَ بِالْحُسْنَى ○ فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾ (الليل: ٥-١٠). [راجع: ٦٢١].

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1350. It was narrated that Abu Hayyah al-Wadi'i said: I saw 'Ali (ﷺ) urinate in ar-Rahbah, then he called for water and did *wudoo'*. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (ﷺ) do as you have seen me do.

١٣٥٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَلِيًّا بَالَ فِي الرَّحَبَةِ، ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثًا، وَتَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ. [راجع: ٩٧١].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1351. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did *wudoo'* washing each part three times.

١٣٥١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا. [راجع: ١٣٥٠].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، وانظر ماقبله.

1352. It was narrated that Abu Hayyah said: I saw 'Ali (ﷺ) do *wudoo'*. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover *wudoo'*

١٣٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَأَنْقَى كَفَّيْهِ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَ

water. Then he said: I wanted to show you the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *hasan*]

وَضُوئِهِ، ثُمَّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيَكُمْ طُهُورَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٠٤٦].

تخريج: إسناده حسن.

1353. Abu Matar al-Basri - who met 'Ali (ﷺ) - narrated that 'Ali bought a garment for three *dirhams* and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my *'awrah*. Then he said: This is what I heard the Messenger of Allah (ﷺ) say.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Mukhtar bin Nafi' and Abu Matar is unknown]

١٣٥٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ عَنِ الْمُخْتَارِ ابْنِ نَافِعٍ: حَدَّثَنِي أَبُو مَطَرٍ الْبَصْرِيُّ - وَكَانَ قَدْ أَدْرَكَ عَلِيًّا -: أَنَّ عَلِيًّا اشْتَرَى ثَوْبًا بِثَلَاثَةِ دَرَاهِمَ، فَلَمَّا لَبِسَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ، وَأُوَارِي بِهِ عَوْرَتِي، ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. [انظر: ١٣٥٥].

تخريج: إسناده ضعيف لضعف المختار بن نافع، ولجهالة أبي مطر البصري.

1354. It was narrated that Abu Hayyah al-Hamdani said: 'Ali bin Abi Talib (ﷺ) said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at me. He did *wudoo'* washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its *isnad* is *hasan*]

١٣٥٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْهَمْدَانِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَلْيَنْظُرْ إِلَيَّ. قَالَ: فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرِبَ فَضْلَ وَضُوئِهِ. [راجع: ٩٧١].

تخريج: إسناده حسن.

1355. It was narrated from Abu Matar that he saw 'Ali go to a young boy and buy a chemise from him for three *dirhams*. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to

١٣٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُخْتَارُ ابْنُ نَافِعٍ التَّمَّارُ، عَنْ أَبِي مَطَرٍ: أَنَّهُ رَأَى عَلِيًّا أَتَى غُلَامًا حَدَثًا، فَاشْتَرَى مِنْهُ قَمِيصًا بِثَلَاثَةِ دَرَاهِمَ، وَلَبِسَهُ إِلَى مَا بَيْنَ الرُّصْغَيْنِ إِلَى الْكَعْبَيْنِ، يَقُولُ وَلَبِسَهُ: الْحَمْدُ لِلَّهِ الَّذِي

beautify myself before the people and cover my *'awrah*. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (ﷺ)? He said: This is something that I heard the Messenger of Allah (ﷺ) say when putting on a garment: "Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my *'awrah*."

Comments: [Its *isnad* is *da'eef* like the report above]

رَزَقَنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ، وَأُوَارِي بِهِ عَوْرَتِي. فَقِيلَ: هٰذَا شَيْءٌ تَرْوِيهِ عَنْ نَفْسِكَ، أَوْ عَنْ نَبِيِّ اللّٰهِ ﷺ؟ قَالَ: هٰذَا شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللّٰهِ ﷺ (١/١٥٨) يَقُولُهُ عِنْدَ الْكِسْوَةِ: «الْحَمْدُ لِلّٰهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ، وَأُوَارِي بِهِ عَوْرَتِي». [راجع: ٣٠٥، ١٣٥٣]

تخريج: إسناده ضعيف لضعف المختار بن نافع، ولجهالة أبي مطر البصري.

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu'mineen 'Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the *wudoo'* of the Messenger of Allah (ﷺ). This was at the time of the meridian. ['Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing *wudoo'*, and said: Where is the one who was asking about the *wudoo'* of the Messenger of Allah (ﷺ)? This is how the *wudoo'* of the Prophet of Allah (ﷺ) was.

١٣٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُخْتَارٌ عَنْ أَبِي مَطَرٍ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ فِي الْمَسْجِدِ عَلَى بَابِ الرَّحَبَةِ جَاءَ رَجُلٌ، فَقَالَ: أَرِنِي وُضُوءَ رَسُولِ اللّٰهِ ﷺ - وَهُوَ عِنْدَ الزَّوَالِ - فَدَعَا قَنْبَرًا، فَقَالَ: ائْتِنِي بِكُوزٍ مِنْ مَاءٍ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ ثَلَاثًا، وَتَمَضْمَضَ ثَلَاثًا، فَأَدْخَلَ بَعْضَ أَصَابِعِهِ فِي فِيهِ، وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ رَأْسَهُ وَاحِدَةً، فَقَالَ: دَاخِلُهُمَا مِنَ الْوَجْهِ، وَخَارِجُهُمَا مِنَ الرَّأْسِ، وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثًا، وَلِحْيَتُهُ تَهْطِلُ عَلَى صَدْرِهِ، ثُمَّ حَسَا حَسْوَةً بَعْدَ الْوُضُوءِ، ثُمَّ قَالَ: أَيْنَ السَّائِلُ عَنْ وُضُوءِ رَسُولِ اللّٰهِ ﷺ؟ كَذَا كَانَ وُضُوءُ نَبِيِّ اللّٰهِ ﷺ. [راجع: ٦٢٥، ٨٧٦].

تخريج: إسناده ضعيف كسابقه.

Comments: [Its *isnad* is *da'eef*, like the report above]

1357. It was narrated that Ibn Shaddad said: I heard 'Ali (رضي الله عنه) say: I never heard the Messenger of Allah (ﷺ) mention his father and mother together for anyone except Sa'd. Abu Nu'aim said: mention his parents together.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٣٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدٍ. قَالَ أَبُو نُعَيْمٍ: أَبَوَيْهِ لِأَحَدٍ. [راجع: ٧٠٩].

تخريج: إسناده صحيح، خ: (٤٠٥٨)، م: (٢٤١١).

1358. It was narrated that 'Ali (رضي الله عنه) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: "Do you have anyone?" I said: Yes, the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٣٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَلَا تَزَوَّجُ إِلَيْنَا؟ قَالَ: «وَعِنْدَكَ شَيْءٌ؟» قَالَ: قُلْتُ: نَعَمْ، ابْنَةُ حَمْزَةَ. قَالَ: «تِلْكَ ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

1359. It was narrated that 'Ali bin Abi Talib (رضي الله عنه) said: A mule was given to the Prophet (ﷺ) as a gift. Some of his Companions said: Why don't we get animals like this? He said: "Do you want to mate a donkey with a mare? That is only done by those who do not know."

Comments: [*Saheeh* because of corroborating evidence].

١٣٥٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ بَغْلَةٌ فَرَكِبَهَا، فَقَالَ بَعْضُ أَصْحَابِهِ: لَوِ اتَّخَذْنَا مِثْلَ هَذَا؟ قَالَ: «أَتُرِيدُونَ أَنْ تُنْزُوا الْحَمِيرَ عَلَى الْخَيْلِ؟ إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ». [راجع: ٧٨٥].

تخريج: صحيح لغيره، عبدالله بن لهيعة سيء الحفظ لكنه توبع.

1360. It was narrated that Abu Hayyah said: 'Ali (رضي الله عنه) said: Shall I not show you how the Prophet of Allah (ﷺ) used to do *wudoo'*? We

١٣٦٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا الْعَلَاءُ بْنُ هِلَالٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ

said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

أَبِي أُنَيْسَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ كَيْفَ كَانَ نَبِيُّ اللَّهِ ﷺ يَتَوَضَّأُ؟ قُلْنَا: بَلَى، قَالَ: فَأْتُونِي بِطَسْتٍ وَتَوْرٍ مِنْ مَاءٍ. فَغَسَلَ يَدَيْهِ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَاسْتَنْثَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ ثَلَاثًا، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا. [راجع: ٩٧١].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: "I have been given four thing that which was not given to any of the other Prophets." I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my *ummah* has been made the best of nations."

١٣٦١- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ بْنِ أَبِي الْحُسَامِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْأَكْبَرِ: أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ أَرْبَعًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنْ أَنْبِيَاءِ اللَّهِ: أُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ». [راجع: ٧٦٣].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، و تقدم برقم: (٧٦٣) إلا أنه ذكر هناك في الحديث خامسة، وهي قوله: «نصرت بالرعب».

1362. It was narrated from Abu Zabyan that 'Ali (ﷺ) said to 'Umar: O Ameer al-Mu'mineen, did you not hear the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses"?

١٣٦٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي ظَبْيَانَ: أَنَّ عَلِيًّا قَالَ لِعُمَرَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَنِ الْمُبْتَلَى حَتَّى يَعْقِلَ؟». [راجع: ١٣٢٨].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is interrupted]

تخريج: صحيح لغيره، وهذا إسناد منقطع، أبو ظبيان لم يدرك عمر.

1363. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds."

Comments: [A *Hasan Hadeeth*]

١٣٦٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غُفِرَ لَكَ، عَلَى أَنَّهُ مَغْفُورٌ لَكَ: لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا هُوَ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧١٢]

تخريج: حديث حسن.

1364. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds *zakah*. And he forbade wailing (for the deceased).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٣٦٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَالْمُحِلَّ وَالْمُحَلَّلَ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، (١/ ١٥٩) وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ النَّوْحِ. [راجع: ٦٣٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

1365. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted."

١٣٦٥- حَدَّثَنَا حَجَّاجٌ قَالَ: يُونُسُ بْنُ أَبِي إِسْحَاقَ: أَخْبَرَنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ». [راجع: ٧٧٥].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1366. It was narrated that an-Nazzal bin Sabrah said: We prayed *Zuhr* with 'Ali (ﷺ), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for *'Asr* came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

١٣٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: صَلَّيْنَا مَعَ عَلِيٍّ الظُّهْرَ، فَانْطَلَقَ إِلَى مَجْلِسٍ لَهُ يَجْلِسُهُ فِي الرَّحَبَةِ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، ثُمَّ حَضَرَتِ الْعَصْرُ، فَأُتِيَ بِإِنَاءٍ، فَأَخَذَ مِنْهُ كَفًّا، فَتَمَضْمَضَ وَاسْتَنْشَقَ، وَمَسَحَ بِوَجْهِهِ وَذِرَاعَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ بِرِجْلَيْهِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَ إِنَائِهِ، ثُمَّ قَالَ: إِنِّي حُدِّثْتُ أَنَّ رِجَالًا يَكْرَهُونَ أَنْ يَشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا فَعَلْتُ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

1367. It was narrated from Muhammad bin Ka'b al-Qurazi that 'Ali (ﷺ) said: I remember when I was with the Messenger of Allah (ﷺ) and I tied a rock to my stomach because of hunger, and now my *zakah* is forty thousand.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٦٧- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ: أَنَّ عَلِيًّا قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ ﷺ، وَإِنِّي لَأَرْبُطُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَإِنَّ صَدَقَتِي الْيَوْمَ لَأَرْبَعُونَ أَلْفًا. [انظر: ١٣٦٨].

تخريج: إسناده ضعيف لانقطاعه، محمد بن كعب القرظي لم يسمع من علي، وشريك النخعي سيء الحفظ.

1368. It was narrated from 'Ali (ﷺ)... and he mentioned the same *hadeeth*, and said in it: The *zakah* of my wealth is forty thousand *dinars*.

Comments: [Its *isnad* is *da'eef* like the report above]

١٣٦٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَلِيٍّ... فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: وَإِنَّ صَدَقَةَ مَالِي لَتَبْلُغُ أَرْبَعِينَ أَلْفَ دِينَارٍ. [راجع: ١٣٦٧].

تخريج: إسناده ضعيف كسابقه.

1369. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [*Hasan* because of corroborating evidence]

١٣٦٩- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تُتْبِعِ النَّظَرَ النَّظَرَ، فَإِنَّ الْأُولَى لَكَ، وَلَيْسَتْ لَكَ الْآخِرَةُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف محمد بن إسحاق مدلس وقد عنعن.

1370. It was narrated that 'Ali (ﷺ) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja'far. Then the Messenger of Allah (ﷺ) called me and said: "I have been commanded to change the names of these two." I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [Its *isnad* is *hasan*]

١٣٧٠- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: لَمَّا وُلِدَ الْحَسَنُ سَمَّاهُ حَمْزَةَ، فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّاهُ بِعَمِّهِ جَعْفَرٍ، قَالَ: فَدَعَانِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنِّي أُمِرْتُ أَنْ أُغَيِّرَ اسْمَ هَذَيْنِ» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَمَّاهُمَا حَسَنًا وَحُسَيْنًا. [راجع: ٧٦٩].

تخريج: إسناده حسن.

1371. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gathered - or the Messenger of Allah (ﷺ) called - Banu 'Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a *mudd* of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from.

١٣٧١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيٍّ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ ـ أَوْ دَعَا رَسُولُ اللَّهِ ﷺ ـ بَنِي عَبْدِ الْمُطَّلِبِ، فِيهِمْ رَهْطٌ كُلُّهُمْ يَأْكُلُ الْجَذَعَةَ، وَيَشْرَبُ الْفَرَقَ، قَالَ: فَصَنَعَ لَهُمْ مُدًّا مِنْ طَعَامٍ، فَأَكَلُوا حَتَّى شَبِعُوا، قَالَ: وَبَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمَسَّ، ثُمَّ دَعَا بِغُمَرٍ، فَشَرِبُوا حَتَّى رَوُوا، وَبَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ أَوْ لَمْ يُشْرَبْ، فَقَالَ: «يَا بَنِي عَبْدِ

الْمُطَّلِبِ! إِنِّي بُعِثْتُ لَكُمْ خَاصَّةً، وَإِلَى النَّاسِ بِعَامَّةٍ، وَقَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا رَأَيْتُمْ، فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَصَاحِبِي؟» قَالَ: فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، قَالَ: فَقُمْتُ إِلَيْهِ، وَكُنْتُ أَصْغَرَ الْقَوْمِ، قَالَ: فَقَالَ: «اجْلِسْ» قَالَ: ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ أَقُومُ إِلَيْهِ، فَيَقُولُ لِي: «اجْلِسْ» حَتَّى كَانَ فِي الثَّالِثَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي.

تخريج: إسناده ضعيف لجهالة ربيعة بن ناجذ.

Then he said: "O Banu 'Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?" Not one of them stood up for him, but I ['Ali] stood up, and I was the youngest of the people. He said: "Sit down." He said that three times, and each time I stood up for him and he said to me, "Sit down." Then the third time he put his hand on mine.

Comments: [Its *isnad* is *da'eef* because Rabee'ah bin Najiz is unknown]

١٣٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَلِيٍّ: أَنَّهُ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ.

[راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

1372. It was narrated from 'Ali (ﷺ) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

١٣٧٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ سَلَمَةَ بْنِ أَبِي الطُّفَيْلِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: يَا عَلِيُّ! إِنَّ لَكَ كَنْزًا مِنَ الْجَنَّةِ، وَإِنَّكَ ذُو قَرْنَيْهَا، فَلَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّمَا لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ».

[راجع: ١٣٦٩].

تخريج: حسن لغيره، وهذا إسناد ضعيف، محمد بن إسحاق مدلس وقد عنعن.

1373. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Prophet (ﷺ) said to him: "O 'Ali, you have a treasure in Paradise and you are with two harns of this *ummah*. Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

1374. It was narrated that 'Ali (ﷺ) said: When the Messenger of Allah (ﷺ) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: "Share out their meat, skins and blankets among the people, but do not give the butcher any of it."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: لَمَّا نَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ نَحَرَ (١/ ١٦٠) بِيَدِهِ ثَلَاثِينَ، وَأَمَرَنِي فَنَحَرْتُ سَائِرَهَا، وَقَالَ: «اقْسِمْ لُحُومَهَا بَيْنَ النَّاسِ وَجُلُودَهَا وَجِلَالَهَا، وَلَا تُعْطِيَنَّ جَازِرًا مِنْهَا شَيْئًا». [انظر: ٢٣٥٩]

تخريج: إسناده ضعيف لانقطاعه، محمد بن إسحاق مدلس وقد عنعنه بينه وبين ابن أبي نجيح فيه رجل مبهم كما في رواية برقم: (٢٣٥٩) ثم هو مخالف لما في صحيح مسلم: (١٢١٨) من حديث جابر: «......فنحر ثلاثاً وستين بيده ثم أعطى علياً، فنحر ماغبر».

1375. It was narrated that Abu Ishaq said: I heard 'Asim bin Damrah say: We asked 'Ali (ﷺ) about the prayer of the Messenger of Allah (ﷺ) during the day and he said: You cannot do that. We said: Whoever among us is able to do it [will do it]. He said: When the sun was as high there as it is there the time of *'Asr*, he prayed two *rak'ahs*. When the sun was as high there as it is there at the time of *Zuhr*, he prayed four *rak'ahs*. He prayed four *rak'ahs* before *Zuhr* and two afterwards, and [he prayed] four *rak'ahs* before *'Asr*, separating each two *rak'ahs* with the greeting (*tasleem*) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its *isnad* is *qawi*]

١٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ يَقُولُ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ النَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَ ذَلِكَ، قُلْنَا: مَنْ أَطَاقَ مِنَّا ذَلِكَ. قَالَ: إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ، وَقَبْلَ الْعَصْرِ أَرْبَعًا، وَيَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. [راجع: ٦٥٠].

تخريج: إسناده قوي.

1376. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) said to me: "You are like 'Eesa (in some way);

١٣٧٦ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ أَبُو الْحَارِثِ: حَدَّثَنَا أَبُو حَفْصٍ

the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Then he said: Two types of men will be doomed because of me: one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies aginst me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee'ah bin Najiz is unknown]

الْأَبَّارُ عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ ابْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيٍّ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «فِيكَ مَثَلٌ مِنْ عِيسَى، أَبْغَضَتْهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَ بِهِ». ثُمَّ قَالَ: يَهْلِكُ فِيَّ رَجُلَانِ: مُحِبٌّ مُفْرِطٌ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي. [أنظر: ١٣٧٧].

تخريج: إسناده ضعيف لضعف الحكم بن عبدالملك القرشي، وجهالة ربيعة بن ناجذ.

1377. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) called me and said: "You are like 'Eesa (in some way); the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the *Sunnah* of His Prophet (ﷺ) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

١٣٧٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مُحَمَّدٍ سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ بْنِ مَلِيحٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا أَبُو غَيْلَانَ الشَّيْبَانِيُّ عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِذٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ فِيكَ مِنْ عِيسَى مَثَلًا، أَبْغَضَتْهُ يَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ». أَلَا وَإِنَّهُ يَهْلِكُ فِيَّ اثْنَانِ: مُحِبٌّ مُطْرٍ يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي عَلَى أَنْ يَبْهَتَنِي، أَلَا إِنِّي لَسْتُ بِنَبِيٍّ وَلَا يُوحَى إِلَيَّ، وَلَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ ﷺ مَا اسْتَطَعْتُ، فَمَا أَمَرْتُكُمْ مِنْ طَاعَةِ اللَّهِ، فَحَقٌّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ. [راجع: ١٣٧٦].

تخريج: إسناده ضعيف كسابقه.

Comments: [Its *isnad* is *da'eef* like the report above]

1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali (ﷺ) and he said: I entered upon the Messenger of Allah (ﷺ) and there was no one with him except 'A'ishah (ﷺ), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its *isnad* is *jayyid*]

١٣٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ فَقَالَ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَلَيْسَ عِنْدَهُ أَحَدٌ إِلَّا عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ: «يَا ابْنَ أَبِي طَالِبٍ! كَيْفَ أَنْتَ وَقَوْمُ كَذَا وَكَذَا؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَوْمٌ يَخْرُجُونَ مِنَ الْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَمِنْهُمْ رَجُلٌ مُخْدَجُ الْيَدِ، كَأَنَّ يَدَيْهِ ثَدْيُ حَبَشِيَّةٍ». [أنظر: ١٣٧٩].

تخريج: إسناده جيد، وانظر مابعده.

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali (ﷺ) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Ali (ﷺ) when he was speaking to the people, so he was distracted from him. 'Ali (ﷺ) said: I entered upon the Messenger of Allah (ﷺ) and 'A'ishah (ﷺ) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of

١٣٧٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ، إِذْ دَخَلَ عَلَيْهِ رَجُلٌ عَلَيْهِ ثِيَابُ السَّفَرِ، فَاسْتَأْذَنَ عَلَى عَلِيٍّ وَهُوَ يُكَلِّمُ النَّاسَ، فَشُغِلَ عَنْهُ، فَقَالَ عَلِيٌّ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ لِي: «كَيْفَ أَنْتَ وَقَوْمُ كَذَا وَكَذَا؟» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، ثُمَّ عَادَ، فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ: «قَوْمٌ يَخْرُجُونَ مِنْ قِبَلِ الْمَشْرِقِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ،

كَأَنَّ يَدَهُ ثَدْيُ حَبَشِيَّةٍ». أَنْشُدُكُمْ بِاللَّهِ هَلْ أَخْبَرْتُكُمْ أَنَّهُ فِيهِمْ؟... فَذَكَرَ الْحَدِيثَ بِطُولِهِ. [راجع: ١٣٧٨]

تخريج: إسناده جيد، وانظر ماقبله.

the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its *isnad* is *jayyid*]

١٣٨٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ، وَعَمْرِو ذِي مُرٍّ، قَالَ: أَبْصَرْنَا عَلِيًّا ﷺ تَوَضَّأَ، فَغَسَلَ يَدَيْهِ، وَمَضْمَضَ وَاسْتَنْشَقَ ـ قَالَ: وَأَنَا أَشُكُّ فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ ثَلَاثًا، ذَكَرَهَا أَمْ لَا؟ ـ وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، كُلَّ وَاحِدَةٍ مِنْهُمَا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ؛ قَالَ أَحَدُهُمَا: ثُمَّ أَخَذَ غَرْفَةً فَمَسَحَ بِهَا رَأْسَهُ، ثُمَّ قَامَ قَائِمًا، فَشَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: هَكَذَا كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ. [راجع: ٩٧١].

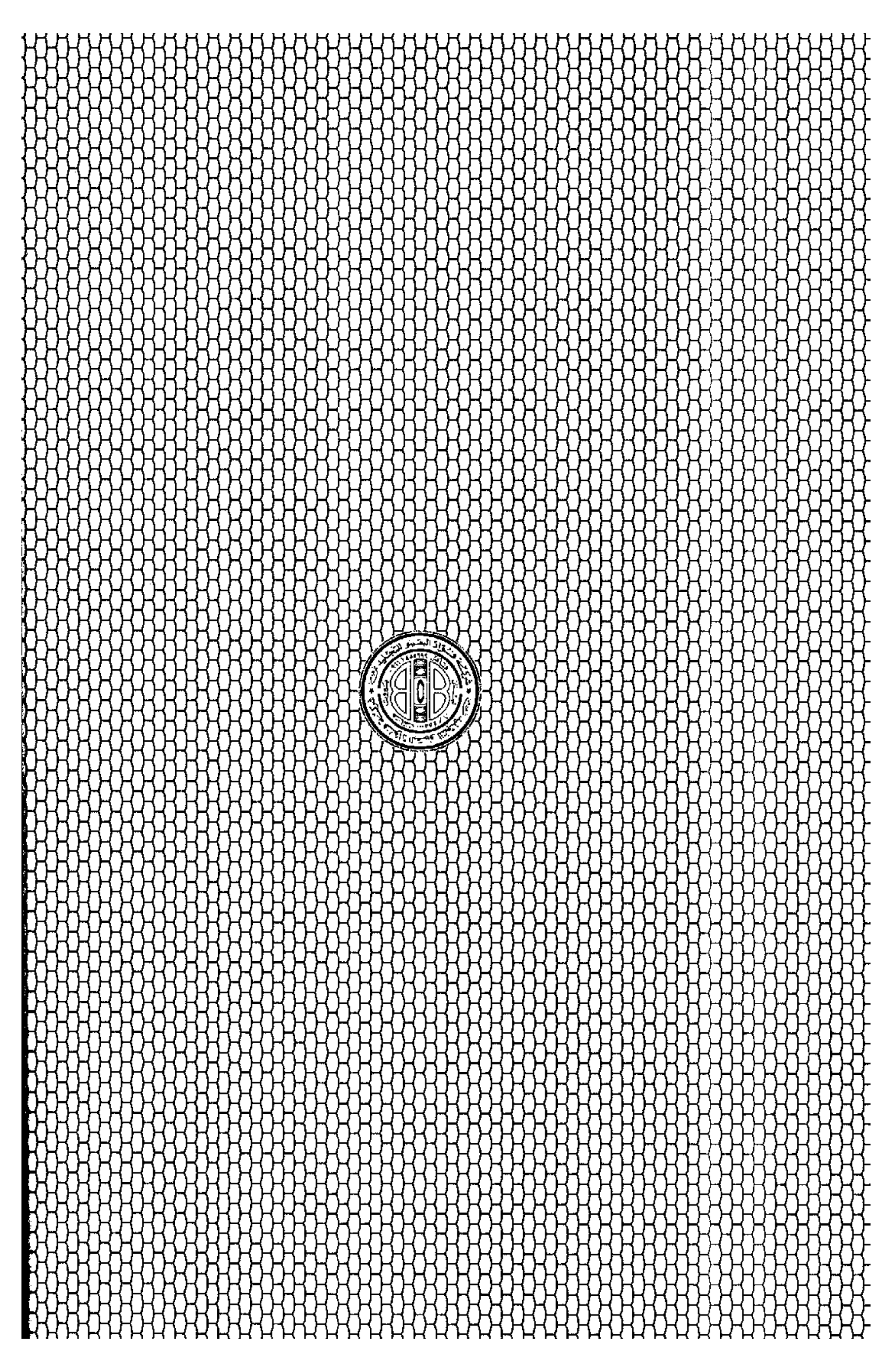
تخريج: حسن لغيره، وإسناده ضعيف لضعف سفيان بن وكيع وقد توبع، وعمرو ذومرّ مجهول وتابعه هنا أبو حية الوادعي.

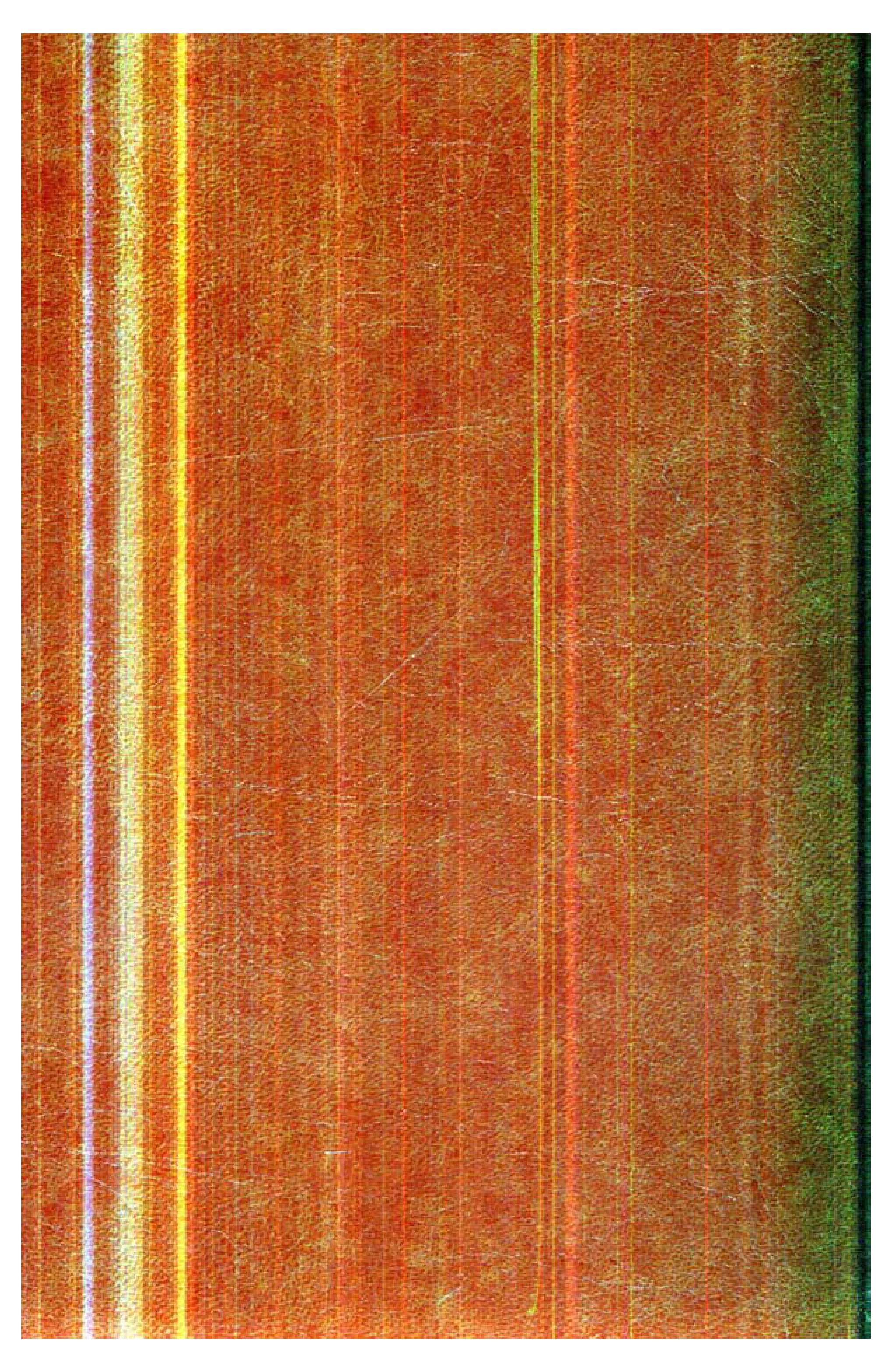
1380. It was narrated that Abu Hayyah al-Wadi'i and 'Amr Dhu Murr said: We saw 'Ali (ﷺ) doing *wudoo'*. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times, and whether he mentioned it or not - and he washed his face three times, and his arms three times, washing each one three times, and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (ﷺ) used to do *wudoo'*.

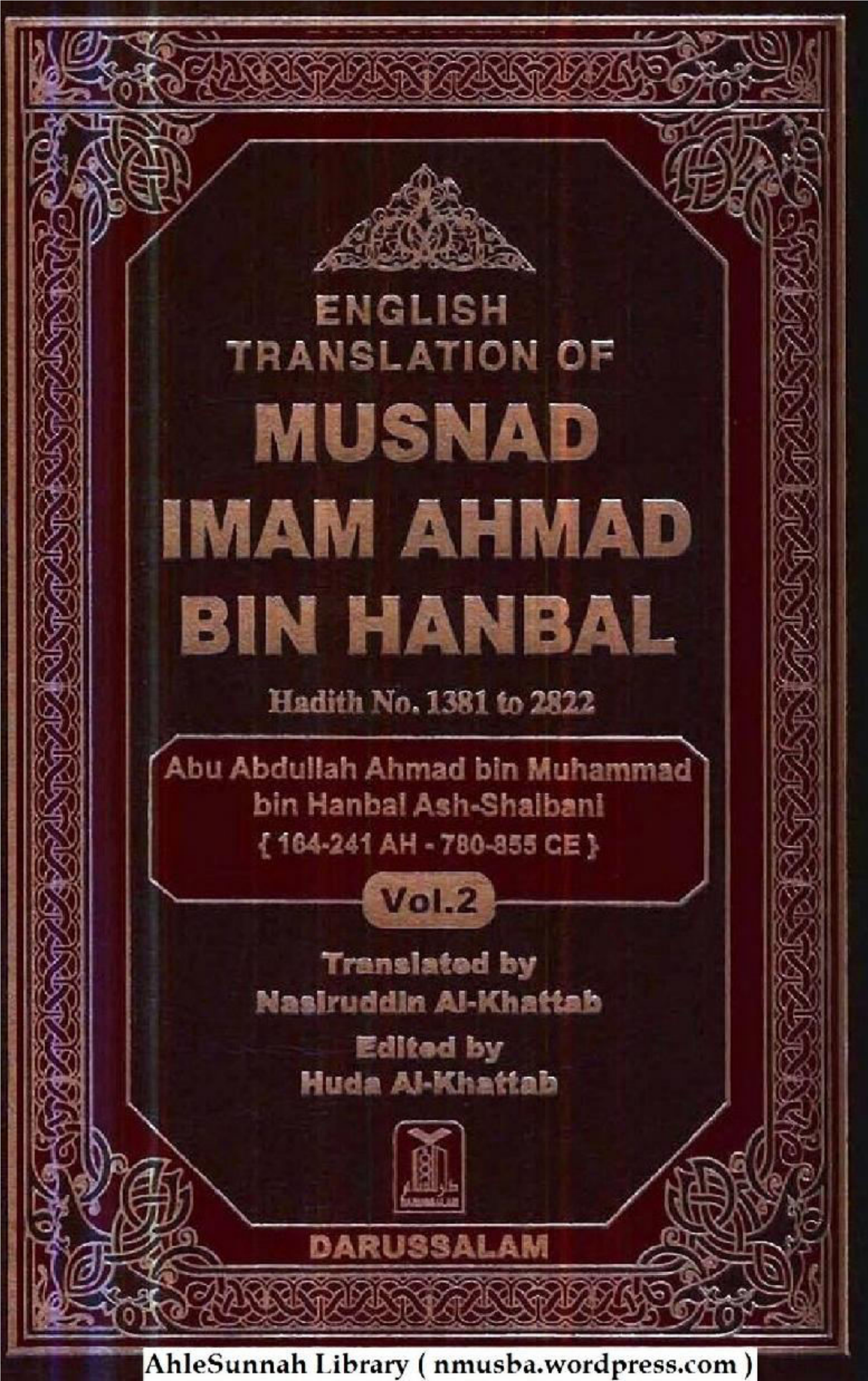
Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because of the weakness of Sufyan bin Wakee']

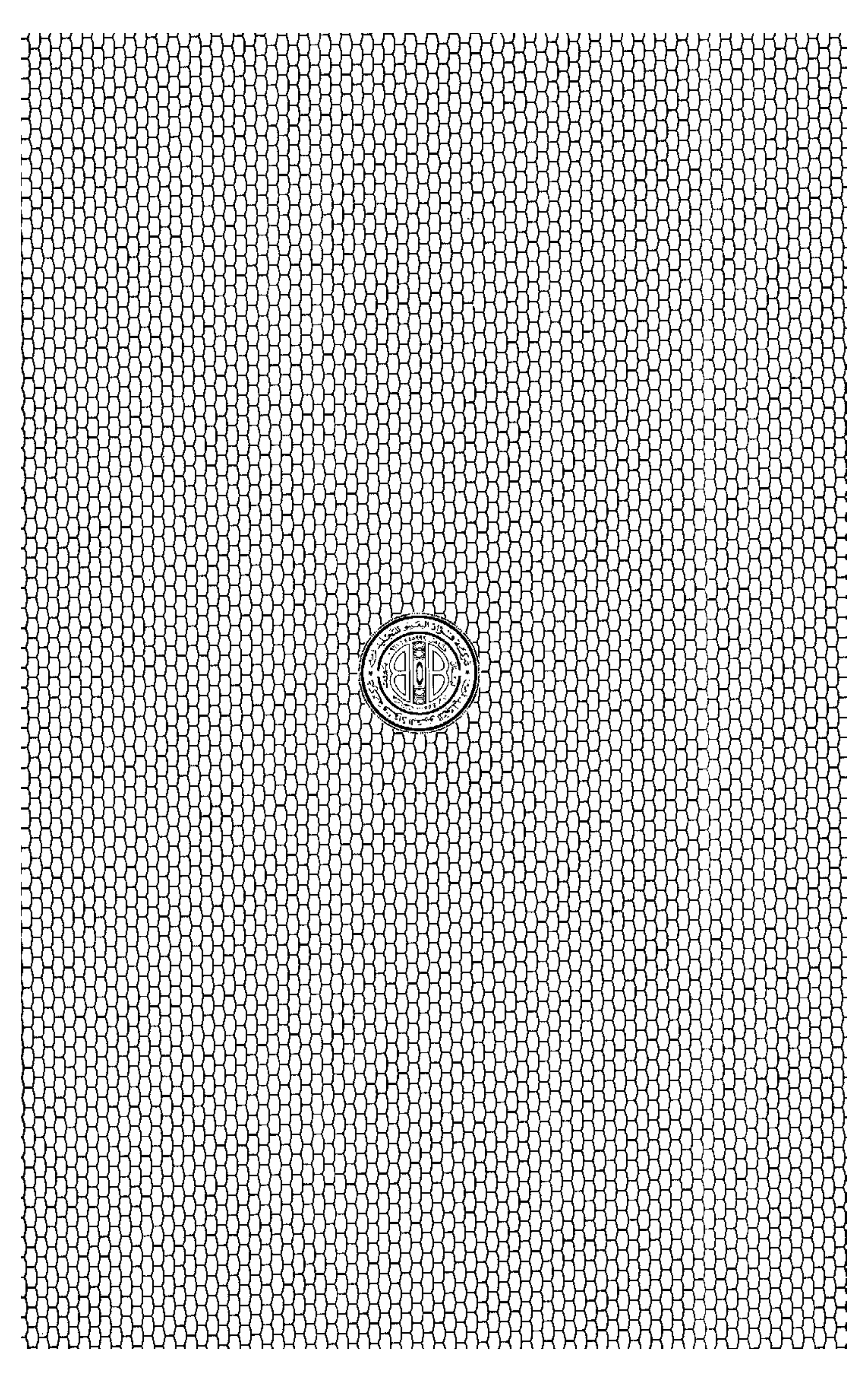
آخِرُ مُسْنَدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ﷺ

End of the Musnad of Ameer al-Mu'mineen 'Ali bin Abi Talib ﷺ






ENGLISH
TRANSLATION OF
MUSNAD
IMAM AHMAD
BIN HANBAL
Hadith No. 1381 to 2822
Abu Abdullah Ahmad bin Muhammad
bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }
Vol.2
Translated by
Nasiruddin Al-Khattab
Edited by
Huda Al-Khattab
DARUSSALAM

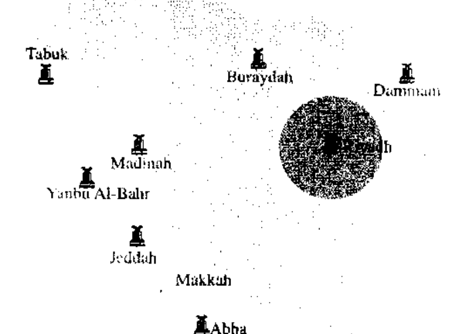






Musnad
Imam Ahmad bin Hanbal (رحمه الله)

{ 164-241 AH - 780-855 CE }





DARUSSALAM

YOUR AUTHENTIC SOURCE OF KNOWLEDGE

HEAD OFFICE

Prince Abdul Aziz
Bin Jalawi street.
P.O.Box: 22743,
Riyadh 11416
K.S.A.
Tel: 00966 -1- 4033962
00966 -1- 4043432
Fax: 00966 -1- 4021659
E-mail:
info@darussalam.com
darussalam@awalnet.net.sa
Website:
www.darussalamksa.com

K.S.A. Darussalam Showrooms:

- **Riyadh**
  Olaya branch:
  Tel: 00966-1-4614483
  Fax: 4644945
  Malaz branch:
  Tel: 00966-1-4735220
  Fax: 4735221
  Suwaydi branch:
  Tel 00966-1-4286641
  Suwailam branch:
  Tel & Fax:
  00966-1-2860422
- **Jeddah**
  Tel: 00966-2-6879254
  Fax: 6336270
- **Madinah**
  Tel: 00966-04-8234446,
  8230038 Fax: 04-8151121
- **Al-Khobar**
  Tel: 00966-3-8692900
  Fax:00966-3-8691551
- **Khamis Mushayt**
  Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr**
  Tel: 0500887341
  Fax: 8691551
- **Al-Buraida**
  Tel: 0503417156
  Fax: 00966-06-3696124



ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (رحمه الله)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Volume 2. (Hadith 1381 to 2822)

Ahadeeth Edited, Researched and Referenced by
DARUSSALAM

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab



DARUSSALAM
YOUR AUTHENTIC SOURCE OF KNOWLEDGE
Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



In the Name of Allah,

the Most Gracious, the Most Merciful

King Fahd National Library Cataloging-in-Publication Data

Bin Hanbal, Imam Ahmad
Musnad Imam Ahmad Bin Hanbal./
Imam Ahmad Bin Hanbal. Riyadh, 2012
3V.
ISBN: 978-603-500-107-6 (Set)
978-603-500-109-0 (vol.2)
1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-
Criticism, Interpretation, etc. I-Title
922.584 dc 1433/3700

L.D. no. 1433/3700

ISBN: 978-603-500-107-6 (set)

978-603-500-109-0 (vol.2)



Contents



مُسْنَدُ أَبِي مُحَمَّدٍ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ﷺ (١٦١/١)

Musnad of Abu Muhammad Talhah bin 'Ubaidullah ﷺ

1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ وَرْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِعْمَ أَهْلُ الْبَيْتِ عَبْدُ اللَّهِ، وَأَبُو عَبْدِ اللَّهِ، وَأُمُّ عَبْدِ اللَّهِ». [انظر: ١٣٨٢]

تخريج: إسناده ضعيف لانقطاعه، ابن ابي مليكة لم يدرك طلحة.

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah said: I do not usually narrate anything from the Messenger of Allah (ﷺ), but I heard him say: " 'Amr bin al-'As (ﷺ) is one of the righteous of Quraish." 'Abdul-Jabbar bin Ward *added, narrating* from Ibn Abi Mulaikah, that Talhah said: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* like the previous report]

١٣٨٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ: لَا أُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئًا إِلَّا أَنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ عَمْرَو بْنَ الْعَاصِ مِنْ صَالِحِ قُرَيْشٍ». قَالَ: وَزَادَ عَبْدُ الْجَبَّارِ بْنُ وَرْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ طَلْحَةَ قَالَ: «نِعْمَ أَهْلُ الْبَيْتِ عَبْدُ اللَّهِ وَأَبُو عَبْدِ اللَّهِ وَأُمُّ عَبْدِ اللَّهِ». [راجع: ١٣٨١]

تخريج: إسناده ضعيف كسابقه.

1383. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father 'Abdur-Rahman bin 'Uthman said: We were with Talhah bin 'Ubaidullah (ﷺ) and we were in *ihram*. We were given a bird as a gift whilst Talhah was sleeping.

١٣٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ قَالَ: كُنَّا مَعَ طَلْحَةَ ابْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَنَا طَيْرٌ،

وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ، وَمِنَّا مَنْ تَوَرَّعَ فَلَمْ يَأْكُلْ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ، وَفَّقَ مَنْ أَكَلَهُ وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده صحيح.م: (١١٩٧).

Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

Comments: [Its *isnad* is *saheeh*, Muslim (1197)]

١٣٨٤- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَامِرٍ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: رَأَى عُمَرُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ ثَقِيلًا، فَقَالَ: مَا لَكَ يَا أَبَا فُلَانٍ، لَعَلَّكَ سَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ يَا أَبَا فُلَانٍ؟ قَالَ: لَا، إِلَّا أَنِّي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا مَا مَنَعَنِي أَنْ أَسْأَلَهُ عَنْهُ إِلَّا الْقُدْرَةُ عَلَيْهِ حَتَّى مَاتَ، سَمِعْتُهُ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً، لَا يَقُولُهَا عَبْدٌ عِنْدَ مَوْتِهِ إِلَّا أَشْرَقَ لَهَا لَوْنُهُ، وَنَفَّسَ اللَّهُ عَنْهُ كُرْبَتَهُ». قَالَ: فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ مَا هِيَ، قَالَ: وَمَا هِيَ؟ قَالَ: تَعْلَمُ كَلِمَةً أَعْظَمَ مِنْ كَلِمَةٍ أَمَرَ بِهَا عَمَّهُ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ طَلْحَةُ: صَدَقْتَ، هِيَ ـ وَاللَّهِ ـ هِيَ. [راجع: ١٨٧]

تخريج: إسناده صحيح.

1384. It was narrated from Yahya bin Talhah that his father said: 'Umar saw Talhah bin 'Ubaidullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin's being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a *hadeeth* from the Messenger of Allah (ﷺ) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: "I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress." 'Umar (ﷺ) said: I know what it is. Talhah said: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, *La ilaha illallah*? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its *isnad* is *saheeh*]

١٣٨٥- حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ قَالَ: قَالَ قَيْسٌ: رَأَيْتُ طَلْحَةَ يَدَهُ شَلَّاءَ، وَقَى بِهَا رَسُولَ اللَّهِ ﷺ يَوْمَ أُحُدٍ.

1385. It was narrated that Isma'eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4063)]

تخريج: إسناده صحيح. خ: (٤٠٦٣).

1386. It was narrated from Yahya bin Talhah bin 'Ubaidullah, from his father, that 'Umar (ﷺ) saw him looking sad and said: What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (ﷺ), [then he said:] But I heard the Prophet (ﷺ) say: "[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten." Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. 'Umar said to him: I know what it is. Talhah said to him: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, *La ilaha illallah*? Talhah said: You are right. By Allah, that is what it is.

١٣٨٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ عُمَرَ رَآهُ كَئِيبًا، فَقَالَ: مَا لَكَ يَا أَبَا مُحَمَّدٍ كَئِيبًا، لَعَلَّهُ سَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ؟ - يَعْنِي أَبَا بَكْرٍ - قَالَ: لَا، وَأَثْنَى عَلَى أَبِي بَكْرٍ، وَلَكِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «كَلِمَةٌ لَا يَقُولُهَا عَبْدٌ عِنْدَ مَوْتِهِ إِلَّا فَرَّجَ اللَّهُ عَنْهُ كُرْبَتَهُ، وَأَشْرَقَ لَوْنُهُ». فَمَا مَنَعَنِي أَنْ أَسْأَلَهُ عَنْهَا إِلَّا الْقُدْرَةُ عَلَيْهَا حَتَّى مَاتَ. فَقَالَ لَهُ عُمَرُ: إِنِّي لَأَعْلَمُهَا، فَقَالَ لَهُ طَلْحَةُ: وَمَا هِيَ؟ فَقَالَ لَهُ عُمَرُ: هَلْ تَعْلَمُ كَلِمَةً هِيَ أَعْظَمَ مِنْ كَلِمَةٍ أَمَرَ بِهَا عَمَّهُ: لَا إِلَهَ إِلَّا اللَّهُ؟ فَقَالَ طَلْحَةُ: هِيَ - وَاللَّهِ - هِيَ.

[راجع: ١٨٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1387. Dawood bin Khalid bin Dinar narrated that he and a man called Abu Yoosuf, who was from (the tribe of) Banu Taim, passed by Rabee'ah bin Abi 'Abdur-Rahman (ﷺ) and Abu Yoosuf said to him: We find that you have a *hadeeth* that we did not find with anyone else. He said: I have a lot of *hadeeths*, but Rabee'ah bin al-Hudair - who used to stay close to

١٣٨٧- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ مَعْنٍ الْغِفَارِيُّ: أَخْبَرَنِي دَاوُدُ بْنُ خَالِدِ بْنِ دِينَارٍ: أَنَّهُ مَرَّ هُوَ وَرَجُلٌ يُقَالُ لَهُ: أَبُو يُوسُفَ مِنْ بَنِي تَيْمٍ، عَلَى رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّا لَنَجِدُ عِنْدَ غَيْرِكَ مِنَ الْحَدِيثِ مَا لَا نَجِدُهُ عِنْدَكَ؟ فَقَالَ: أَمَا إِنَّ عِنْدِي حَدِيثًا كَثِيرًا،

Talhah bin 'Ubaidullah - said that he did not hear Talhah narrate any *hadeeth* from the Messenger of Allah (ﷺ) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talhah said to me: We went out with the Messenger of Allah (ﷺ) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: "The graves of our companions." Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said: "These are the graves of our brothers."

وَلَكِنَّ رَبِيعَةَ بْنَ الْهُدَيْرِ قَالَ ـ وَكَانَ يَلْزَمُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ ـ: إِنَّهُ لَمْ يَسْمَعْ طَلْحَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ. قَالَ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ: قُلْتُ لَهُ: وَمَا هُوَ؟ قَالَ: قَالَ لِي طَلْحَةُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةِ وَاقِمٍ، قَالَ: فَدَنَوْنَا مِنْهَا، فَإِذَا قُبُورٌ بِمَحْنِيَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قُبُورُ إِخْوَانِنَا هَذِهِ؟ قَالَ: «قُبُورُ أَصْحَابِنَا» ثُمَّ خَرَجْنَا حَتَّى إِذَا جِئْنَا قُبُورَ الشُّهَدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ قُبُورُ إِخْوَانِنَا».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1388. It was narrated from Moosa bin Talhah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: "If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it."

١٣٨٨- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ: حَدَّثَنَا سِمَاكُ ابْنُ حَرْبٍ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ عَلَيْهِ» وَقَالَ عُمَرُ مَرَّةً: (بَيْنَ يَدَيْهِ).

Comments: [Its *isnad* is *hasan*, Muslim (499)]

تخريج: إسناده حسن. م: (٤٩٩).

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talhah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talhah bin 'Ubaidullah was shown [in a dream] that the

١٣٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: نَزَلَ (١/ ١٦٢) رَجُلَانِ مِنْ أَهْلِ الْيَمَنِ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، فَقُتِلَ أَحَدُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ مَكَثَ الْآخَرُ بَعْدَهُ سَنَةً، ثُمَّ مَاتَ عَلَى فِرَاشِهِ، فَأُرِيَ طَلْحَةُ

one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "How long did he live after (the one who died first)?" He said: One year. The Messenger of Allah (ﷺ) said: "He offered eighteen hundred (extra) prayers and fasted Ramadan."

ابْنُ عُبَيْدِ اللَّهِ أَنَّ الَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ الْجَنَّةَ قَبْلَ الْآخَرِ بِحِينٍ، فَذَكَرَ ذَلِكَ طَلْحَةُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَمْ مَكَثَ بَعْدَهُ؟» قَالَ: حَوْلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَّى أَلْفًا وَثَمَانِمِائَةِ صَلَاةٍ، وَصَامَ رَمَضَانَ». [انظر: ١٤٠١، ١٤٠٣]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد منقطع، لأن أباسلمة لم يدرك القصة، ولم يسمع من طلحة.

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin 'Ubaidullah say: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah, what is Islam? He said: "Five prayers every day and night." He said: Do I have to do anything other than that? He said: "No." He asked him about fasting and he said: "Fasting (the month of) Ramadan." He said: Do I have to do anything other than that? He said: "No." He mentioned *zakah* and said: Do I have to do anything other than that? He said: "No." He said: By Allah, I will do no more and no less than that. The Messenger of Allah (ﷺ) said: "He will prosper, if he means what he says."

١٣٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَالِكٌ عَنْ عَمِّهِ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: «خَمْسُ صَلَوَاتٍ فِي يَوْمٍ وَلَيْلَةٍ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا» وَسَأَلَهُ عَنِ الصَّوْمِ، فَقَالَ: «صِيَامُ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا» قَالَ: وَذَكَرَ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا» قَالَ: وَاللَّهِ، لَا أَزِيدُ عَلَيْهِنَّ، وَلَا أَنْقُصُ مِنْهُنَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَفْلَحَ إِنْ صَدَقَ».

تخريج: إسناده صحيح. خ: (٤٦)، م: (١١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard 'Umar (ﷺ) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven

١٣٩١- حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ ـ

and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ ـ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح.خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father said: We were with Talhah bin 'Ubaidullah and we were in *ihram.* A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh,* Muslim (1197)]

١٣٩٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَهُ طَيْرٌ، وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَفَّقَ مَنْ أَكَلَهُ، وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٨٣]

تخريج: إسناده صحيح.م: (١١٩٧).

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) was asked: What will serve as a screen (*sutrah*) for one who is praying? He said: "[Something] the height of the back of a saddle."

١٣٩٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَا يَسْتُرُ الْمُصَلِّيَ؟ قَالَ: «مِثْلُ آخِرَةِ الرَّحْلِ». [راجع: ١٣٨٨]

تخريج: إسناده حسن.م: (٤٩٩).

Comments: [Its *isnad* is *hasan,* (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan,* Muslim (499)]

١٣٩٤- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ١٣٨٨]

تخريج: إسناده حسن. م: (٤٩٩).

1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (ﷺ) and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."

١٣٩٥- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ فِي رُءُوسِ النَّخْلِ فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» قَالُوا: يُلَقِّحُونَهُ يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى، قَالَ: «مَا أَظُنُّ ذَلِكَ يُغْنِي شَيْئًا» فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا أَخْبَرْتُكُمْ عَنِ اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ، فَخُذُوهُ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ شَيْئًا». [انظر: ١٣٩٩، ١٤٠٠]

تخريج: إسناده حسن. م: (٢٣٦١).

Comments: [Its *isnad* is *hasan*, (Muslim (2361)]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your *salah* (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your *salah* upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious)."

١٣٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُجَمِّعُ ابْنُ يَحْيَى الْأَنْصَارِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». [انظر: ١٧١٤]

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

1397. Bilal bin Yahya bin Talhah bin 'Ubaidullah narrated, from his father, from his grandfather that when the Prophet (ﷺ) saw the new moon, he would say: "O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٣٩٧- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدِينِيُّ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ».

تخريج: حسن لشواهده، وهذا إسناد ضعيف، سليمان ضعيف وبلال ليّن.

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (ﷺ) said: "Let one of you put something in front of him the height of the back of a saddle, then pray."

Comments: [Its *isnad* is *hasan*, Muslim (499)]

١٣٩٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَجْعَلُ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ، ثُمَّ يُصَلِّي». [راجع: ١٣٨٨]

تخريج: إسناده حسن. م: (٤٩٩).

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (ﷺ) and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: "What are these people doing?" [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: "I do not think this can help in any way." News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (ﷺ) and he said: "It was

١٣٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ النَّبِيِّ ﷺ فِي نَخْلِ الْمَدِينَةِ، فَرَأَى أَقْوَامًا فِي رُءُوسِ النَّخْلِ يُلَقِّحُونَ النَّخْلَ، فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» قَالَ: يَأْخُذُونَ مِنَ الذَّكَرِ، فَيَجْعَلُونَهُ فِي الْأُنْثَى، يُلَقِّحُونَ بِهِ، فَقَالَ: «مَا أَظُنُّ ذَلِكَ يُغْنِي شَيْئًا» فَبَلَغَهُمْ، فَتَرَكُوهُ، وَنَزَلُوا عَنْهَا، فَلَمْ تَحْمِلْ تِلْكَ (١٦٣/١) السَّنَةَ شَيْئًا، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «إِنَّمَا هُوَ ظَنٌّ ظَنَنْتُهُ، إِنْ كَانَ يُغْنِي شَيْئًا، فَاصْنَعُوا، فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، وَالظَّنُّ يُخْطِئُ وَيُصِيبُ، وَلَكِنْ مَا قُلْتُ لَكُمْ: قَالَ اللَّهُ عَزَّ وَجَلَّ، فَلَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٣٩٥]

تخريج: إسناده حسن. م: (٢٣٦١).

only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *hasan*, Muslim (2361)]

١٤٠٠- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ... فَذَكَرَهُ. [راجع: ١٣٩٥]

تخريج: راجع ماقبله.

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

Comments: [Its *isnad* is *hasan* - see the previous report]

١٤٠١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي طَلْحَةُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ: أَنَّ نَفَرًا مِنْ بَنِي عُذْرَةَ ثَلَاثَةً أَتَوُا النَّبِيَّ ﷺ فَأَسْلَمُوا، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «مَنْ يَكْفِينِيهِمْ» قَالَ طَلْحَةُ: أَنَا، قَالَ: فَكَانُوا عِنْدَ طَلْحَةَ، فَبَعَثَ النَّبِيُّ ﷺ بَعْثًا، فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتُشْهِدَ، قَالَ: ثُمَّ بَعَثَ بَعْثًا، فَخَرَجَ فِيهِ آخَرُ فَاسْتُشْهِدَ، قَالَ: ثُمَّ مَاتَ الثَّالِثُ عَلَى فِرَاشِهِ. قَالَ طَلْحَةُ: فَرَأَيْتُ هَؤُلَاءِ الثَّلَاثَةَ الَّذِينَ كَانُوا عِنْدِي فِي الْجَنَّةِ، فَرَأَيْتُ الْمَيِّتَ عَلَى فِرَاشِهِ أَمَامَهُمْ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَخِيرًا يَلِيهِ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَوَّلَهُمْ آخِرَهُمْ، قَالَ: فَدَخَلَنِي مِنْ ذَلِكَ قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أَنْكَرْتَ مِنْ ذَلِكَ؟ لَيْسَ أَحَدٌ

1401. It was narrated from 'Abdullah bin Shaddad that three people from Banu 'Udhrah came to the Prophet (ﷺ) and became Muslim. The Prophet (ﷺ) said: "Who will take care of them?" Talhah said: I will. So they stayed with Talhah. The Prophet (ﷺ) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them. I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (ﷺ) and

told him about that. The Messenger of Allah (ﷺ) said: "What did you find so strange about that? No one is better before Allah then a believer who lives longer as a Muslim, because of his *tasbeeh*, *takbeer* and *tahleel*."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

أَفْضَلَ عِنْدَ اللَّهِ مِنْ مُؤْمِنٍ يُعَمَّرُ فِي الْإِسْلَامِ لِتَسْبِيحِهِ وَتَكْبِيرِهِ وَتَهْلِيلِهِ». [راجع: ١٣٨٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لاضطراب طلحة بن يحيى بن طلحة في إسناده، فمرة قال: عن إبراهيم بن محمد بن طلحة، ومرة قال: عن إبراهيم مولى لنا، وهذا الأخير مجهول. وفي هذا الإسناد انقطاع، فإن عبدالله ابن شداد لم يسمع من النبي ﷺ.

1402. Muhammad bin 'Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that 'Uthman (ﷺ) looked out at those who were besieging him. He greeted them with *salam* but they did not respond to him. 'Uthman (ﷺ) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. 'Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (ﷺ) say: "The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits *zina* after having been married, or he kills a soul and may be killed in return." Talhah said: Yes, by Allah. 'Uthman said *takbeer*, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed *zina* during the *Jahiliyyah* or in Islam. I abstained during the

١٤٠٢- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْحَارِثُ بْنُ عَبِيدَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُجَبَّرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عُثْمَانَ أَشْرَفَ عَلَى الَّذِينَ حَصَرُوهُ، فَسَلَّمَ عَلَيْهِمْ، فَلَمْ يَرُدُّوا عَلَيْهِ، فَقَالَ عُثْمَانُ: أَفِي الْقَوْمِ طَلْحَةُ؟ قَالَ طَلْحَةُ: نَعَمْ، قَالَ: فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أُسَلِّمُ عَلَى قَوْمٍ أَنْتَ فِيهِمْ فَلَا يَرُدُّونَ؟! قَالَ: قَدْ رَدَدْتُ، قَالَ: مَا هَكَذَا الرَّدُّ، أُسْمِعُكَ وَلَا تُسْمِعُنِي، يَا طَلْحَةُ، أَنْشُدُكَ اللَّهَ! أَسَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «لَا يُحِلُّ دَمَ الْمُسْلِمِ إِلَّا وَاحِدَةٌ مِنْ ثَلَاثٍ: أَنْ يَكْفُرَ بَعْدَ إِيمَانِهِ، أَوْ يَزْنِيَ بَعْدَ إِحْصَانِهِ، أَوْ يَقْتُلَ نَفْسًا فَيُقْتَلَ بِهَا؟» قَالَ: اللَّهُمَّ نَعَمْ، فَكَبَّرَ عُثْمَانُ فَقَالَ: وَاللَّهِ مَا أَنْكَرْتُ اللَّهَ مُنْذُ عَرَفْتُهُ، وَلَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ وَقَدْ تَرَكْتُهُ فِي الْجَاهِلِيَّةِ تَكَرُّهًا، وَفِي الْإِسْلَامِ تَعَفُّفًا، وَمَا قَتَلْتُ نَفْسًا يَحِلُّ بِهَا قَتْلِي. [راجع: ٤٣٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحارث ضعيف، ومحمد بن عبدالرحمن ضعيف جداً.

Jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٤٠٣- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ رَجُلَيْنِ قَدِمَا عَلَى رَسُولِ اللَّهِ ﷺ، وَكَانَ إِسْلَامُهُمَا جَمِيعًا، وَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَادًا مِنْ صَاحِبِهِ، فَغَزَا الْمُجْتَهِدُ مِنْهُمَا، فَاسْتُشْهِدَ، ثُمَّ مَكَثَ الْآخَرُ بَعْدَهُ سَنَةً، ثُمَّ تُوُفِّيَ. قَالَ طَلْحَةُ: فَرَأَيْتُ فِيمَا يَرَى النَّائِمُ كَأَنِّي عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَا بِهِمَا وَقَدْ خَرَجَ خَارِجٌ مِنَ الْجَنَّةِ، فَأَذِنَ لِلَّذِي تُوُفِّيَ الْآخِرَ مِنْهُمَا، ثُمَّ خَرَجَ فَأَذِنَ لِلَّذِي اسْتُشْهِدَ، ثُمَّ رَجَعَا إِلَيَّ فَقَالَا لِي: ارْجِعْ، فَإِنَّهُ لَمْ يَأْنِ لَكَ بَعْدُ، فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ، فَعَجِبُوا لِذَلِكَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «مِنْ أَيِّ ذَلِكَ تَعْجَبُونَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا كَانَ أَشَدَّ اجْتِهَادًا، ثُمَّ اسْتُشْهِدَ فِي سَبِيلِ اللَّهِ، وَدَخَلَ هَذَا الْجَنَّةَ قَبْلَهُ! فَقَالَ: «أَلَيْسَ قَدْ مَكَثَ هَذَا بَعْدَهُ سَنَةً؟» قَالُوا: بَلَى، قَالَ: «وَأَدْرَكَ رَمَضَانَ فَصَامَهُ؟» قَالُوا: بَلَى، قَالَ: «وَصَلَّى كَذَا وَكَذَا سَجْدَةً فِي السَّنَةِ؟» قَالُوا: بَلَى، قَالَ رَسُولُ ﷺ: «فَلَمَا بَيْنَهُمَا أَبْعَدُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ». [راجع: ١٣٨٩]

1403. It was narrated from Talhah bin 'Ubaidullah that two men came to the Messenger of Allah (ﷺ) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: "Why are you amazed?" They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: "Did he not remain for a year after (the other one) died?" They said: Yes. He said: "Did he not live until Ramadan came and fast it?" They said: Yes. He said: "Did he not pray this many *rak'ahs* during that year?" They said:

Yes. The Messenger of Allah (ﷺ) said: "Verily, the distance between them is the distance between heaven and earth."

تخريج: حسن لغيره، وهذا إسناد منقطع، لأن أبا سلمة لم يدرك القصة ولم يسمع من طلحة.

Comments: [*Hasan* because of corroborating evidence; and its *isnad* is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (ﷺ) which he wrote for us to say that no transgression should be committed against us with regard to our *zakah*. I said: No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'Ubaidullah at-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townsmen to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and

١٤٠٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا سَالِمُ بْنُ أَبِي أُمَيَّةَ أَبُو النَّضْرِ قَالَ: جَلَسَ إِلَيَّ شَيْخٌ مِنْ بَنِي تَمِيمٍ فِي مَسْجِدِ الْبَصْرَةِ، وَمَعَهُ صَحِيفَةٌ لَهُ فِي يَدِهِ، قَالَ: وَفِي زَمَانِ الْحَجَّاجِ، فَقَالَ لِي: يَا عَبْدَ اللَّهِ، أَتَرَى هَذَا الْكِتَابَ مُغْنِيًا عَنِّي شَيْئًا عِنْدَ هَذَا السُّلْطَانِ؟ قَالَ: فَقُلْتُ: وَمَا هَذَا الْكِتَابُ؟ قَالَ: هَذَا كِتَابٌ مِنْ رَسُولِ اللَّهِ ﷺ كَتَبَهُ لَنَا أَنْ لَا يُتَعَدَّى عَلَيْنَا فِي صَدَقَاتِنَا، قَالَ: فَقُلْتُ: لَا وَاللَّهِ مَا أَظُنُّ أَنْ يُغْنِيَ عَنْكَ شَيْئًا، وَكَيْفَ كَانَ شَأْنُ هَذَا الْكِتَابِ؟ قَالَ: قَدِمْتُ الْمَدِينَةَ مَعَ أَبِي، وَأَنَا غُلَامٌ شَابٌّ، بِإِبِلٍ لَنَا نَبِيعُهَا، وَكَانَ أَبِي صَدِيقًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ التَّيْمِيِّ، فَنَزَلْنَا عَلَيْهِ، فَقَالَ لَهُ أَبِي: اخْرُجْ مَعِيَ فَبِعْ لِي إِبِلِي هَذِهِ قَالَ: فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى أَنْ يَبِيعَ حَاضِرٌ (١/ ١٦٤) لِبَادٍ، وَلَكِنْ سَأَخْرُجُ مَعَكَ فَأَجْلِسُ، وَتَعْرِضُ إِبِلَكَ، فَإِذَا رَضِيتُ مِنْ رَجُلٍ وَفَاءً وَصِدْقًا مِمَّنْ سَاوَمَكَ، أَمَرْتُكَ بِبَيْعِهِ. قَالَ: فَخَرَجْنَا إِلَى السُّوقِ، فَوَقَفْنَا ظُهْرَنَا وَجَلَسَ طَلْحَةُ قَرِيبًا، فَسَاوَمَنَا الرِّجَالُ، حَتَّى إِذَا أَعْطَانَا رَجُلٌ مَا نَرْضَى قَالَ لَهُ أَبِي: أُبَايِعُهُ؟ قَالَ: نَعَمْ، قَد رَضِيتُ لَكُمْ وَفَاءَهُ فَبَايِعُوهُ،

فَبَايَعْنَاهُ، فَلَمَّا قَبَضْنَا مَالَنَا، وَفَرَغْنَا مِنْ حَاجَتِنَا، قَالَ أَبِي لِطَلْحَةَ: خُذْ لَنَا مِنْ رَسُولِ اللَّهِ ﷺ كِتَابًا أَنْ لَا يُتَعَدَّى عَلَيْنَا فِي صَدَقَاتِنَا، قَال: فَقَالَ: هَذَا لَكُمْ، وَلِكُلِّ مُسْلِمٍ، قَالَ: عَلَى ذَلِكَ، إِنِّي أُحِبُّ أَنْ يَكُونَ عِنْدِي مِنْ رَسُولِ اللَّهِ ﷺ كِتَابٌ، قَال: فَخَرَجَ حَتَّى جَاءَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا الرَّجُلَ مِنْ أَهْلِ الْبَادِيَةِ صَدِيقٌ لَنَا، وَقَدْ أَحَبَّ أَنْ تَكْتُبَ لَهُ كِتَابًا أَنْ لَا يُتَعَدَّى عَلَيْهِ فِي صَدَقَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا لَهُ وَلِكُلِّ مُسْلِمٍ». قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ أَحَبَّ أَنْ يَكُونَ عِنْدَهُ مِنْكَ كِتَابٌ عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا رَسُولُ اللَّهِ ﷺ هَذَا الْكِتَابَ.

تخريج: إسناده حسن.

Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ﷺ) for a document for us, stating that no one should transgress against us with regard to our *zakah*. (Talhah) said: This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (ﷺ). So he took us out and brought us to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his *zakah*. The Messenger of Allah (ﷺ) said: "That is his right and it is the right of every Muslim." He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (ﷺ) wrote this document for us.

Comments: [Its *isnad* is *hasan*]

آخِرُ حَدِيثِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ تَعَالَى عَنْهُ

End of the *hadeeths* of Talhah bin 'Ubaidullah ﷺ



مُسْنَدُ الزُّبَيْرِ بْنِ الْعَوَّامِ ﷺ

The Musnad of az-Zubair bin al-'Awwam ﷺ

١٤٠٥- حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنِ ابْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ ﷺ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (الزمر: ٣١) قَالَ الزُّبَيْرُ: أَيْ رَسُولَ اللَّهِ، مَعَ خُصُومَتِنَا فِي الدُّنْيَا؟ قَالَ: «نَعَمْ». وَلَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ (التكاثر: ٨) قَالَ الزُّبَيْرُ: أَيْ رَسُولَ اللَّهِ، أَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ، وَإِنَّمَا - يَعْنِي هُمَا - الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ؟ قَالَ: «أَمَا إِنَّ ذَلِكَ سَيَكُونُ». [انظر: ١٤٣٤]

تخريج: إسناده حسن.

1405. It was narrated that az-Zubair said: When the verse "Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: "Yes." When the verse "Then on that Day you shall be asked about the delights (you indulged in, in this world)" [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: "This will certainly take place."

Comments: [Its *isnad* is *hasan*]

١٤٠٦- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ - وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ - أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالَ: قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

1406. It was narrated from Malik bin Aws: I heard 'Umar (ﷺ) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]

1407. It was narrated that az-Zubair bin al-'Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1471)]

١٤٠٧- حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَحْمِلَ الرَّجُلُ حَبْلًا فَيَحْتَطِبَ، ثُمَّ يَجِيءَ فَيَضَعَهُ فِي السُّوقِ فَيَبِيعَهُ، ثُمَّ يَسْتَغْنِيَ بِهِ، فَيُنْفِقَهُ عَلَى نَفْسِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ». [انظر: ١٤٢٩]

تخريج: إسناده صحيح. خ: (١٤٧١).

1408. It was narrated that az-Zubair said: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you".]

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٤٠٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [انظر: ١٤٠٩]

تخريج: إسناده صحيح. وقوله: «يوم أحد» خطأ من أبي معاوية.

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (ﷺ) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (ﷺ) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said: O my son, by Allah, the

١٤٠٩- حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُطُمِ الَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ ﷺ، أُطُمِ حَسَّانَ، فَكَانَ يَرْفَعُنِي وَأَرْفَعُهُ، فَإِذَا رَفَعَنِي عَرَفْتُ أَبِي حِينَ يَمُرُّ إِلَى بَنِي قُرَيْظَةَ، وَكَانَ يُقَاتِلُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ، فَقَالَ: «مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيُقَاتِلَهُمْ؟» فَقُلْتُ لَهُ حِينَ رَجَعَ: يَا أَبَتِ، إِنْ كُنْتُ لَأَعْرِفُكَ حِينَ تَمُرُّ ذَاهِبًا إِلَى بَنِي قُرَيْظَةَ فَقَالَ: يَا بُنَيَّ، أَمَا وَاللَّهِ إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَجْمَعُ لِي

أَبَوَيْهِ جَمِيعًا يَتَفَدَّانِي بِهِمَا يَقُولُ: «فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٠٨]

Messenger of Allah (ﷺ) mentioned both his parents together for me, when he said: "May my father and mother be sacrificed for you."

تخريج: إسناده صحيح. خ: (٣٧٢٠)، م: (٢٤١٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3720) and Muslim (2416]

١٤١٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ - يَعْنِي التَّيْمِيَّ ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ: أَنَّ رَجُلًا حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهَا: غَمْرَةُ أَوْ غَمْرَاءُ، قَالَ: فَوَجَدَ فَرَسًا أَوْ مُهْرًا يُبَاعُ، فَنُسِبَتْ إِلَى تِلْكَ الْفَرَسِ، فَنُهِيَ عَنْهَا.

تخريج: إسناده صحيح.

1410. It was narrated from az-Zubair bin al-'Awwam that a man gave a mare called Ghamrah or Ghamra' [for *jihad*], then he found a horse or a colt for sale which was said to be from that mare, but he was told not to buy it.

Comments: [Its *isnad* is *saheeh*]

١٤١١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ مُسْلِمِ بْنِ جُنْدُبٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ نَنْصَرِفُ فَنَبْتَدِرُ فِي الْآجَامِ، فَلَا نَجِدُ إِلَّا قَدْرَ مَوْضِعِ أَقْدَامِنَا. قَالَ يَزِيدُ: الْآجَامُ هِيَ الْآطَامُ. [انظر: ١٤٣٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، ابن جندب لم يدرك الزبير.

1411. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: We used to pray *Jumu'ah* with the Prophet (ﷺ), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

١٤١٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ. وَأَبُو مُعَاوِيَةَ، شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: (١/ ١٦٥) قَالَ رَسُولُ اللَّهِ ﷺ: «دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَغْضَاءُ هِيَ

1412. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love

one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) *salam* amongst yourselves."

Comments: [All *Hadeeth* is *Hasan* because of corroborating evidence and its *isnad* is interrupted]

الْحَالِقَةُ، حَالِقَةُ الدِّينِ، لَا حَالِقَةُ الشَّعْرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنَبِّئُكُمْ بِشَيْءٍ، إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

تخريج: قسم السلام صحيح لغيره، وسائره حسن لغيره. وهذا إسناد منقطع، يعيش لم يدرك الزبير.

1413. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to az-Zubair (ﷺ): Why don't I hear you narrating from the Messenger of Allah (ﷺ) as I hear Ibn Mas'ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its *isnad* is *saheeh*]

١٤١٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِاللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ: مَا لِي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلَانًا وَفُلَانًا؟ قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ١٤٢٨]

تخريج: إسناده صحيح، وهو حديث متواتر.خ: (١٠٧).

1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu 'Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (ﷺ) said: At the time of the Prophet (ﷺ), Abu Bakr, 'Umar and 'Uthman ﷺ, we read the verse: "And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)..." [al-Anfal 8:25]. But we never knew that it referred to us until the turmoil befell us.

١٤١٤- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا شَدَّادٌ ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: قُلْنَا لِلزُّبَيْرِ: يَا أَبَا عَبْدِ اللَّهِ، مَا جَاءَ بِكُمْ؟ ضَيَّعْتُمُ الْخَلِيفَةَ حَتَّى قُتِلَ، ثُمَّ جِئْتُمْ تَطْلُبُونَ بِدَمِهِ؟ قَالَ الزُّبَيْرُ: إِنَّا قَرَأْنَاهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾ (الأنفال: ٢٥) لَمْ نَكُنْ نَحْسِبُ أَنَّا أَهْلُهَا حَتَّى وَقَعَتْ مِنَّا حَيْثُ وَقَعَتْ. [انظر: ١٤٣٨]

Comments: [Its *isnad* is *jayyid*]

تخريج: إسناده جيد.

1415. It was narrated that az-Zubair (ﷺ) said: The Messenger of Allah (ﷺ) said: "Change grey hair, and do not resemble the Jews."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

١٤١٥- حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ، وَلَا تَشَبَّهُوا بِالْيَهُودِ».

تخريج: حسن لغيره. وهذا إسناد ضعيف تفرد برفعه ابن كناسة. وأصحاب هشام رووه عن عروة مرسلاً، وهو الصواب.

1416. It was narrated that az-Zubair (ﷺ) said: We came from Liyyah with the Messenger of Allah (ﷺ), and when we reached *Sidrah,* the Messenger of Allah (ﷺ) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley - and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is *haram;* it is sacred to Allah." That was before he came to at-Ta'if and besieged Thaqeef.

Comments: [Its *isnad* is *da'eef*]

١٤١٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ـ مِنْ أَهْلِ مَكَّةَ مَخْزُومِيٌّ ـ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِاللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ إِنْسَانٍ ـ قَالَ: وَأَثْنَى عَلَيْهِ خَيْرًا ـ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لِيَّةَ، حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ، وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرَفِ الْقَرْنِ الْأَسْوَدِ حَذْوَهَا، فَاسْتَقْبَلَ نَخِبًا بِبَصَرِهِ ـ يَعْنِي وَادِيًا ـ وَوَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ، ثُمَّ قَالَ: «إِنَّ صَيْدَ وَجٍّ وَعِضَاهَهُ حَرَمٌ مُحَرَّمٌ لِلَّهِ». وَذَلِكَ قَبْلَ نُزُولِهِ الطَّائِفَ وَحِصَارِهِ ثَقِيفَ.

تخريج: إسناده ضعيف لضعف محمد.

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (ﷺ) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (ﷺ), i.e., when Talhah leaned down and the Messenger of Allah (ﷺ) climbed on his back.

Comments: [Its *isnad* is *hasan*]

١٤١٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَئِذٍ: «أَوْجَبَ طَلْحَةُ» حِينَ صَنَعَ بِرَسُولِ اللَّهِ ﷺ مَا صَنَعَ، يَعْنِي حِينَ بَرَكَ لَهُ طَلْحَةُ، فَصَعِدَ رَسُولُ اللَّهِ ﷺ عَلَى ظَهْرِهِ.

تخريج: إسناده حسن.

1418. It was narrated that 'Urwah said: My father az-Zubair (ﷺ) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (ﷺ) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (ﷺ) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (ﷺ) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its *isnad* is *hasan*]

١٤١٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ أَبِي الزِّنَادِ ـ عَنْ هِشَامٍ، عَنْ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي الزُّبَيْرُ: أَنَّهُ لَمَّا كَانَ يَوْمُ أُحُدٍ أَقْبَلَتِ امْرَأَةٌ تَسْعَى، حَتَّى إِذَا كَادَتْ أَنْ تُشْرِفَ عَلَى الْقَتْلَى، قَالَ: فَكَرِهَ النَّبِيُّ ﷺ أَنْ تَرَاهُمْ، فَقَالَ: «الْمَرْأَةَ الْمَرْأَةَ» قَالَ الزُّبَيْرُ: فَتَوَسَّمْتُ أَنَّهَا أُمِّي صَفِيَّةُ، قَالَ: فَخَرَجْتُ أَسْعَى إِلَيْهَا، فَأَدْرَكْتُهَا قَبْلَ أَنْ تَنْتَهِيَ إِلَى الْقَتْلَى، قَالَ: فَلَدَمَتْ فِي صَدْرِي، وَكَانَتِ امْرَأَةً جَلْدَةً، قَالَتْ: إِلَيْكَ، لَا أَرْضَ لَكَ. قَالَ: فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ عَزَمَ عَلَيْكِ، قَالَ: فَوَقَفَتْ، وَأَخْرَجَتْ ثَوْبَيْنِ مَعَهَا، فَقَالَتْ: هَذَانِ ثَوْبَانِ جِئْتُ بِهِمَا لِأَخِي حَمْزَةَ، فَقَدْ بَلَغَنِي مَقْتَلُهُ، فَكَفِّنُوهُ فِيهِمَا. قَالَ: فَجِئْنَا بِالثَّوْبَيْنِ لِنُكَفِّنَ فِيهِمَا حَمْزَةَ، فَإِذَا إِلَى جَنْبِهِ رَجُلٌ مِنَ الْأَنْصَارِ قَتِيلٌ، قَدْ فُعِلَ بِهِ كَمَا فُعِلَ بِحَمْزَةَ، قَالَ: فَوَجَدْنَا غَضَاضَةً وَحَيَاءً أَنْ نُكَفِّنَ حَمْزَةَ فِي ثَوْبَيْنِ، وَالْأَنْصَارِيُّ لَا كَفَنَ لَهُ، فَقُلْنَا: لِحَمْزَةَ ثَوْبٌ، وَلِلْأَنْصَارِيِّ ثَوْبٌ، فَقَدَرْنَاهُمَا فَكَانَ أَحَدُهُمَا أَكْبَرَ مِنَ الْآخَرِ، فَأَقْرَعْنَا بَيْنَهُمَا، فَكَفَّنَّا كُلَّ وَاحِدٍ مِنْهُمَا فِي الثَّوْبِ الَّذِي طَارَ لَهُ.

تخريج: إسناد حسن.

1419. It was narrated that az-Zuhri said: 'Urwah bin az-Zubair told me that az-Zubair (ﷺ) used to narrate that he referred to the Prophet (ﷺ) a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (ﷺ) said to az-Zubair (ﷺ): "Water (your trees), then let the water flow to your neighbour." The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (ﷺ) changed colour, then he said to az-Zubair: "Water (your trees), then block the water until it backs up to the bottom of the wall." So the Prophet (ﷺ) told az-Zubair (ﷺ) to take all of his rights in full. Before that, the Prophet (ﷺ) had suggested to az-Zubair (ﷺ) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (ﷺ), he told az-Zubair to take his rights in full in a clear ruling. 'Urwah said: az-Zubair (ﷺ) said: By Allah, I think that this verse was revealed concerning that: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [an-Nisa' 4:65].

١٤١٩- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ كَانَ يُحَدِّثُ: أَنَّهُ خَاصَمَ رَجُلًا مِنَ الْأَنْصَارِ قَدْ شَهِدَ بَدْرًا إِلَى النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ، كَانَا يَسْتَقِيَانِ بِهَا كِلَاهُمَا، فَقَالَ النَّبِيُّ ﷺ لِلزُّبَيْرِ: «اسْقِ، ثُمَّ أَرْسِلْ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ لِلزُّبَيْرِ: «اسْقِ ثُمَّ (١/١٦٦) احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَاسْتَوْعَى النَّبِيُّ ﷺ حِينَئِذٍ لِلزُّبَيْرِ حَقَّهُ، وَكَانَ النَّبِيُّ ﷺ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ أَرَادَ فِيهِ سَعَةً لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ، اسْتَوْعَى رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُرْوَةُ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ مَا أَحْسِبُ هَذِهِ الْآيَةَ أُنْزِلَتْ إِلَّا فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (النساء: ٦٥).

[انظر: ١٦١١٦]

تخريج: إسناد صحيح. خ:(٢٧٠٨)، م (٢٣٥٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2708) and Muslim (2357)]

1420. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its *isnad* is *da'eef*]

١٤٢٠- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنِي جُبَيْرُ بْنُ عَمْرٍو الْقُرَشِيُّ: حَدَّثَنِي أَبُو سَعْدٍ الْأَنْصَارِيُّ عَنْ أَبِي يَحْيَى مَوْلَى آلِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبِلَادُ بِلَادُ اللَّهِ، وَالْعِبَادُ عِبَادُ اللَّهِ، فَحَيْثُمَا أَصَبْتَ خَيْرًا فَأَقِمْ».

تخريج: إسناد ضعيف، فيه ثلاثة مجاهيل، لكن الشطر الأول حسن لغيره.

1421. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: I heard the Messenger of Allah (ﷺ) recite this verse when he was in 'Arafah: "Allah bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

١٤٢١- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنِي جُبَيْرُ بْنُ عَمْرٍو، عَنْ أَبِي سَعْدٍ الْأَنْصَارِيِّ، عَنْ أَبِي يَحْيَى مَوْلَى آلِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِعَرَفَةَ يَقْرَأُ هَذِهِ الْآيَةَ: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (آل عمران: ١٨) «وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ يَا رَبِّ».

تخريج: إسناده ضعيف كسابقه.

Comments: [Its *isnad* is *da'eef* like the previous report]

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-'Awwam (ﷺ) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (ﷺ) has forbidden the Muslims to eat from the meat of their sacrifices

١٤٢٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءِ ابْنِ إِبْرَاهِيمَ مَوْلَى الزُّبَيْرِ عَنْ أُمِّهِ وَجَدَّتِهِ أُمِّ عَطَاءٍ، قَالَتَا: وَاللَّهِ لَكَأَنَّنَا نَنْظُرُ إِلَى الزُّبَيْرِ بْنِ الْعَوَّامِ حِينَ أَتَانَا عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ فَقَالَ: يَا أُمَّ عَطَاءٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى الْمُسْلِمِينَ أَنْ يَأْكُلُوا مِنْ لُحُومِ نُسُكِهِمْ فَوْقَ

after three days. I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its *isnad* is *da'eef*]

ثَلَاثٍ. قَالَ: فَقُلْتُ: بِأَبِي أَنْتَ، فَكَيْفَ نَصْنَعُ بِمَا أُهْدِيَ لَنَا؟ فَقَالَ: أَمَّا مَا أُهْدِيَ لَكُنَّ، فَشَأْنَكُنَّ بِهِ. [راجع: ٥٨٧]

تخريج: إسناده ضعيف عبدالله بن عطاء ضعيف، لكن النهي عن أكل لحوم النسك فوق ثلاث صحيح لغيره.

1423. It was narrated that 'Abdullah bin az-Zubair (ﷺ) said: On the day of al-Ahzab 'Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (ﷺ) said: "Who would like to go to Banu Quraizah and bring me news of them?" So I set out and when I came back, the Messenger of Allah (ﷺ) mentioned both his father and his mother for me and said: "May my father and mother be sacrificed for you."

Comments: [Its *isnad* is *saheeh*]

١٤٢٣- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: كُنْتُ يَوْمَ الْأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ مَعَ النِّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ، مَرَّتَيْنِ أَوْ ثَلَاثَةً، فَلَمَّا رَجَعَ قُلْتُ: يَا أَبَتِ، رَأَيْتُكَ تَخْتَلِفُ. قَالَ: وَهَلْ رَأَيْتَنِي يَا بُنَيَّ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيَأْتِيَنِي بِخَبَرِهِمْ؟» فَانْطَلَقْتُ، فَلَمَّا رَجَعْتُ، جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٠٩]

تخريج: إسناده صحيح. خ: (٣٧٢٠)، م: (٢٤١٦).

1424. Sufyan bin Wahb al-Khawlani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-'Awwam (ﷺ) stood up and said: O 'Amr bin al-'As, divide the land. 'Amr said: I shall not divide it. az-Zubair (ﷺ) said: By Allah, you will divide it as the Messenger of Allah (ﷺ) divided Khaibar! 'Amr said: By Allah, I

١٤٢٤- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُقْبَةَ ـ وَهُوَ عَبْدُ اللَّهِ بْنُ لَهِيعَةَ بْنِ عُقْبَةَ ـ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَمَّنْ سَمِعَ عَبْدَ اللَّهِ بْنَ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ وَهْبٍ الْخَوْلَانِيَّ يَقُولُ: لَمَّا افْتَتَحْنَا مِصْرَ بِغَيْرِ عَهْدٍ قَامَ الزُّبَيْرُ ابْنُ الْعَوَّامِ، فَقَالَ: يَا عَمْرَو بْنَ الْعَاصِ،

اقْسِمْهَا. فَقَالَ عَمْرٌو: لَا أَقْسِمُهَا، فَقَالَ الزُّبَيْرُ: وَاللَّهِ لَتَقْسِمَنَّهَا كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ. قَالَ عَمْرٌو: وَاللَّهِ لَا أَقْسِمُهَا حَتَّى أَكْتُبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ. فَكَتَبَ إِلَى عُمَرَ ﷺ فَكَتَبَ إِلَيْهِ عُمَرُ: أَنْ أَقِرَّهَا حَتَّى يَغْزُوَ مِنْهَا حَبَلُ الْحَبَلَةِ.

shall not divide it until I write to Ameer al-Mu'mineen. So he wrote to 'Umar (ﷺ) and 'Umar wrote back to him (saying): Leave it so that the third generation (lit. the offspring of the foetuses currently in their mothers' wombs) may use the income from it to go out on campaign for the sake of Allah.

تخريج: إسناد ضعيف لجهالة المبهم الذي لم يسم.

Comments: [Its *isnad* is *da'eef*]

١٤٢٥- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا فُلَيْحُ بْنُ مُحَمَّدٍ عَنِ الْمُنْذِرِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَعْطَى الزُّبَيْرَ سَهْمًا، وَأُمَّهُ سَهْمًا، وَفَرَسَهُ سَهْمَيْنِ.

1425. It was narrated from al-Mundhir bin az-Zubair (ﷺ) from his father that the Prophet (ﷺ) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

تخريج: حسن لغيره، وهذا إسناد ضعيف، فليح مجهول.

Comments: [*Hasan* because of corroborating evidence and this is a *da'eef isnad*, Fulaih is unknown]

١٤٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا الْمُبَارَكُ: حَدَّثَنَا الْحَسَنُ قَالَ: جَاءَ رَجُلٌ إِلَى الزُّبَيْرِ بْنِ الْعَوَّامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: لَا، وَكَيْفَ تَقْتُلُهُ وَمَعَهُ الْجُنُودُ؟ قَالَ: أَلْحَقُ بِهِ فَأَفْتِكُ بِهِ. قَالَ: لَا إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ قَيْدُ الْفَتْكِ، لَا يَفْتِكُ مُؤْمِنٌ». [انظر: ١٤٢٧، ١٤٣٣]

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (ﷺ) said: "Faith prohibits assassination; no believer should resort to that."

تخريج: صحيح.

Comments: [*Saheeh*]

١٤٢٧- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا الْحَسَنُ قَالَ: أَتَى رَجُلٌ الزُّبَيْرَ بْنَ الْعَوَّامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: وَكَيْفَ تَسْتَطِيعُ قَتْلَهُ وَمَعَهُ النَّاسُ؟ فَذَكَرَ مَعْنَاهُ. [راجع: ١٤٢٦]

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Ali for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

تخريج: صحيح.

Comments: [*Saheeh*]

1428. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-'Awwam (ﷺ): Why don't you narrate from the Messenger of Allah (ﷺ)? He said: I never left him since I became Muslim, but I heard him say something. He said: "Whoever tells a lie about me, let him take his place in Hell."

Comments: [Its *isnad* is *saheeh*]

١٤٢٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ (١/ ١٦٧) شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لَكَ لَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا فَارَقْتُهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً، سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١٤١٣]

تخريج: إسناده صحيح.

1429. Hisham bin 'Urwah narrated from his father, that his grandfather - Ibn Numair said: from az-Zubair (ﷺ) - said: The Messenger of Allah (ﷺ) said: "For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1471)]

١٤٢٩- حَدَّثَنَا وَكِيعٌ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ- قَالَ ابْنُ نُمَيْرٍ: عَنِ الزُّبَيْرِ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلَهُ، فَيَأْتِيَ الْجَبَلَ، فَيَجِيءَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَسْتَغْنِيَ بِثَمَنِهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ». [راجع: ١٤٠٧]

تخريج: إسناده صحيح، خ: (١٤٧١)

1430. Ya'eesh bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-'Awwam (ﷺ) narrated to him that the Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By

١٤٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَنَّ يَعِيشَ ابْنَ الْوَلِيدِ حَدَّثَهُ: أَنَّ مَوْلًى لِآلِ الزُّبَيْرِ حَدَّثَهُ: أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي

the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) *salam* amongst yourselves."

Comments: [Its *isnad* is *da'eef*]

نَفْسِي بِيَدِهِ _ أَوْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ _ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنَبِّئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ؛ أَفْشُوا السَّلَامَ بَيْنَكُمْ». [راجع: ١٤١٢]

تخريج: قسم السلام صحيح لغيره، وسائره حسن لغيره، وهذا إسناد ضعيف لجهالة مولى آل الزبير.

1431. It was narrated from Ya'eesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (ﷺ) told him: The Prophet (ﷺ) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

١٤٣١- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ ابْنِ الْوَلِيدِ: أَنَّ مَوْلًى لِآلِ الزُّبَيْرِ حَدَّثَهُ: أَنَّ الزُّبَيْرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ»... فَذَكَرَهُ. [راجع: ١٤٣٠]

تخريج: راجع ماقبله.

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-'Awwam told him: The Messenger of Allah (ﷺ) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

١٤٣٢- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ ابْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنْ مَوْلًى لِآلِ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ»... فَذَكَرَهُ. [راجع: ١٤٣٠]

تخريج: راجع ماقبله.

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill 'Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (ﷺ) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [*Saheeh*]

١٤٣٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنِ الْحَسَنِ قَالَ: قَالَ رَجُلٌ لِلزُّبَيْرِ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: كَيْفَ تَقْتُلُهُ؟ قَالَ: أَفْتِكُ بِهِ. قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ قَيَّدَ الْفَتْكَ، لَا يَفْتِكُ مُؤْمِنٌ». [راجع: ١٤٢٦]

تخريج: صحيح.

1434. It was narrated that az-Zubair bin al-'Awwam said: When this *soorah* was revealed to the

١٤٣٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي ابْنَ عَمْرٍو _ ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ

Messenger of Allah (ﷺ): "Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: "Yes, you will face these disputes again until everyone who has a right has been given his right." Az-Zubair said: By Allah, the matter is very serious.

حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ السُّورَةُ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (الزمر: ٣٠، ٣١) قَالَ الزُّبَيْرُ: أَيْ رَسُولَ اللَّهِ، أَيُكَرَّرُ عَلَيْنَا مَا كَانَ بَيْنَنَا فِي الدُّنْيَا مَعَ خَوَاصِّ الذُّنُوبِ؟ قَالَ: «نَعَمْ، لَيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ». فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنَّ الْأَمْرَ لَشَدِيدٌ. [راجع: ١٤٠٥]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1435. 'Urwah said: I heard 'Ikrimah [recite]: "And (remember) when We sent towards you (Muhammad ﷺ)" and it was recited to Sufyan from az-Zubair: "a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an" [al-Ahqaf 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (ﷺ) was praying *'Isha'*, and "they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation)" [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

١٤٣٥ - حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: وَسَمِعْتُ عِكْرِمَةَ: ﴿وَإِذْ صَرَفْنَآ إِلَيْكَ﴾ وَقُرِئَ عَلَى سُفْيَانَ عَنِ الزُّبَيْرِ: ﴿نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾ (الأحقاف: ٢٩) قَالَ: بِنَخْلَةَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي الْعِشَاءَ الْآخِرَةَ ﴿كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ (الجن: ١٩).

قَالَ سُفْيَانُ: اللِّبَدُ: بَعْضُهُمْ عَلَى بَعْضٍ، كَاللِّبَدِ بَعْضُهُ عَلَى بَعْضٍ.

تخريج: حسن لغيره وهذا إسناد ضعيف لانقطاع بين عكرمة وبين الزبير.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted between Ikriman and Az-Zubiar]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-'Awwam said: We used to pray *Jumu'ah* with the Prophet (ﷺ), then we would leave and seek the

١٤٣٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا مُسْلِمُ بْنُ جُنْدُبٍ: حَدَّثَنِي مَنْ سَمِعَ الزُّبَيْرَ بْنَ الْعَوَّامِ يَقُولُ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ، ثُمَّ نُبَادِرُ فَمَا نَجِدُ مِنَ

الظِّلِّ إِلَّا مَوْضِعَ أَقْدَامِنَا، أَوْ قَالَ: فَمَا نَجِدُ مِنَ الظِّلِّ مَوْضِعَ أَقْدَامِنَا. [راجع: ١٤١١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لجهالة الواسطة بين مسلم بن جندب وبين الزبير.

shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because the chain between Muslim bin Jundab and Az-Zubair is unknown].

١٤٣٧- حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ ـ أَوْ سَلَمَةَ، قَالَ كَثِيرٌ: وَحِفْظِي سَلِمَةَ ـ عَنْ عَلِيٍّ، أَوْ عَنِ الزُّبَيْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُنَا، فَيُذَكِّرُنَا بِأَيَّامِ اللَّهِ حَتَّى نَعْرِفَ ذَلِكَ فِي وَجْهِهِ، وَكَأَنَّهُ نَذِيرُ قَوْمٍ يُصَبِّحُهُمُ الْأَمْرُ غُدْوَةً، وَكَانَ إِذَا كَانَ حَدِيثَ عَهْدٍ بِجِبْرِيلَ لَمْ يَتَبَسَّمْ ضَاحِكًا حَتَّى يَرْتَفِعَ عَنْهُ.

تخريج: إسناده حسن.

1437. It was narrated that 'Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

Comments: [Its *isnad* is *hasan*]

١٤٣٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا جَرِيرٌ قَالَ: سَمِعْتُ الْحَسَنَ قَالَ: قَالَ الزُّبَيْرُ بْنُ الْعَوَّامِ: نَزَلَتْ هَذِهِ الْآيَةُ وَنَحْنُ مُتَوَافِرُونَ مَعَ رَسُولِ اللَّهِ ﷺ: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾ (الأنفال: ٢٥) فَجَعَلْنَا نَقُولُ: مَا هَذِهِ الْفِتْنَةُ؟ وَمَا نَشْعُرُ أَنَّهَا تَقَعُ حَيْثُ وَقَعَتْ. [راجع: ١٤١٤]

تخريج: حديث جيد.

1438. Az-Zubair bin al-'Awwam said: This verse was revealed when we were present with the Messenger of Allah (ﷺ): "And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)" [al-Anfal 8:25]. We started saying, What is this *fitnah*? And we never thought that it would happen as it did.

Comments: [A *Hadeeth Jayyid*]

آخِرُ حَدِيثِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ (١/١٦٨) تَعَالَى عَنْهُ

End of the *hadeeths* of az-Zubair bin al-'Awwam ﷺ

مُسْنَدُ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ

Musnad Abu Ishaq Sa'd bin Abi Waqqas ﷺ

1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the *Jamrah* with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said: He said: May Allah have mercy on Abu 'Abdur-Rahman. Did he not hear the words of Sa'd bin Malik? He said: We stoned the *jimar* - or the *jamrah* - when we did *Hajj* with the Messenger of Allah (ﷺ), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said, I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that.

١٤٣٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ قَالَ: سَأَلْتُ طَاوُسًا عَنْ رَجُلٍ رَمَى الْجَمْرَةَ بِسِتِّ حَصَيَاتٍ، فَقَالَ: لِيُطْعِمْ قَبْضَةً مِنْ طَعَامٍ. قَالَ: فَلَقِيتُ مُجَاهِدًا فَسَأَلْتُهُ، وَذَكَرْتُ لَهُ قَوْلَ طَاوُسٍ، فَقَالَ: رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، أَمَا بَلَغَهُ قَوْلُ سَعْدِ بْنِ مَالِكٍ قَالَ: رَمَيْنَا الْجِمَارَ ـ أَوِ الْجَمْرَةَ ـ فِي حَجَّتِنَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ جَلَسْنَا نَتَذَاكَرُ، فَمِنَّا مَنْ قَالَ: رَمَيْتُ بِسِتٍّ، وَمِنَّا مَنْ قَالَ: رَمَيْتُ بِسَبْعٍ، وَمِنَّا مَنْ قَالَ: رَمَيْتُ بِثَمَانٍ، وَمِنَّا مَنْ قَالَ: رَمَيْتُ بِتِسْعٍ، فَلَمْ يَرَوْا بِذَلِكَ بَأْسًا. [انظر: ١٦٠٣]

تخريج: إسناده ضعيف لانقطاعه، مجاهد لم يسمع من سعد بن أبي وقاص.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

1440. It was narrated from Sa'd that the Messenger of Allah (ﷺ) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa'd bin Khawlah died. Pray to Allah to heal me. He said: "O Allah, heal Sa'd, O Allah, heal Sa'd, O Allah, heal Sa'd." He

١٤٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهِ يَعُودُهُ وَهُوَ مَرِيضٌ، وَهُوَ بِمَكَّةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا كَمَا مَاتَ سَعْدُ بْنُ خَوْلَةَ،

said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: "No." He said: Can I bequeath two thirds of it? He said: "No." He said: Can I bequeath half of it? He said: "No." He said: Can I bequeath one third? He said: "One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your wealth on your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from 'Amir bin Sa'd that his brother 'Umar went to Sa'd on the outskirts of Madinah, where he was living with some sheep of his. When Sa'd saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa'd struck 'Umar's chest and said: Be quiet! I heard the Messenger of Allah (ﷺ) say: "Allah loves the slave who is pious, independent of means and reclusive."

فَادْعُ اللَّهَ أَنْ يَشْفِيَنِي. قَالَ: «اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا». فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ لِي وَارِثٌ إِلَّا ابْنَةٌ، أَفَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِثُلُثَيْهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِنِصْفِهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالثُّلُثِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّ نَفَقَتَكَ مِنْ مَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى أَهْلِكَ لَكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِعَيْشٍ - أَوْ قَالَ: بِخَيْرٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ». [انظر: ١٤٧٤، ١٤٧٩، ١٨٢، ١٤٨٨، ١٥٠١]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

١٤٤١- حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ عَبْدُ الْكَبِيرِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ أَخَاهُ عُمَرَ انْطَلَقَ إِلَى سَعْدٍ فِي غَنَمٍ لَهُ خَارِجًا مِنَ الْمَدِينَةِ، فَلَمَّا رَآهُ سَعْدٌ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ، فَلَمَّا أَتَاهُ قَالَ: يَا أَبَتِ، أَرَضِيتَ أَنْ تَكُونَ أَعْرَابِيًّا فِي غَنَمِكَ، وَالنَّاسُ يَتَنَازَعُونَ فِي الْمُلْكِ بِالْمَدِينَةِ؟ فَضَرَبَ سَعْدٌ صَدْرَ عُمَرَ، وَقَالَ: اسْكُتْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ». [انظر: ١٥٢٩]

تخريج: إسناده قوي.م: (٢٩٦٥)

Comments: [Its *isnad* is *qawi,* Muslim (2965)]

١٤٤٢- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ مَعْمَرٍ - قَالَ: حَدَّثَ عَامِرُ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتِ عَجْوَةٍ ما بَيْنَ لَابَتَي الْمَدِينَةِ عَلَى الرِّيقِ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ، حَتَّى يُمْسِيَ» قَالَ فُلَيْحٌ: وَأَظُنُّهُ قَالَ: «وَإِنْ أَكَلَهَا حِينَ يُمْسِي لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يُصْبِحَ». فَقَالَ عُمَرُ: انْظُرْ يَا عَامِرُ مَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَشْهَدُ مَا كَذَبْتُ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى رَسُولِ اللَّهِ ﷺ. [انظر: ١٥٢٨، ١٥٧٢]

1442. 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven *'ajwah* dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaih said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O 'Amir, about what you are narrating from the Messenger of Allah (ﷺ). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (ﷺ).

تخريج: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

Comments: [A *saheeh hadeeth*]

١٤٤٣- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ سَعْدًا رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ غُلَامًا يَخْبِطُ شَجَرًا، أَوْ يَقْطَعُهُ، فَسَلَبَهُ، فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْغُلَامِ، فَكَلَّمُوهُ أَنْ يَرُدَّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئًا نَفَّلَنِيهِ رَسُولُ اللَّهِ ﷺ، وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ. [انظر: ١٤٦٠]

تخريج: إسناده صحيح.م: (١٣٦٤)

1443. It was narrated from 'Amir bin Sa'd that Sa'd went to his fortress in al-'Aqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (ﷺ) granted me of booty. And he refused to return it to them.

Comments: [Its *isnad* is *saheeh,* Muslim (1364)]

1444. It was narrated from Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas, from his father, that his grandfather Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "One of the signs that the son of Adam is blessed is that he prays *istikharah*, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray *istikharah*, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees."

Comments: [Its *isnad* is *da'eef*]

١٤٤٤- حَدَّثَنَا رَوْحٌ ـ أَمْلَاهُ عَلَيْنَا بِبَغْدَادَ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ سَعَادَةِ ابْنِ آدَمَ اسْتِخَارَتُهُ اللَّهَ، وَمِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ».

تخريج: إسناده ضعيف، ابن أبي حميد متفق على ضعفه.

1445. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: The signs that the son of Adam is blessed are three: a good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: a bad wife, a bad house and a bad mount."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because Ibn Abu Humaid is *da'eef*]

١٤٤٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ ابْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلَاثَةٌ: مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السُّوءُ، وَالْمَسْكَنُ السُّوءُ، وَالْمَرْكَبُ السُّوءُ».

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف ابن أبي حميد.

1446. Bukair bin 'Abdullah bin al-Ashajj narrated that he heard 'Abdur-Rahman bin Husain narrate that he heard Sa'd bin Abi Waqqas say: I heard the Messenger of Allah (ﷺ) say: "There will be

١٤٤٦- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا بُكَيْرُ بْنُ عَبْدِ اللَّهِ ابْنِ الْأَشَجِّ: أَنَّهُ (١/ ١٦٩) سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ حُسَيْنٍ يُحَدِّثُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ

يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ فِتْنَةٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَيَكُونُ الْمَاشِي فِيهَا خَيْرًا مِنَ السَّاعِي». قَالَ: وَأُرَاهُ قَالَ: «وَالْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ». [انظر: ١٦٠٩]

turmoil (*fitnah*) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running." He said: And I think he said: "And the one who is lying down will be better than the one who is sitting."

تخريج: صحيح لغيره. ابن لهيعة سيء الحفظ ولكنه توبع.

Comments: [*Saheeh* because of corroborating evidence]

١٤٤٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ أَخٍ لِسَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبَنِي نَاجِيَةَ: «أَنَا مِنْهُمْ، وَهُمْ مِنِّي». [انظر: ١٤٤٨]

1447. It was narrated from Sa'd that the Messenger of Allah (ﷺ) said of Banu Najiyah: "I am of them and they are of me."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لجهالة ابن أخي سعد، ولاضطراب سنده.

١٤٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ... وَذَكَرَ الْحَدِيثَ بِقِصَّةٍ فِيهِ: فَقَالَ ابْنُ أَخِي سَعْدِ بْنِ مَالِكٍ: قَدْ ذَكَرُوا بَنِي نَاجِيَةَ عِنْدَ رَسُولِ اللَّهِ ﷺ، «فَقَالَ: هُمْ حَيٌّ مِنِّي» وَلَمْ يُذْكَرْ فِيهِ سَعْدٌ. [راجع: ١٤٤٧]

1448. The nephew of Sa'd bin Malik said: They mentioned Banu Najiyah in the presence of the Messenger of Allah (ﷺ) and he said: "They are a tribe who belong to me."

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه، والحديث مرسل.

١٤٤٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا، لَتَزَخْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اطَّلَعَ فَبَدَا سِوَارُهُ، لَطَمَسَ

1449. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: "If less than a fingernail-sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would

outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [*Hasan*]

ضَوْؤُهُ ضَوْءَ الشَّمْسِ، كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ». [راجع: ١٤٦٧]

تخريج: حسن.

1450. It was narrated from 'Amir bin Sa'd, that Sa'd said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (966)]

١٤٥٠- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [انظر: ١٦٠١، ١٦٠٢]

تخريج: إسناده صحيح. م: (٩٦٦).

1451. It was narrated from Sa'd... and he mentioned a similar report.

Comments: [See the previous report]

١٤٥١- حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ... فَذَكَرَ مِثْلَهُ. وَوَافَقَهُ أَبُو سَعِيدٍ عَلَى عَامِرِ ابْنِ سَعْدٍ كَمَا قَالَ الْخُزَاعِيُّ. [انظر: ١٤٨٩]

تخريج: راجع ماقبله.

1452. It was narrated from Abu Salamah bin 'Abdur-Rahman, from Sa'd bin Abi Waqqas, that the Prophet (ﷺ) said concerning wiping over the *khuffain* (leather slippers): "There is nothing wrong with it."

Comments: [Its *isnad* is *saheeh*]

١٤٥٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: «لَا بَأْسَ بِذَلِكَ». [انظر: ١٤٥٩]

تخريج: إسناده صحيح. خ: (معلقاً بصيغة الجزم بعد الحديث: ٢٠٢).

1453. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (ﷺ) say concerning any living person who

١٤٥٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ ـ يَعْنِي ابْنَ أَنَسٍ ـ عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ

was walking on the face of the earth, that he would be in Paradise, except 'Abdullah bin Salam.

أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيٍّ مِنَ النَّاسِ يَمْشِي: «إِنَّهُ فِي الْجَنَّةِ» إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. [انظر: ١٥٣٣]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3812) and Muslim (2483)]

تخريج: إسناده صحيح. خ: (٣٨١٢)، م: (٢٤٨٣).

1454. It was narrated that Abu 'Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa'd bin Abi Waqqas say: My ears heard the Messenger of Allah (ﷺ) say, "Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him." Abu Bakrah said: And I (also) heard it from the Messenger of Allah (ﷺ).

١٤٥٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ قَالَ: لَمَّا ادُّعِيَ زِيَادٌ لَقِيتُ أَبَا بَكْرَةَ، قَالَ: فَقُلْتُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنِي مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى أَبًا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. [انظر: ١٤٩٧، ١٤٩٩، ١٥٠٤، ١٥٥٣، ٢٠٤٦٦]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4326) and Muslim (63)]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1455. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said: "The hand is to be cut off for the price of a shield."

١٤٥٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ وُهَيْبٍ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تُقْطَعُ الْيَدُ فِي ثَمَنِ الْمِجَنِّ».

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو واقد الليثي ضعيف عند جمهور المحدثين.

1456. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) instructed me to call out during the days of Mina: "These are days of eating and drinking, so no one should fast during them" - i.e., the days of *at-tashreeq.*

١٤٥٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَيَّامَ مِنًى: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، فَلَا صَوْمَ فِيهَا - يَعْنِي أَيَّامَ التَّشْرِيقِ -. [انظر: ١٥٠٠]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن أبي حميد.

1457. It was narrated that Sa'd bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (ﷺ) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their *sa's* and *mudds* (weights and measures).

Comments: [*Saheeh*, because of corroborating evidence, Muslim (1362,1387) and its *isnad* is *Hasan*]

١٤٥٧- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَحْيَى، عَنْ أَبِي إِسْحَاقَ بْنِ سَالِمٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ حَرَامٌ، قَدْ حَرَّمَهُ رَسُولُ اللَّهِ ﷺ، كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ اجْعَلِ الْبَرَكَةَ فِيهَا بَرَكَتَيْنِ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ. [انظر: ١٥٧٣، ١٥٩٣]

تخريج: صحيح لغيره. م: (١٣٦٢، ١٣٨٧). وهذا إسناد حسن.

1458. It was narrated from Mus'ab bin Sa'd, from his father, that a platter was brought to the Prophet (ﷺ) and he ate from it, but there was some left over. The Messenger of Allah (ﷺ) said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair doing *wudoo'* and I said: It will be 'Umair. Then 'Abdullah bin Salam came and ate it.

Comments: [Its *isnad* is *hasan*]

١٤٥٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ، فَأَكَلَ مِنْهَا، فَفَضَلَتْ فَضْلَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَجِيءُ رَجُلٌ مِنْ هَذَا الْفَجِّ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ الْفَضْلَةَ». قَالَ سَعْدٌ: وَكُنْتُ تَرَكْتُ أَخِي عُمَيْرًا يَتَوَضَّأُ، قَالَ: فَقُلْتُ: هُوَ عُمَيْرٌ، قَالَ: فَجَاءَ عَبْدُاللَّهِ بْنُ سَلَامٍ فَأَكَلَهَا. [انظر: ١٥٩١، ١٥٩٢]

تخريج: إسناده حسن.

1459. It was narrated from Abu Salamah, from Sa'd bin Abi Waqqas, in a *hadeeth* attributed to the Prophet (ﷺ) about *wudoo'* and (wiping) over the *khuffain*, that there is nothing wrong with it.

Comments: [Its *isnad* is *saheeh*]

١٤٥٩- حَدَّثَنَا عَفَّانُ: (١/ ١٧٠) حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدِيثًا رَفَعَهُ إِلَى النَّبِيِّ ﷺ، عَنِ الْوُضُوءِ عَلَى الْخُفَّيْنِ: أَنَّهُ لَا بَأْسَ بِهِ. [راجع: ١٤٥٢]

تخريج: إسناده صحيح. خ: (بعدالحديث: ٢٠٢معلقاً بصيغة الجزم).

1460. It was narrated that Sulaiman bin Abi 'Abdullah said: I saw Sa'd bin Abi Waqqas who had caught a man hunting in the sanctuary (*haram*) of Madinah, which the Messenger of Allah (ﷺ) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa'd] said: The Messenger of Allah (ﷺ) declared this to be a sanctuary and said: "Whoever you see hunting anything in it, you may strip him of his belongings." I will not return a gift that the Messenger of Allah (ﷺ) gave to me, but if you wish I shall give you its price. And on one occasion 'Affan said: If you want me to give you its price, I will give it to you.

١٤٦٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، عَنْ سُلَيْمَانَ ابْنِ أَبِي عَبْدِ اللَّهِ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ ﷺ، فَسَلَبَهُ ثِيَابَهُ، فَجَاءَ مَوَالِيهِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ هَذَا الْحَرَمَ وَقَالَ: «مَنْ رَأَيْتُمُوهُ يَصِيدُ فِيهِ شَيْئًا، فَلَهُ سَلَبُهُ» فَلَا أَرُدُّ عَلَيْكُمْ طُعْمَةً أَطْعَمَنِيهَا رَسُولُ اللَّهِ ﷺ، وَلَكِنْ إِنْ شِئْتُمْ أَعْطَيْتُكُمْ ثَمَنَهُ. وَقَالَ عَفَّانُ مَرَّةً: إِنْ شِئْتُمْ أَنْ أُعْطِيَكُمْ ثَمَنَهُ أَعْطَيْتُكُمْ. [راجع: ١٤٤٣]

تخريج: حديث صحيح.م: (١٣٦٤).

Comments: [A *saheeh hadeeth*, Muslim (1364)]

1461. Muhammad bin 'Abdur-Rahman bin 'Abdullah bin al-Husain narrated from Sa'd bin Abi Waqqas that he would pray *'Isha'* in the mosque of the Messenger of Allah (ﷺ), then he would pray *Witr* with one *rak'ah* and no more. He was asked: Do you pray *Witr* with one *rak'ah* and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (ﷺ) say: "One who does not sleep until he has prayed *Witr* is a man of resolve."

١٤٦١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُصَيْنِ: أَنَّهُ حَدَّثَ عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يُصَلِّي الْعِشَاءَ الْآخِرَةَ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ يُوتِرُ بِوَاحِدَةٍ لَا يَزِيدُ عَلَيْهَا، قَالَ: فَيُقَالُ لَهُ: أَتُوتِرُ بِوَاحِدَةٍ لَا تَزِيدُ عَلَيْهَا يَا أَبَا إِسْحَاقَ؟ فَيَقُولُ: نَعَمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الَّذِي لَا يَنَامُ حَتَّى يُوتِرَ حَازِمٌ».

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره. وفي إسناده محمد بن عبدالرحمن مجهول.

1462. Ibraheem bin Muhammad bin Sa'd told us: My father Muhammad told me, that his

١٤٦٢- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا

father Sa'd said: I passed by 'Uthman bin 'Affan in the mosque and greeted him with *salam*. He looked straight at me but did not return my greeting. I went to Ameer al-Mu'mineen 'Umar bin al-Khattab and said twice: O Ameer al-Mu'mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by 'Uthman just now in the mosque, and I greeted him with *salam*, and he looked straight at me but did not return my greeting. 'Umar sent for 'Uthman and summoned him, and he said: What prevented you from returning your brother's greeting? 'Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then 'Uthman remembered something and said: Yes [I did that]; I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (ﷺ). By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa'd said: I will tell you what it is. The Messenger of Allah (ﷺ) was about to tell us the first *du'a'*, then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (ﷺ) turned to me and said: "Who is this? Abu Ishaq?" I said: Yes, O Messenger of

إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ: حَدَّثَنِي وَالِدِي مُحَمَّدٌ، عَنْ أَبِيهِ سَعْدٍ قَالَ: مَرَرْتُ بِعُثْمَانَ ابْنِ عَفَّانَ فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ، فَمَلَأَ عَيْنَيْهِ مِنِّي، ثُمَّ لَمْ يَرُدَّ عَلَيَّ السَّلَامَ، فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ حَدَثَ فِي الْإِسْلَامِ شَيْءٌ؟ مَرَّتَيْنِ قَالَ: لَا، وَمَا ذَاكَ؟ قَالَ: قُلْتُ: لَا، إِلَّا أَنِّي مَرَرْتُ بِعُثْمَانَ آنِفًا فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ، فَمَلَأَ عَيْنَيْهِ مِنِّي، ثُمَّ لَمْ يَرُدَّ عَلَيَّ السَّلَامَ. قَالَ: فَأَرْسَلَ عُمَرُ إِلَى عُثْمَانَ، فَدَعَاهُ، فَقَالَ: مَا مَنَعَكَ أَنْ لَا تَكُونَ رَدَدْتَ عَلَى أَخِيكَ السَّلَامَ؟ قَالَ عُثْمَانُ: مَا فَعَلْتُ. قَالَ سَعْدٌ: قُلْتُ: بَلَى، قَالَ: حَتَّى حَلَفَ وَحَلَفْتُ، قَالَ: ثُمَّ إِنَّ عُثْمَانَ ذَكَرَ فَقَالَ: بَلَى، وَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، إِنَّكَ مَرَرْتَ بِي آنِفًا وَأَنَا أُحَدِّثُ نَفْسِي بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، لَا وَاللَّهِ مَا ذَكَرْتُهَا قَطُّ إِلَّا تَغَشَّى بَصَرِي وَقَلْبِي غِشَاوَةٌ. قَالَ: قَالَ سَعْدٌ: فَأَنَا أُنَبِّئُكَ بِهَا: إِنَّ رَسُولَ اللَّهِ ﷺ، ذَكَرَ لَنَا أَوَّلَ دَعْوَةٍ، ثُمَّ جَاءَ أَعْرَابِيٌّ فَشَغَلَهُ حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ، فَاتَّبَعْتُهُ، فَلَمَّا أَشْفَقْتُ أَنْ يَسْبِقَنِي إِلَى مَنْزِلِهِ، ضَرَبْتُ بِقَدَمِي الْأَرْضَ، فَالْتَفَتَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ هَذَا؟ أَبُو إِسْحَاقَ؟» قَالَ: قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «فَمَهْ» قَالَ: قُلْتُ: لَا وَاللَّهِ، إِلَّا أَنَّكَ ذَكَرْتَ لَنَا أَوَّلَ دَعْوَةٍ، ثُمَّ جَاءَ هَذَا الْأَعْرَابِيُّ فَشَغَلَكَ. قَالَ: «نَعَمْ،

Allah. He said: "What is the matter?" I said: Nothing, by Allah, except that you started to tell us about the first *du'a'*, then this Bedouin came and distracted you. He said: Yes, the *du'a'* of Dhun-Noon when he was in the belly of the fish: "*La ilaha illa Anta* [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers" [al-Anbiya' 21:87]. No Muslim calls upon his Lord with it for anything but he will receive a response."

Comments: [Its *isnad* is *hasan*]

دَعْوَةُ ذِي النُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ: ﴿لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾ (الأنبياء: ٨٧) فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَهُ».

تخريج: إسناده حسن.

1463. It was narrated from 'A'ishah bint Sa'd, from her father, that 'Ali went out with the Prophet (ﷺ) to Thaniyyat al-Wada', and 'Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (ﷺ)] said: "Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3706) and Muslim (2404)]

١٤٦٣- حَدَّثَنَ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا: أَنَّ عَلِيًّا خَرَجَ مَعَ النَّبِيِّ ﷺ حَتَّى جَاءَ ثَنِيَّةَ الْوَدَاعِ، وَعَلِيٌّ يَبْكِي، يَقُولُ: تُخَلِّفُنِي مَعَ الْخَوَالِفِ؟ فَقَالَ: «أَوَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا النُّبُوَّةَ؟». [انظر: ١٤٩٠، ١٥٠٥، ١٥٨٣، ١٦٠٠، ١٦٠٨]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1464. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ) that he used to say: "My *ummah* is not going to be impatient before my Lord when they are delayed for half a day." I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years.

١٤٦٤- حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو بَكْرٍ ـ يَعْنِي ابْنَ أَبِي مَرْيَمَ ـ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «لَا تَعْجِزُ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهَا نِصْفَ يَوْمٍ». وَسَأَلْتُ رَاشِدًا: هَلْ بَلَغَكَ مَاذَا النِّصْفُ يَوْمٍ؟ قَالَ: خَمْسُ مِائَةِ سَنَةٍ. [انظر: ١٤٦٥]

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ابن أبي مريم ولانقطاعه، فإن رواية راشد عن سعد منقطعة.

1465. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ), that he said: "I hope that my *ummah* will not be impatient before my Lord when they are delayed for half a day." It was said to Sa'd: How much is half a day? He said: Five hundred years.

Comments: [*Hasan* because of corroborating evidence. This is a *da'eef isnad*]

١٤٦٥- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْمٍ». فَقِيلَ لِسَعْدٍ: وَكَمْ نِصْفُ يَوْمٍ؟ قَالَ: خَمْسُ مِائَةِ سَنَةٍ. [راجع: ١٤٦٤]

تخريج: حسن لغيره. وهذاإسناد ضعيف كسابقه.

1466. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about this verse: "He has power to send torment on you from above or from under your feet" [al-An'am 6: 65]. The Messenger of Allah (ﷺ) said: "Verily it is going to happen, but its fulfilment is not yet due."

Comments: [Its *isnad* is *da'eef* because Abu Bakr bin Abdullah is *da'eef* and its *isnad* is interrrupted]

١٤٦٦- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَبْدِ اللَّهِ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ (١/ ١٧١) قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ: ﴿هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ (الأنعام: ٦٥) فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ».

تخريج: إسناده ضعيف، لضعف أبي بكر بن عبدالله ولانقطاعه، فإن رواية راشد عن سعد منقطعة.

1467. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: "If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their

١٤٦٧- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا لَتَزَخْرَفَ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ

اطَّلَعَ، فَبَدَتْ أَسَاوِرُهُ، لَطَمَسَ ضَوْءُهُ ضَوْءَ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ». [راجع: ١٤٤٩]

light would outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

١٤٦٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ، وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [انظر: ١٤٧١، ١٥٣٠]

1468. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.خ: (٤٠٥٤)، م: (٢٣٠٦).

١٤٦٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ ، عَنْ أَبِيهِ، عَنْ مُعَاذٍ التَّيْمِيِّ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «صَلَاتَانِ لَا يُصَلَّى بَعْدَهُمَا: الصُّبْحُ حَتَّى تَطْلُعَ الشَّمْسُ، وَالْعَصْرُ حَتَّى تَغْرُبَ الشَّمْسُ». [انظر: ١٤٧٠]

1469. Ibraheem - i.e., bin Sa'd - narrated that Mu'adh at-Taimi said: I heard Sa'd bin Abi Waqqas say: I heard the Prophet (ﷺ) say: "There are two prayers after which no *nafl* prayer is to be offered: *Fajr*, until the sun rises and *'Asr* until the sun sets."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره. معاذ التيمي لم يرو عنه غير سعد بن إبراهيم، ذكره ابن حبان في الثقات وفي صحيحه.

١٤٧٠- حَدَّثَنَا يُونُسُ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ بَنِي تَيْمٍ يُقَالُ لَهُ: مُعَاذٌ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... فَذَكَرَ مِثْلَهُ. [راجع: ١٤٦٩]

1470. It was narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say... and he narrated a similar report.

Comments: [A repeat of the previous report]

تخريج: وهو مكرر ماقبله

1471. Ibraheem bin 'Abdur-Rahman bin Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its *isnad* is *saheeh*]

١٤٧١- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ _ قَالَ سَعْدٌ: إِبْرَاهِيمُ ابْنُ عَبْدِ الرَّحْمَنِ _ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [راجع: ١٤٦٨]

تخريج: إسناده صحيح.خ: (٤٠٥٤)، م: (٢٣٠٦).

1472. It was narrated from Muhammad bin Sa'd bin Abi Waqqas that his father Sa'd bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (ﷺ), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (ﷺ) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Umar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah

١٤٧٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ: أَنَّ مُحَمَّدَ ابْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ ابْنَ أَبِي وَقَّاصٍ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةٌ أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ _ يَعْنِي فَدَخَلَ _ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ، ابْتَدَرْنَ الْحِجَابَ» قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَبْنَ، ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَغْلَظُ وَأَفَظُّ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقِيَكَ الشَّيْطَانُ

(ﷺ)? They said: Yes, for you are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "By the One in Whose hand is my soul, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3294) and Muslim (2396)]

قَطُّ سَالِكًا فَجًّا، إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَقَالَ يَعْقُوبُ: مَا أُحْصِي مَا سَمِعْتُهُ يَقُولُ: حَدَّثَنَا صَالِحٌ عَنِ ابْنِ شِهَابٍ. [انظر: ١٥٨١، ١٦٢٤]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

1473. Yoosuf bin al-Hakam Abul-Hajjaj narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [Its *isnad* is *hasan*]

١٤٧٣- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي سُفْيَانَ بْنِ جَارِيَةَ: أَنَّ يُوسُفَ ابْنَ الْحَكَمِ أَبَا الْحَجَّاجِ أَخْبَرَهُ: أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدْ هَوَانَ قُرَيْشٍ، أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ». [انظر: ١٥٢١، ١٥٨٦، ١٥٨٧]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.

1474. 'A'ishah bint Sa'd said: Sa'd said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: "No." I said: Shall I bequeath one half and leave her one half? He said: "No." I said: Shall I bequeath one third and leave her two thirds? He said: "One third, but one third is a lot" three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: "O Allah, heal

١٤٧٤- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْجَعْدِ بْنِ أَوْسٍ قَالَ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ سَعْدٍ قَالَتْ: قَالَ سَعْدٌ: اشْتَكَيْتُ شَكْوَى لِي بِمَكَّةَ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَعُودُنِي، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ تَرَكْتُ مَالًا وَلَيْسَ لِي إِلَّا ابْنَةٌ وَاحِدَةٌ، أَفَأُوصِي بِثُلُثَيْ مَالِي وَأَتْرُكُ لَهَا الثُّلُثَ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالنِّصْفِ وَأَتْرُكُ لَهَا النِّصْفَ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالثُّلُثِ وَأَتْرُكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ» ثَلَاثَ مِرَارٍ، قَالَ: فَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، فَمَسَحَ وَجْهِي وَصَدْرِي وَبَطْنِي وَقَالَ: «اللَّهُمَّ اشْفِ سَعْدًا،

وَأَتِمَّ لَهُ هِجْرَتَهُ» فَمَا زِلْتُ يُخَيَّلُ إِلَيَّ بِأَنِّي أَجِدُ بَرْدَ يَدِهِ عَلَى كَبِدِي حَتَّى السَّاعَةِ.
[راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

Sa'd and make his migration complete." I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

١٤٧٥- (١/ ١٧٢) حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ: أَنَّ سَعْدًا سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ ذَا الْمَعَارِجِ. فَقَالَ: إِنَّهُ لَذُو الْمَعَارِجِ، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَقُولُ ذَلِكَ.

تخريج: إسناده ضعيف، ابن أبي سلمة لم يدرك سعداً.

1475. It was narrated from 'Abdullah bin Abi Salamah that Sa'd heard a man saying *Labbaika Dhul-Ma'arij* (here I am at Your service, Lord of the ways of ascent). He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah (ﷺ) and we did not say that.

Comments: [Its *isnad* is *da'eef*]

١٤٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ الْمَخْزُومِيُّ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِاللَّهِ ابْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». قَالَ وَكِيعٌ: يَعْنِي يَسْتَغْنِي بِهِ.
[انظر: ١٥١٢، ١٥٤٩]

تخريج: صحيح لغيره. عبدالله بن أبي نهيك لايعرف.

1476. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "He is not one of us who does not recite the Qur'an in a nice voice." Wakee' said: i.e., feeling content with it.

Comments: [*Saheeh* because of corroborating evidence]

١٤٧٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبِيبَةَ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الذِّكْرِ الْخَفِيُّ، وَخَيْرُ الرِّزْقِ مَا يَكْفِي».
[انظر: ١٤٧٨، ١٤٥٩، ١٥٦٠، ١٦٢٣]

تخريج: إسناده ضعيف، محمد بن عبدالرحمن ضعيف ثم هو لم يدرك سعداً وللجملة الأخيرة منه شاهد مرسل عن الحسن البصري وزياد بن جبير. ويؤيده حديث أبي هريرة بلفظ: «اللّهم ارزق آل محمد قوتا». أخرجه البخاري: (٦٤٦٠) ومسلم: (١٠٥٥)، واللفظ للبخاري.

1477. It was narrated that Sa'd bin Malik said: The Messenger of Allah (ﷺ) said: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef*]

١٤٧٨- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أُسَامَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ أَخْبَرَهُ: قَالَ أَبِي: وَ قَالَ يَحْيَى ـ يَعْنِي الْقَطَّانَ ـ: ابْنَ لَبِيبَةَ أَيْضًا، إِلَّا أَنَّهُ قَالَ: عَنْ أُسَامَةَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ. [راجع: ١٤٧٧]

تخريج: إسناده ضعيف كسابقه.

1478. It was narrated that Usamah said: Muhammad bin 'Abdur-Rahman bin Labeebah said...

Comments: [Its *isnad* is *da'eef* like the previous report]

١٤٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ يَعُودُهُ، وَهُوَ مَرِيضٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِالشَّطْرِ؟ قَالَ: «لَا»، قَالَ: فَبِالثُّلُثِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ ـ أَوْ كَثِيرٌ ـ». [راجع: ١٤٤٠]

تخريج: صحيح لغيره. خ: (٥٦)، م: (١٦٢٨). وهذا إسناد ضعيف، عروة بن الزبير لم يسمع من سعد.

1479. Hisham narrated, from his father, from Sa'd, that the Prophet (ﷺ) entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: "No." He said: Half? He said: "No." He said: One third? He said: "One third, and one third is a lot."

Comments: [*Saheeh*, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its *isnad* is *da'eef*]

١٤٨٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «إِنَّكَ مَهْمَا أَنْفَقْتَ عَلَى أَهْلِكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُؤْجَرُ فِيهَا، حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

1480. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said to him: "Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife's mouth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

١٤٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ مُصْعَبِ بْنِ

1481. It was narrated from Mus'ab bin Sa'd that his father said: I said: O Messenger of Allah,

سَعْدٍ، عَنْ أَبِيهِ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ : الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ مِنَ النَّاسِ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ، زِيدَ فِي بَلَائِهِ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ، خُفِّفَ عَنْهُ، وَمَا يَزَالُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَمْشِيَ عَلَى ظَهْرِ الْأَرْضِ لَيْسَ عَلَيْهِ خَطِيئَةٌ». [انظر : ١٤٩٤، ١٥٥٥، ١٦٠٧]

تخريج : إسناده حسن.

which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single sin on him."

Comments: [Its *isnad* is *hasan*]

١٤٨٢- حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سُفْيَانُ : عَنْ عَامِرِ ابْنِ سَعْدٍ، وَقَالَ مِسْعَرٌ : عَنْ بَعْضِ آلِ سَعْدٍ، عَنْ سَعْدٍ : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ يَعُودُهُ، وَهُوَ مَرِيضٌ بِمَكَّةَ، فَقُلْتُ : يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ : «لَا» قُلْتُ : فَبِالشَّطْرِ؟ قَالَ : «لَا» قُلْتُ : فَبِالثُّلُثِ؟ قَالَ : «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ - أَوْ كَثِيرٌ - إِنَّكَ أَنْ تَدَعَ وَارِثَكَ غَنِيًّا، خَيْرٌ مِنْ أَنْ تَدَعَهُ فَقِيرًا يَتَكَفَّفُ النَّاسَ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ عَلَى أَهْلِكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُؤْجَرُ فِيهَا، حَتَّى فِي اللُّقْمَةِ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ» قَالَ : وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَةٌ، فَذَكَرَ سَعْدٌ الْهِجْرَةَ، فَقَالَ : «يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ، وَلَعَلَّ اللَّهَ أَنْ يَرْفَعَكَ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ آخَرُونَ». [راجع : ١٤٤٠]

تخريج : إسناده صحيح. خ : (٥٦)، م : (١٢٢٨).

1482. It was narrated from Sa'd that the Prophet (ﷺ) entered upon him to visit him when he was sick in Makkah. I [Sa'd] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife's mouth." On that day he only had one daughter. And Sa'd mentioned migration (*Hijrah*) and he [the Prophet (ﷺ)] said: "May Allah have mercy on the son of 'Afra'. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1228)]

1483. It was narrated that Ziyad bin Mikhraq said: I heard Abu 'Abayah narrate from a freed slave of Sa'd that Sa'd heard a son of his making *du'a'* and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (ﷺ) say: "There will be people who will overstep the mark in *du'a'*." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds" [al-A'raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

١٤٨٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقٍ قَالَ: سَمِعْتُ أَبَا عَبَايَةَ عَنْ مَوْلًى لِسَعْدٍ: أَنَّ سَعْدًا سَمِعَ ابْنًا لَهُ يَدْعُو، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَإِسْتَبْرَقَهَا، وَنَحْوًا مِنْ هَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا وَأَغْلَالِهَا. فَقَالَ: لَقَدْ سَأَلْتَ اللَّهَ خَيْرًا كَثِيرًا، وَتَعَوَّذْتَ بِاللَّهِ مِنْ شَرٍّ كَثِيرٍ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ» وَقَرَأَ هَذِهِ الْآيَةَ: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (الأعراف: ٥٥) وَإِنَّ بِحَسْبِكَ أَنْ تَقُولَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. [انظر: ١٥٨٤]

تخريج: حسن لغيره. وهذا إسناد ضعيف لجهالة مولى سعد.

Comments: [*Hasan* because of corroborating evidence]

1484. It was narrated from 'Amir bin Sa'd, that his father said: The Messenger of Allah (ﷺ) used to - Abu Sa'eed said: I saw the Messenger of Allah (ﷺ) - say *salam* to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

Comments: [Its *isnad* is *saheeh*, Muslim (582)]

١٤٨٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ _ قَالَ أَبُو سَعِيدٍ: قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ _ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ _ وَقَالَ أَبُو سَعِيدٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ _ يُسَلِّمُ عَنْ يَمِينِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ. [انظر: ١٥٦٤، ١٦١٩]

تخريج: إسناده صحيح. م: (٥٨٢).

1485. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (ﷺ) said: "No." He said: Should I bequeath half of it? The Prophet (ﷺ) said: "No." He said: Should I bequeath one third of it? He said: "One third, and one third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

١٤٨٥- (١/١٧٣) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ بِمَكَّةَ وَهُوَ مَرِيضٌ، فَقَالَ: إِنَّهُ لَيْسَ لِي إِلَّا ابْنَةٌ وَاحِدَةٌ، أَفَأُوصِي بِمَالِي كُلِّهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِنِصْفِهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِثُلُثِهِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ». [راجع: ١٤٨٢]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

1486. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And 'Abdus-Samad said: "A lot," meaning one third.

Comments: [See the previous report]

١٤٨٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي غَلَّابٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ... فَذَكَرَ مِثْلَهُ، وَقَالَ عَبْدُ الصَّمَدِ: كَثِيرٌ يَعْنِي الثُّلُثَ. [راجع: ١٤٨٢]

تخريج: راجع ماقبله.

1487. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

١٤٨٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَعَبْدُ الرَّزَّاقِ الْمَعْنَى قَالَا: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُمَرَ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ مِنْ قَضَاءِ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِ: إِنْ أَصَابَهُ خَيْرٌ، حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ، حَمِدَ رَبَّهُ وَصَبَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ». [انظر: ١٤٩٢، ١٥٣١، ١٥٧٥]

Comments: [*Saheeh*, because of corroborating evidence]

تخريج: صحيح لغيره.

1488. It was narrated from 'Amir bin Sa'd, that his father said that the Prophet (ﷺ) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: "May Allah have mercy on Sa'd bin 'Afra', may Allah have mercy on Sa'd bin 'Afra'." He [Sa'd] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: "No." He said: Half of it? He said: "No." He said: One third? He said: "One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife's mouth. Perhaps Allah will extend your life and benefit some people through you and harm others through you."

١٤٨٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَهُ النَّبِيُّ ﷺ يَعُودُهُ وَهُوَ بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءَ، يَرْحَمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءَ» وَلَمْ يَكُنْ لَهُ إِلَّا ابْنَةٌ وَاحِدَةٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَالنِّصْفُ؟ قَالَ: «لَا» قَالَ: فَالثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ، فَإِنَّهَا صَدَقَةٌ، حَتَّى اللُّقْمَةِ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَلَعَلَّ اللَّهَ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ، وَيُضَرَّ بِكَ آخَرُونَ». [راجع: ١٤٨٢]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, (Muslim (966)]

١٤٨٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا، وَانْصِبُوا عَلَيَّ كَمَا فُعِلَ بِرَسُولِ اللَّهِ ﷺ. [راجع: ١٤٥١]

تخريج: إسناده صحيح. م: (٩٦٦).

1490. It was narrated that Sa'eed bin al-Musayyab said: I said to Sa'd bin Malik: I want to ask you about

١٤٩٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْنِ

a *hadeeth*, but I feel too shy to ask you about it. He said: Do not feel like that, O son of my brother. If you know that I have some knowledge then ask me about it and do not feel too shy of me. I said: What did the Messenger of Allah (ﷺ) say to 'Ali when he left him in charge of Madinah during the campaign to Tabook? Sa'd said: The Prophet (ﷺ) left 'Ali in charge of Madinah during the campaign to Tabook, and he ['Ali] said: O Messenger of Allah, are you leaving me behind with those who are staying behind, the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa?" He said: Yes, O Messenger of Allah. Then he turned and rushed back, and it is as if I can see the dust kicked up by his feet. And Hammad said: And 'Ali went back quickly.

Comments: [A *saheeh hadeeth*]

الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكٍ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثٍ، وَأَنَا أَهَابُكَ أَنْ أَسْأَلَكَ عَنْهُ. فَقَالَ: لَا تَفْعَلْ يَا ابْنَ أَخِي، إِذَا عَلِمْتَ أَنَّ عِنْدِي عِلْمًا فَسَلْنِي عَنْهُ، وَلَا تَهَبْنِي. قَالَ: فَقُلْتُ: قَوْلُ رَسُولِ اللَّهِ ﷺ لِعَلِيٍّ حِينَ خَلَّفَهُ بِالْمَدِينَةِ فِي غَزْوَةِ تَبُوكَ. فَقَالَ سَعْدٌ: خَلَّفَ النَّبِيُّ ﷺ عَلِيًّا بِالْمَدِينَةِ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُخَلِّفُنِي فِي الْخَالِفَةِ فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟» قَالَ: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: فَأَدْبَرَ عَلِيٌّ مُسْرِعًا كَأَنِّي أَنْظُرُ إِلَى غُبَارِ قَدَمَيْهِ يَسْطَعُ. وَقَدْ قَالَ حَمَّادٌ: فَرَجَعَ عَلِيٌّ مُسْرِعًا. [انظر: ١٥٠٩، ١٥٣٢، ١٥٤٧]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "That is a punishment that was sent against those who came before you. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A *saheeh hadeeth*]

١٤٩١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنِي عِكْرِمَةُ بْنُ خَالِدٍ: حَدَّثَنِي يَحْيَى بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: ذُكِرَ الطَّاعُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: رِجْزٌ أُصِيبَ بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا، وَإِنْ كَانَ بِهَا وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». [وانظر: ١٥٠٨، ١٥٢٧]

تخريج: حديث صحيح، خ: (٣٤٧٣)، م: (٢٢١٨). وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه جرح ولا تعديل.

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

١٤٩٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُمَرَ بْنِ

(ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ اللَّهَ وَصَبَرَ، فَالْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ أَمْرِهِ، حَتَّى يُؤْجَرَ فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ». [راجع: ١٤٨٧]

تخريج: صحيح لغيره. وهذا إسناد حسن.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *Hasan*].

1493. It was narrated that Sa'd bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: "May your mother be bereft of you, O son of Umm Sa'd! Are you given provision except by virtue of your weak ones?"

Comments: [*Saheeh* because of corroborating evidence; this is a weak *isnad* because it is interrupted]

١٤٩٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ مَكْحُولٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَكُونُ حَامِيَةَ الْقَوْمِ، أَيَكُونُ سَهْمُهُ وَسَهْمُ غَيْرِهِ سَوَاءً؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ ابْنَ أُمِّ سَعْدٍ، وَهَلْ تُرْزَقُونَ وَتُنْصَرُونَ إِلَّا بِضُعَفَائِكُمْ».

تخريج: صحيح لغيره. خ: (٢٨٩٦). وهذا ضعيف لانقطاعه، مكحول لم يسمع من سعد.

1494. Mus'ab bin Sa'd narrated that Sa'd said: I asked the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that." He said: "A man will be tested until he walks upon the face of the earth with not a single sin on him."

١٤٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ قَالَ: سَأَلْتُ رَسُولَ (١/ ١٧٤) اللَّهِ ﷺ: أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ فَقَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ رَقِيقَ الدِّينِ، ابْتُلِيَ عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صُلْبَ الدِّينِ، ابْتُلِيَ عَلَى حَسَبِ ذَاكَ»، قَالَ: «فَمَا تَزَالُ الْبَلَايَا بِالرَّجُلِ حَتَّى يَمْشِيَ فِي الْأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ». [راجع: ١٤٨١]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1495. It was narrated that Sa'eed bin al-Musayyab said: Sa'd bin Malik said: The Messenger of Allah (ﷺ) mentioned his father and mother together for me on the day of Uhud.

١٤٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ سَعْدُ بْنُ مَالِكٍ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [انظر: ١٥٦٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3725) and Muslim (2412)]

تخريج: إسناده صحيح. خ: (٣٧٢٥)، م: (٢٤١٢).

1496. Mus'ab bin Sa'd narrated from Sa'd that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand *hasanah* in one day?" He said: Who is able to do that? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] and will erase one thousand *sayyi'ahs* [bad deeds]."

١٤٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى جُهَيْنَةَ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي الْيَوْمِ أَلْفَ حَسَنَةٍ؟» قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَتُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَتُمْحَى عَنْهُ أَلْفُ سَيِّئَةٍ». [انظر: ١٥٦٣، ١٦١٢، ١٦١٣]

Comments: [Its *isnad* is *saheeh*, Muslim (2698)]

تخريج: إسناده صحيح. م: (٢٦٩٨).

1497. It was narrated that 'Asim al-Ahwal said: I heard Abu 'Uthman say: I heard Sa'd - who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta'if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: "Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him."

١٤٩٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ قَالَ: سَمِعْتُ سَعْدًا _ وَهُوَ أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ _ وَأَبَا بَكْرَةَ _ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي نَاسٍ، فَجَاءَ إِلَى النَّبِيِّ ﷺ _ فَقَالَا: سَمِعْنَا النَّبِيَّ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى إِلَى أَبٍ غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». [راجع: ١٤٥٤]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

1498. It was narrated that Isma'eel said: I heard Qais bin Abi Hazim say: Sa'd said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of *al-hublah* (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

١٤٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ قَالَ: قَالَ سَعْدٌ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعَامٌ إِلَّا وَرَقَ الْحُبْلَةِ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا يُخَالِطُهُ شَيْءٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَى الْإِسْلَامِ، لَقَدْ خَسِرْتُ إِذًا وَضَلَّ سَعْيِي. [انظر: ١٥٦٦، ١٦١٨]

تخريج: إسناده صحيح. خ: (٥٤١٢)، م: (٢٩٦٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5412) and Muslim (2966)]

1499. Abu 'Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (ﷺ) said: "Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim 63)]

١٤٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ قَالَ: سَمِعْتُ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». [راجع: ١٤٩٧]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1500. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said to me: "O Sa'd, get up and proclaim in Mina: 'These are days of eating and drinking, so do not fast at this time.'"

Comments: [*Saheeh lighairihi* and its *isnad* is *da'eef* because of the weakness of Muhammad bin Abu Humaid]

١٥٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا مُحَمَّدُ ابْنُ أَبِي حُمَيْدٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا سَعْدُ، قُمْ فَأَذِّنْ بِمِنًى: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، وَلَا صَوْمَ فِيهَا». [راجع: ١٤٥٦]

تخريج: صحيح لغيره. وهذا إسناد ضعيف لضعف محمد بن أبي حميد.

1501. It was narrated that Abu 'Abdur-Rahman as-Sulami said: Sa'd said: It was concerning me

١٥٠١- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ

that the Messenger of Allah (ﷺ) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: "Did you make a bequest?" I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: "Do not do that." I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot."

Comments: [Its *isnad* is *hasan*]

السُّلَمِيِّ قَالَ: قَالَ سَعْدٌ: فِيَّ سَنَّ رَسُولُ اللَّهِ ﷺ الثُّلُثَ: أَتَانِي يَعُودُنِي، قَالَ: فَقَالَ لِي: «أَوْصَيْتَ؟» قَالَ: قُلْتُ: نَعَمْ، جَعَلْتُ مَالِي كُلَّهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ. قَالَ: «لَا تَفْعَلْ» قُلْتُ: إِنَّ وَرَثَتِي أَغْنِيَاءُ، قُلْتُ: الثُّلُثَيْنِ؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرَ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ». [راجع: ١٤٤٠]

تخريج: إسناده حسن. خ: (٥٦)، م: (١٦٢٨).

1502. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said: "There is no *hamah* [refers to a *Jahili* Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], no *'adwa* [contagion, transmission of infectious disease without the permission of Allah] and no *tiyarah* [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house."

Comments: [Its *isnad* is *jayyid*]

١٥٠٢- حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنِ الْحَضْرَمِيِّ بْنِ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا هَامَةَ وَلَا عَدْوَى وَلَا طِيَرَةَ، إِنْ يَكُ، فَفِي الْمَرْأَةِ، وَالْفَرَسِ، وَالدَّارِ». [وانظر: ١٥٥٤]

تخريج: إسناده جيد.

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin 'Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa'd bin Abi Waqqas and ad-Dahhak bin Qais, the year Mu'awiyah bin Abi Sufyan performed *Hajj* and they were talking about continuing *'Umrah*

١٥٠٣- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ. وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجَّ مُعَاوِيَةُ بْنُ أَبِي

سُفْيَانَ وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ الضَّحَّاكُ: لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ. فَقَالَ سَعْدٌ: بِئْسَ مَا قُلْتَ يَا ابْنَ أَخِي، فَقَالَ الضَّحَّاكُ: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: قَدْ صَنَعَهَا رَسُولُ اللَّهِ ﷺ، وَصَنَعْنَاهَا مَعَهُ. [انظر: ١٥٦٨]

تخريج: إسناده حسن.

on to the *Hajj* [*tamattu'* or *qiran*]. Ad-Dahhak said: No one does that except one who is ignorant of the command of Allah. Sa'd said: What a bad thing you have said, O son of my brother! Ad-Dahhak said: 'Umar bin al-Khattab has forbidden that. Sa'd said: The Messenger of Allah (ﷺ) did it and we did it with him.

Comments: [Its *isnad* is *hasan*]

١٥٠٤- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ سَعْدٌ- وَقَالَ مَرَّةً: سَمِعْتُ سَعْدًا يَقُولُ ـ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ: إِنَّهُ مَنِ ادَّعَى أَبًا غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ، فَحَدَّثْتُهُ، فَقَالَ: وَأَنَا سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ. [راجع: ١٤٩٧]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said - and on one occasion he said: I heard Sa'd say -: My ears heard and my heart understood from Muhammad (ﷺ) that "whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him." He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

١٥٠٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: (١/ ١٧٥) حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟». [راجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1505. It was narrated that Sa'd bin Ibraheem said: I heard Ibraheem bin Sa'd narrate, from Sa'd, that the Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3706) and Muslim (2404)]

1506. It was narrated from Muhammad bin Sa'd, from Sa'd, that the Prophet (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

١٥٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ ابْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [انظر: ١٥٠٧، ١٥٣٥، ١٥٦٩]

قَالَ حَجَّاجٌ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ.

تخريج: إسناده صحيح. م: (٢٢٥٨).

1507. It was narrated from 'Umar bin Sa'd bin Malik, from Sa'd, that the Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [A *Saheeh Hadeeth* its *isnad* is *hasan*, see the previous report]

١٥٠٧- حَدَّثَنَاهُ حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عُمَرَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى يَرِيَهُ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [راجع: ١٥٠٦]

تخريج: حديث صحيح. وهذا إسناد حسن. راجع ماقبله.

1508. It was narrated from Sa'd, from the Prophet (ﷺ), that he said concerning the plague: "If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it."

Comments: [A *saheeh hadeeth*]

١٥٠٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ سَعْدٍ، عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الطَّاعُونِ: «إِذَا وَقَعَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا كُنْتُمْ بِهَا فَلَا تَفِرُّوا مِنْهُ». [راجع: ١٤٩١]

قَالَ شُعْبَةُ: وَحَدَّثَنِي هِشَامٌ أَبُو بَكْرٍ: أَنَّهُ عِكْرِمَةُ بْنُ خَالِدٍ.

تخريج: حديث صحيح. خ: (٣٤٧٣)، م: (٢٢١٨) وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه جرح ولا تعديل.

1509. It was narrated that 'Ali bin Zaid said: I heard Sa'eed bin al-Musayyab say: I said to Sa'd bin

١٥٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: سَمِعْتُ سَعِيدَ

ابْنَ الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكٍ: إِنَّكَ إِنْسَانٌ فِيكَ حِدَّةٌ، وَأَنَا أُرِيدُ أَنْ أَسْأَلَكَ، فَقَالَ: مَا هُوَ؟ قَالَ: قُلْتُ: حَدِيثُ عَلِيٍّ. قَالَ: فَقَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟» قَالَ: رَضِيتُ، رَضِيتُ، ثُمَّ قَالَ: بَلَى، بَلَى. [راجع: ١٤٩٠]

Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The *hadeeth* of 'Ali. He said: The Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?" He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف لضعف علي بن زيد.

١٥١٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. وَبَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو عَوْنٍ، قَالَ بَهْزٌ: قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: شَكَاكَ النَّاسُ فِي كُلِّ شَيْءٍ، حَتَّى فِي الصَّلَاةِ. قَالَ: أَمَّا أَنَا فَأَمُدُّ مِنَ الْأُولَيَيْنِ، وَأَحْذِفُ مِنَ الْأُخْرَيَيْنِ، وَلَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ عُمَرُ: ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي بِكَ. [انظر: ١٥١٢، ١٥٤٨، ١٥٥٧]

1510. Bahz said: I heard Jabir bin Samurah say: 'Umar said to Sa'd: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two *rak'ahs* long and I make the last two *rak'ahs* brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. 'Umar said: That is what one would think of you - or: That is what I thought of you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (770) and Muslim (453)]

تخريج: إسناده صحيح. خ: (٧٧٠)، م: (٤٥٣).

*١٥١١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا فِطْرٌ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّقَيْمِ الْكِنَانِيِّ قَالَ: خَرَجْنَا إِلَى الْمَدِينَةِ زَمَنَ الْجَمَلِ، فَلَقِينَا سَعْدَ بْنَ مَالِكٍ بِهَا، فَقَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِسَدِّ الْأَبْوَابِ الشَّارِعَةِ فِي الْمَسْجِدِ، وَتَرْكِ بَابِ عَلِيٍّ ﷺ.

1511. It was narrated that 'Abdullah bin ar-Ruqaim al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa'd bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of 'Ali (ﷺ).

Comments: [Its *isnad* is *da'eef* because Abdullah bin Ar-Ruqaim is unknown]

تخريج: إسناده ضعيف، لجهالة عبدالله بن الرقيم، وعبدالله بن شريك مختلف فيه.

1512. It was narrated from Sa'd bin Abi Waqqas, from the Messenger of Allah (ﷺ), that he said: "He is not one of us who does not recite the Qur'an in a nice voice."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٥١٢- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ وَأَبُو النَّضْرِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ الْقُرَشِيُّ ثُمَّ التَّيْمِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». [راجع: ١٤٧٦]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، عبدالله بن أبي نهيك لا يعرف.

1513. It was narrated from Sa'd bin Abi Waqqas that he said: The Messenger of Allah (ﷺ) forbade a man to knock at his family's door after *'Isha'* prayer.

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef* beccause it is interrupted]

١٥١٣- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ بَعْدَ صَلَاةِ الْعِشَاءِ.

تخريج: صحيح لغيره. وهذا إسناد ضعيف لانقطاعه، ابن شهاب لم يدرك سعداً.

1514. Sa'eed bin al-Musayyab narrated that he heard Sa'd bin Abi Waqqas say: 'Uthman bin Maz'oon wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

Comments: [Its *isnad* is *saheeh*, (al-Bukhari (5073) and Muslim (1402)]

١٥١٤- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ: أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ، فَنَهَاهُ رَسُولُ اللَّهِ ﷺ وَلَوْ أَجَازَ ذَلِكَ لَهُ، لَاخْتَصَيْنَا. [انظر: ١٥٢٥، ١٥٨٨]

تخريج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1515. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about selling fresh dates for dried dates. He said: "Doesn't the fresh date shrink when it becomes dry?" They said: Yes it does. And he disapproved of that.

١٥١٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ مَوْلَى الْأَسْوَدِ ابْنِ سُفْيَانَ عَنْ أَبِي عَيَّاشٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرُّطَبِ بِالتَّمْرِ؟ فَقَالَ: «أَلَيْسَ يَنْقُصُ الرُّطَبُ

إِذَا يَبِسَ؟» قَالُوا: بَلَى، فَكَرِهَهُ. [انظر: ١٥٤٤، ١٥٥٢]

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

١٥١٦- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى مَرَرْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةَ، فَدَخَلَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ، وَنَاجَى رَبَّهُ عَزَّ وَجَلَّ طَوِيلًا، قَالَ: «سَأَلْتُ رَبِّي عَزَّ وَجَلَّ ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا». [انظر: ١٥٧٤]

تخريج: إسناده صحيح.م: (٢٨٩٠).

1516. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: We came with the Messenger of Allah (ﷺ) and passed by the mosque of Banu Mu'awiyah. He went in and prayed two *rak'ahs*, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: "I asked my Lord for three things: I asked Him not to let my *ummah* be destroyed by drowning, and He granted me that; I asked Him not to let my *ummah* be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its *isnad* is *saheeh*, Muslim (2890)]

١٥١٧- حَدَّثَنَا يَعْلَى وَيَحْيَى بْنُ سَعِيدٍ قَالَ يَحْيَى: حَدَّثَنِي رَجُلٌ كُنْتُ أُسَمِّيهِ، فَنَسِيتُ اسْمَهُ، عَنْ عُمَرَ بْنِ سَعْدٍ قَالَ: كَانَتْ لِي حَاجَةٌ إِلَى أَبِي سَعْدٍ. قَالَ: وَ حَدَّثَنَا أَبُو حَيَّانَ عَنْ مُجَمِّعٍ قَالَ: كَانَ لِعُمَرَ بْنِ سَعْدٍ إِلَى (١/١٧٦) أَبِيهِ حَاجَةٌ، فَقَدَّمَ بَيْنَ يَدَيْ حَاجَتِهِ كَلَامًا مِمَّا يُحَدِّثُ النَّاسُ يُوصِلُونَ، لَمْ يَكُنْ يَسْمَعُهُ، فَلَمَّا فَرَغَ، قَالَ: يَا بُنَيَّ، قَدْ فَرَغْتَ مِنْ كَلَامِكَ؟ قَالَ: نَعَمْ، قَالَ: مَا كُنْتَ مِنْ حَاجَتِكَ أَبْعَدَ، وَلَا كُنْتُ فِيكَ أَزْهَدَ

1517. It was narrated that 'Umar bin Sa'd said: I needed something from Abu Sa'd; and Abu Hayyan told us that Mujammi' said: 'Umar bin Sa'd needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of

yours. I heard the Messenger of Allah (ﷺ) say: "There will be people who will earn a living by means of their tongues as cattle eat from the ground."

مِنِّي، مُنْذُ سَمِعْتُ كَلَامَكَ هَذَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَأْكُلُونَ بِأَلْسِنَتِهِمْ كَمَا تَأْكُلُ الْبَقَرُ مِنَ الْأَرْضِ». [انظر: ١٥٩٧]

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، وفي الإسناد الأول ضعف لجهالة الذي نسي اسمه أبوحيان يحيى بن سعيد. والسند الثاني ضعيف لانقطاعه، مجمع لم يدرك أحداً من الصحابة.

1518. It was narrated that Jabir said: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. 'Umar asked him and he said: I lead them in prayer as the Messenger of Allah (ﷺ) prayed; I make it long in the first two (*rak'ahs*) and I make it brief in the last two. He said: That is what I thought you would do, O Abu Ishaq.

١٥١٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي. قَالَ: فَسَأَلَهُ عُمَرُ، فَقَالَ: إِنِّي أُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، أَرْكُدُ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ. قَالَ: ذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhaari (755) and Muslim (453)]

تخريج: إسناده صحيح، خ: (٧٥٥)، م: (٤٥٣).

1519. Sa'd bin Abi Waqqas narrated: The Messenger of Allah (ﷺ) said: "Killing a believer is *kufr* (disbelief) and reviling him is evildoing. It is not permissible for a Muslim to shun his brother for more than three days."

١٥١٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرَ بْنِ سَعْدٍ: حَدَّثَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ». [انظر: ١٥٣٧، ١٥٨٩]

Comments: [Its *isnad* is *hasan*, and the *Hadeeth* is *Saheeh*]

تخريج: إسناده حسن، والحديث صحيح.

1520. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah (ﷺ) said: "One of those who commit the greatest offence against the Muslims is a man who asks

١٥٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا،

about something and persists in asking about it until a prohibition is revealed concerning it because of his asking."

رَجُلًا سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ، حَتَّى أُنْزِلَ فِي ذَلِكَ الشَّيْءِ تَحْرِيمٌ مِنْ أَجْلِ مَسْأَلَتِهِ.

تخريج: إسناده صحيح. خ: (٧٢٨٩)، م: (٢٣٥٨).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7289) and Muslim (2358)]

1521. It was narrated from 'Umar bin Sa'd or someone else that Sa'd bin Malik said: I heard the Messenger of Allah (ﷺ) say: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [Its *isnad* is *hasan*]

١٥٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُمَرَ بْنِ سَعْدٍ أَوْ غَيْرِهِ: أَنَّ سَعْدَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُهِنْ قُرَيْشًا يُهِنْهُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ١٤٧٣]

تخريج: إسناده حسن.

1522. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Prophet (ﷺ) gave to some men and he did not give anything to one man among them. Sa'd said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet (ﷺ) said: "Or a Muslim," until Sa'd repeated it three times, and the Prophet (ﷺ) said: "or a Muslim." Then the Prophet (ﷺ) said: "I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell."

١٥٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا، وَلَمْ يُعْطِ رَجُلًا مِنْهُمْ شَيْئًا، فَقَالَ سَعْدٌ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ فُلَانًا وَفُلَانًا، وَلَمْ تُعْطِ فُلَانًا شَيْئًا، وَهُوَ مُؤْمِنٌ. فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا، وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَا أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ». [انظر: ١٥٧٩]

تخريج: إسناده صحيح. خ: (٢٧)، م: (١٥٠).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (27(and Muslim (150)]

1523. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

١٥٢٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ:

(ﷺ) enjoined the killing of geckos and he called them vermin."

Comments: [Its *isnad* is *saheeh*, Muslim (2238)]

أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا.

تخريج: إسناده صحيح. م: (٢٢٣٨).

1524. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: I was with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa'd, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa'd, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife's mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,

١٥٢٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَمَرِضْتُ مَرَضًا أَشْفَيْتُ عَلَى الْمَوْتِ، فَعَادَنِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَةٌ لِي، أَفَأُوصِي بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قُلْتُ: بِشَطْرِ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَثُلُثُ مَالِي؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ يَا سَعْدُ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ لَكَ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، إِنَّكَ يَا سَعْدُ، لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا، حَتَّى اللُّقْمَةِ تَجْعَلُهَا فِي فِي امْرَأَتِكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تَتَخَلَّفَ، فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْفَعَ اللَّهُ بِكَ أَقْوَامًا، وَيَضُرَّ بِكَ آخَرِينَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» رَثَى لَهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ مَاتَ بِمَكَّةَ. [راجع: ١٤٨٢]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

complete the migration (*hijrah*) of my Companions and do not cause them to turn back on their heels. But Sa'd bin Khawlah is the one who is truly unfortunate." The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5073) and Muslim (1402)]

١٥٢٥ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ التَّبَتُّلَ: وَلَوْ أَحَلَّهُ لَاخْتَصَيْنَا. [راجع: ١٥١٤]

تخريج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1526. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "There was no Prophet who did not describe the Dajjal to his *ummah,* but I will describe him in a way that no one before me described him: He is one- eyed and Allah, may He be glorified and exalted, is not one-eyed."

Comments: [*Saheeh* because of corroborating evidence]

١٥٢٦ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا وَصَفَ الدَّجَّالَ لِأُمَّتِهِ، وَلَأَصِفَنَّهُ صِفَةً لَمْ يَصِفْهَا أَحَدٌ كَانَ قَبْلِي: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ». [انظر: ١٥٧٨]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنعن.

1527. It was narrated from Yahya bin Sa'd, from Sa'd, that mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you

١٥٢٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا عِكْرِمَةُ (١/ ١٧٧) بْنُ خَالِدٍ ـ قَالَ عَفَّانُ: حَدَّثَنِي ـ عَنْ يَحْيَى بْنِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ الطَّاعُونَ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ رِجْزٌ أُصِيبَ

بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا كُنْتُمْ بِأَرْضٍ، وَهُوَ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». [راجع: ١٤٩١]

are in a land where it is, do not leave."

Comments: [A *saheeh hadeeth;* it is repeated (1491)]

تخريج: حديث صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

١٥٢٨- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا فُلَيْحٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ قَالَ: حَدَّثَ عَامِرُ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتِ عَجْوَةٍ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ حَتَّى يُمْسِيَ»، قَالَ فُلَيْحٌ: وَأَظُنُّهُ قَدْ قَالَ: «وَإِنْ أَكَلَهَا حِينَ يُمْسِي، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يُصْبِحَ». قَالَ: فَقَالَ عُمَرُ: يَا عَامِرُ، انْظُرْ مَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَامِرٌ: وَاللَّهِ مَا كَذَبْتُ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٤٤٢]

1528. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Ma'mar said: 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven *'ajwah* dates from between the two lava fields of Madinah in the morning, nothing will harm him that day until evening comes." Fulaih said: I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: O 'Amir! Watch what you are narrating from the Messenger of Allah (ﷺ). 'Amir said: By Allah, I did not tell a lie about Sa'd, and Sa'd did not tell a lie about the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth;* it is repeated (1442)]

تخريج: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

١٥٢٩- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ الْأَسْلَمِيُّ عَنِ الْمُطَّلِبِ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: جَاءَهُ ابْنُهُ عَامِرٌ فَقَالَ: أَيْ بُنَيَّ، أَفِي الْفِتْنَةِ تَأْمُرُنِي أَنْ أَكُونَ رَأْسًا؟ لَا وَاللَّهِ حَتَّى أُعْطَى سَيْفًا إِنْ ضَرَبْتُ بِهِ مُؤْمِنًا نَبَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَافِرًا قَتَلَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

1529. It was narrated from 'Umar bin Sa'd, from his father, that he said: His son 'Amir came to him and he said: O my son, do you want me to be a leading figure in the turmoil? No, by Allah, not unless I am given a sword which, if I wanted to strike a believer with it, it would refuse to strike him, but if I wanted to strike a disbeliever with it, it

would kill him. I heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious."

Comments: [A *saheeh hadeeth*]

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْغَنِيَّ الْخَفِيَّ التَّقِيَّ». [راجع: ١٤٤١]

تخريج: حديث صحيح، والإسناد فيه قلب، فالذي روى القصة هو عامر بن سعد، والذي جاء إلى سعد يأمره أن يكون رأساً هو عمر بن سعد، وقد تقدم على الصواب من غير هذا الطريق برقم: (١٤٤١).

1530. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments. I have never seen them before or since.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5826) and Muslim (2306)]

١٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ لَمْ أَرَهُمَا قَبْلُ، وَلَا بَعْدُ. [راجع: ١٤٧١]

تخريج: إسناده صحيح. خ: (٥٨٢٦)، م: (٢٣٠٦).

1531. It was narrated from 'Umar bin Sa'd, from his father Sa'd, from the Prophet (ﷺ), that he said: "I am amazed at [the situation of] the Muslim: if some- thing good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its *isnad* is *hasan*]

١٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَجِبْتُ لِلْمُسْلِمِ إِذَا أَصَابَهُ خَيْرٌ، حَمِدَ اللَّهَ وَشَكَرَ، وَإِذَا أَصَابَتْهُ مُصِيبَةٌ، احْتَسَبَ وَصَبَرَ، الْمُسْلِمُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِيهِ». [راجع: ١٤٨٧]

تخريج: إسناده حسن.

1532. Ibn al-Musayyab told us: A son of Sa'd bin Abi Waqqas narrated (a *hadeeth*) from his father, so I entered upon Sa'd and said: I was told something from you, about when the Messenger of Allah (ﷺ) left 'Ali in charge of

١٥٣٢ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ وَعَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ قَالَا: حَدَّثَنَا ابْنُ الْمُسَيَّبِ: حَدَّثَنِي ابْنٌ لِسَعْدِ بْنِ أَبِي وقَّاصٍ حَدِيثًا عَنْ أَبِيهِ قَالَ: فَدَخَلْتُ عَلَى سَعْدٍ، فَقُلْتُ: حَدِيثًا حُدِّثْتُهُ عَنْكَ حِينَ اسْتَخْلَفَ

Madinah. He got angry and said: Who told you that? I did not want to tell him that his son had told it to me, lest he get angry with him. Then he said: When the Messenger of Allah (ﷺ) set out on the campaign of Tabook, he appointed 'Ali in charge of Madinah and 'Ali said: O Messenger of Allah, I do not like you to go anywhere but I am with you. He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

رَسُولُ اللَّهِ ﷺ عَلِيًّا عَلَى الْمَدِينَةِ؟ قَالَ: فَغَضِبَ، فَقَالَ: مَنْ حَدَّثَكَ بِهِ؟ فَكَرِهْتُ أَنْ أُخْبِرَهُ أَنَّ ابْنَهُ حَدَّثَنِيهِ فَيَغْضَبَ عَلَيْهِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ فِي غَزْوَةِ تَبُوكَ اسْتَخْلَفَ عَلِيًّا عَلَى الْمَدِينَةِ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، مَا كُنْتُ أُحِبُّ أَنْ تَخْرُجَ وَجْهًا إِلَّا وَأَنَا مَعَكَ، فَقَالَ: «أَوَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي». [راجع: ١٤٩٠]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1533. It was narrated that 'Amir bin Sa'd said: I heard my father say: I never heard the Prophet (ﷺ) say of any walking, living person that "he will be in Paradise" except 'Abdullah bin Salam.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3812) and Muslim (2483)]

١٥٣٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ ـ يَعْنِي ابْنَ أَنَسٍ ـ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِحَيٍّ يَمْشِي: «إِنَّهُ فِي الْجَنَّةِ» إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. [راجع: ١٤٥٣]

تخريج: إسناده صحيح. خ: (٣٨١٢)، م: (٢٤٨٣).

1534. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard Sa'd and some of the Companions of the Messenger of Allah (ﷺ) say: There were two men, who were brothers, at the time of the Messenger of Allah (ﷺ), one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the

١٥٣٤- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ ـ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ ـ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ سَعْدًا، وَنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يَقُولُونَ: كَانَ رَجُلَانِ أَخَوَانِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ أَحَدُهُمَا أَفْضَلَ مِنَ الْآخَرِ، فَتُوُفِّيَ الَّذِي هُوَ أَفْضَلُهُمَا، ثُمَّ عُمِّرَ الْآخَرُ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوُفِّيَ، فَذُكِرَ لِرَسُولِ

Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any dirt would be left on him?"

اللَّهِ ﷺ فَضْلُ الْأَوَّلِ عَلَى الْآخَرِ، فَقَالَ: «أَلَمْ يَكُنْ يُصَلِّي؟» فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ، فَكَانَ لَا بَأْسَ بِهِ. فَقَالَ: «مَا يُدْرِيكُمْ مَاذَا بَلَغَتْ بِهِ صَلَاتُهُ؟» ثُمَّ قَالَ عِنْدَ ذَلِكَ: «إِنَّمَا مَثَلُ الصَّلَاةِ كَمَثَلِ نَهَرٍ جَارٍ بِبَابِ رَجُلٍ، غَمْرٍ عَذْبٍ، يَقْتَحِمُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَا ذَا تَرَوْنَ يُبْقِي ذَلِكَ مِنْ دَرَنِهِ».

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1535. It was narrated from Muhammad bin Sa'd bin Abi Waqqas, from his father, that the Messenger of Allah (ﷺ) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

١٥٣٥ - حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا وَدَمًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا. [راجع: ١٥٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

تخريج: إسناده صحيح. م: (٢٢٥٨).

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this *hadeeth*? It was said: 'Amir bin Sa'd. And it was said: He was not there. Then I met Ibraheem bin Sa'd and he told me that he heard Usamah bin Zaid tell Sa'd that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.

١٥٣٦ - حَدَّثَنَا بَهْزٌ: (١/ ١٧٨) حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَلَغَنَا أَنَّ الطَّاعُونَ وَقَعَ بِالْكُوفَةِ، قَالَ: فَقُلْتُ: مَنْ يَرْوِي هَذَا الْحَدِيثَ؟ فَقِيلَ: عَامِرُ بْنُ سَعْدٍ قَالَ: وَكَانَ غَائِبًا، فَلَقِيتُ إِبْرَاهِيمَ ابْنَ سَعْدٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا وَقَعَ الطَّاعُونُ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَ أُسَامَةَ؟ قَالَ: نَعَمْ. [راجع: ١٤٩١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3473) and Muslim (2218)]

تخريج: إسناده صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

1537. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) said: "Fighting a Muslim is *kufr* (disbelief) and reviling him is *fisq* (evildoing)."

Comments: [Its *isnad* is *saheeh*]

١٥٣٧- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فِسْقٌ». [راجع: ١٥١٩]

تخريج: إسناده صحيح.

1538. It was narrated from Mus'ab bin Sa'd that Sa'd bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the *mushrikeen*; grant me this sword. He said: "This sword is not for you and it is not for me; leave it alone." So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours." And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad (ﷺ)) about the spoils of war,say: The spoils are for Allah and the Messenger" [al-Anfal 8:1].

Comments: [Its *isnad* is *hasan*]

١٥٣٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ مُصْعَبِ ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ: يَا رَسُولَ اللَّهِ، قَدْ شَفَانِي اللَّهُ الْيَوْمَ مِنَ الْمُشْرِكِينَ، فَهَبْ لِي هَذَا السَّيْفَ. قَالَ: «إِنَّ هَذَا السَّيْفَ لَيْسَ لَكَ وَلَا لِي، ضَعْهُ» قَالَ: فَوَضَعْتُهُ ثُمَّ رَجَعْتُ، قُلْتُ: عَسَى أَنْ يُعْطَى هَذَا السَّيْفَ الْيَوْمَ مَنْ لَمْ يُبْلِ بَلَائِي، قَالَ: إِذَا رَجُلٌ يَدْعُونِي مِنْ وَرَائِي، قَالَ: قُلْتُ: قَدْ أُنْزِلَ فِيَّ شَيْءٌ؟ قَالَ: كُنْتَ سَأَلْتَنِي السَّيْفَ، وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَهُوَ لَكَ» قَالَ: وَأُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ (الأنفال: ١). [انظر: ١٥٦٧]

تخريج: إسناده حسن.

1539. It was narrated that Sa'd bin Abi Waqqas said: When the Messenger of Allah (ﷺ) came to

١٥٣٩- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنِي

عَبْدُ الْمُتَعَالِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ الْأُمَوِيُّ _ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى_ حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُجَالِدُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ جَاءَتْهُ جُهَيْنَةُ، فَقَالُوا: إِنَّكَ قَدْ نَزَلْتَ بَيْنَ أَظْهُرِنَا فَأَوْثِقْ لَنَا حَتَّى نَأْتِيَكَ وَتُؤْمِنَّا. فَأَوْثَقَ لَهُمْ، فَأَسْلَمُوا، قَالَ: فَبَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي رَجَبٍ، وَلَا نَكُونُ مِائَةً، وَأَمَرَنَا أَنْ نُغِيرَ عَلَى حَيٍّ مِنْ بَنِي كِنَانَةَ إِلَى جَنْبِ جُهَيْنَةَ، فَأَغَرْنَا عَلَيْهِمْ، وَكَانُوا كَثِيرًا، فَلَجَأْنَا إِلَى جُهَيْنَةَ فَمَنَعُونَا، وَقَالُوا: لِمَ تُقَاتِلُونَ فِي الشَّهْرِ الْحَرَامِ؟ فَقُلْنَا: إِنَّمَا نُقَاتِلُ مَنْ أَخْرَجَنَا مِنَ الْبَلَدِ الْحَرَامِ فِي الشَّهْرِ الْحَرَامِ، فَقَالَ بَعْضُنَا لِبَعْضٍ: مَا تَرَوْنَ؟ فَقَالَ بَعْضُنَا: نَأْتِي نَبِيَّ اللَّهِ ﷺ، فَنُخْبِرُهُ، وَقَالَ قَوْمٌ: لَا، بَلْ نُقِيمُ هَاهُنَا، وَقُلْتُ أَنَا فِي أُنَاسٍ مَعِي: لَا، بَلْ نَأْتِي عِيرَ قُرَيْشٍ فَنَقْتَطِعُهَا، فَانْطَلَقْنَا إِلَى الْعِيرِ، وَكَانَ الْفَيْءُ إِذْ ذَاكَ، مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ. فَانْطَلَقْنَا إِلَى الْعِيرِ، وَانْطَلَقَ أَصْحَابُنَا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرُوهُ الْخَبَرَ، فَقَامَ غَضْبَانَ مُحْمَرَّ الْوَجْهِ، فَقَالَ: «أَذَهَبْتُمْ مِنْ عِنْدِي جَمِيعًا وَجِئْتُمْ مُتَفَرِّقِينَ؟ إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْفُرْقَةُ، لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا لَيْسَ بِخَيْرِكُمْ، أَصْبَرُكُمْ عَلَى الْجُوعِ وَالْعَطَشِ» فَبَعَثَ عَلَيْنَا عَبْدَ اللَّهِ بْنَ جَحْشٍ الْأَسَدِيَّ، فَكَانَ أَوَّلَ أَمِيرٍ أُمِّرَ فِي الْإِسْلَامِ.

Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (ﷺ) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinanah who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they give us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (ﷺ) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (ﷺ) and told him what had happened. He got up angrily, and his face turned red and he said: "You went away from me together and came back separately? Those who came before you were

destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst." And he sent to us as our commander 'Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، المجالد ضعيف وزياد بن علاقة لم يسمع من سعد.

1540. It was narrated that Nafi' bin 'Utbah bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the *Dajjal* and Allah will grant you victory over him." Jabir said: The *Dajjal* will not emerge until the Byzantines are conquered.

Comments: [Its *isnad* is *saheeh*, Muslim (2900)]

١٥٤٠- حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ الدَّجَّالَ، فَيَفْتَحُهُ اللَّهُ لَكُمْ». قَالَ: فَقَالَ جَابِرٌ: لَا يَخْرُجُ الدَّجَّالُ حَتَّى يُفْتَتَحَ الرُّومُ. [انظر: ١٥٤١]

تخريج: إسناده صحيح. م: (٢٩٠٠)، هذا الحديث من مسند نافع بن عتبة، ليس من مسند سعد.

1541. It was narrated from Nafi' bin 'Utbah bin Abi Waqqas that he heard the Prophet (ﷺ) say: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the *Dajjal* and Allah will grant you victory over him."

١٥٤١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُ اللَّهُ لَكُمْ، وَتَغْزُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزُونَ الدَّجَّالَ، فَيَفْتَحُ اللَّهُ لَكُمْ». [راجع: ١٥٤٠]

Comments: [Its *isnad* is *saheeh*, Muslim (2900)]

تخريج: إسناده صحيح. م: (٢٩٠٠)، هذا الحديث من مسند نافع بن عتبة.

1542. It was narrated from Sa'd bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (ﷺ) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (ﷺ) and disputed concerning some of that, so the Messenger of Allah (ﷺ) forbade them to rent out the land like that and he said: "Rent it out for gold and silver."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٥٤٢- حَدَّثَنَا يَعْقُوبُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ أَصْحَابَ الْمَزَارِعِ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ كَانُوا يُكْرُونَ مَزَارِعَهُمْ بِمَا يَكُونُ عَلَى السَّوَاقِي مِنَ الزُّرُوعِ، وَمَا سَعِدَ بِالْمَاءِ مِمَّا حَوْلَ الْبِئْرِ، فَجَاءُوا رَسُولَ اللَّهِ ﷺ، فَاخْتَصَمُوا فِي بَعْضِ ذَلِكَ، فَنَهَاهُمْ رَسُولُ اللَّهِ ﷺ (١/ ١٧٩) أَنْ يُكْرُوا بِذَلِكَ، وَقَالَ: «أَكْرُوا بِالذَّهَبِ وَالْفِضَّةِ». [انظر: ١٥٨٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، محمد بن عبدالرحمن بن لبيبة ضعيف ومحمد ابن عكرمة مجهول.

1543. It was narrated from 'Amir bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him."

Comments: [Its *isnad* is *hasan*]

١٥٤٣- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ إِسْحَاقَ وَيَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ يَعْقُوبُ: ابْنُ أَبِي عَتِيقٍ، عَنْ عَامِرِ بْنِ سَعْدٍ حَدَّثَهُ عَنْ أَبِيهِ سَعْدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَنَخَّمَ أَحَدُكُمْ فِي الْمَسْجِدِ، فَلْيُغَيِّبْ نُخَامَتَهُ أَنْ تُصِيبَ جِلْدَ مُؤْمِنٍ أَوْ ثَوْبَهُ فَتُؤْذِيَهُ».

تخريج: إسناده حسن.

1544. It was narrated that Zaid Abu Ayyash said: Sa'd was asked about selling wheat for thin-husked barley. He disliked it and said: I heard the Prophet (ﷺ)

١٥٤٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدٍ أَبِي عَيَّاشٍ قَالَ: سُئِلَ سَعْدٌ عَنِ الْبَيْضَاءِ بِالسُّلْتِ

being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its *isnad* is *qawi*]

فَكَرِهَهُ، وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُسْأَلُ عَنِ الرُّطَبِ بِالتَّمْرِ، فَقَالَ: «يَنْقُصُ إِذَا يَبِسَ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذًا». [راجع: ١٥١٥]

تخريج: إسناده قوي.

1545. It was narrated from 'Amir bin Sa'd, from his father, who attributed it to the Prophet (ﷺ): "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7289) and Muslim (2358)]

١٥٤٥- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ». [راجع: ١٥٢٠]

تخريج: إسناده صحيح. خ: (٧٢٨٩)، م: (٢٣٥٨).

1546. It was narrated from 'Amir bin Sa'd, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah (ﷺ) came to visit me whilst I was sick. I said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.

١٥٤٦- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ بِمَكَّةَ عَامَ الْفَتْحِ مَرَضًا شَدِيدًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَتَصَدَّقُ بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قَالَ: قُلْتُ: الثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ، إِنَّكَ أَنْ تَتْرُكَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا، حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ عَنْ

هِجْرَتِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ بَعْدِي، فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً، وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرْثِي لَهُ أَنْ مَاتَ بِمَكَّةَ. [راجع: ١٥٢٤]

تخريج: إسناده صحيح. خ: (٦٧٣٣)، م: (١٦٢٨).

You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife's mouth." I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (*Hijrah*)? He said: "If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa'd bin Khawlah." He (the Prophet (ﷺ)) felt sorry for him because he died in Makkah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6733) and Muslim (1628)]

١٥٤٧- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى». قِيلَ لِسُفْيَانَ: «غَيْرَ أَنْ لَا نَبِيَّ بَعْدِي». قَالَ: نَعَمْ. [راجع: ١٤٩٠]

1547. It was narrated from Sa'd that the Prophet (ﷺ) said to 'Ali: "You are to me as Haroon was to Moosa." It was said to Sufyan: "But there is no Prophet after me." [Sufyan] said: Yes.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف لضعف علي بن زيد ابن جدعان، لكنه توبع.

١٥٤٨- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ: سَمِعَهُ مِنْ جَابِرِ بْنِ سَمُرَةَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ، فَقَالُوا: إِنَّهُ لَا يُحْسِنُ يُصَلِّي، قَالَ: آلْأَعَارِيبُ؟! وَاللَّهِ مَا آلُو بِهِمْ

1548. It was narrated from 'Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. He said: The

عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فِي الظُّهْرِ وَالْعَصْرِ أَرْكُدُ فِي الْأُولَيَيْنِ، وَأَحْذِفُ فِي الْأُخْرَيَيْنِ. فَسَمِعْتُ عُمَرَ يَقُولُ: كَذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

تخريج: إسناده صحيح. خ: (٧٥٥)، م: (٤٥٣).

Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (ﷺ) as I can. In *Zuhr* and *'Asr* I make the first two *rak'ahs* long and I make the last two short. I heard 'Umar say: That is what I thought of you, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (755) and Muslim (453)]

١٥٤٩- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». [راجع: ١٤٧٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، عبيدالله بن أبي نهيك لا يعرف.

1549. It was narrated from 'Ubaidullah bin Abi Naheek, that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "He is not one of us who does not feel that the Qur'an is sufficient."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* Ubaidullah bin Abu Naheek is unknown]

١٥٥٠- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ ابْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَسَعْدٍ: نَشَدْتُكُمُ اللَّهَ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ ـ وَقَالَ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ ـ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ». قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

1550. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

١٥٥١- حَدَّثَنَا سُفْيَانُ عَنِ الْعَلَاءِ ـ يَعْنِي ابْنَ أَبِي الْعَبَّاسِ ـ عَنْ أَبِي الطُّفَيْلِ، عَنْ بَكْرِ بْنِ قِرْوَاشٍ، عَنْ سَعْدٍ ـ قِيلَ لِسُفْيَانَ: عَنِ النَّبِيِّ

1551. It was narrated from Bakr bin Qirwash, from Sa'd - it was said to Sufyan: From the Prophet (ﷺ)? And he said: Yes - that he

said: "The devil of ar-Radhah will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its *isnad* is *da'eef*, Bakr bin Qirwash is unknown]

ﷺ؟ قَالَ: نَعَمْ _ قَالَ: شَيْطَانُ الرَّدْهَةِ يَحْتَدِرُهُ » يَعْنِي رَجُلًا مِنْ بَجِيلَةَ.

تخريج: إسناده ضعيف، بكر بن قرواش مجهول، والانقطاع بين العلاء وبين أبي الطفيل.

1552. It was narrated that Abu 'Ayyash said: Sa'd was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (ﷺ) was asked about selling dried dates for fresh dates and he said: "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its *isnad* is *qawi*]

١٥٥٢ـ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي عَيَّاشٍ قَالَ: سُئِلَ سَعْدٌ عَنْ بَيْعِ سُلْتٍ بِشَعِيرٍ أَوْ شَيْءٍ مِنْ هَذَا، فَقَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ تَمْرٍ بِرُطَبٍ فَقَالَ: «تَنْقُصُ الرُّطَبَةُ إِذَا يَبِسَتْ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذًا». [راجع: ١٥١٥]

تخريج: إسناده قوي.

1553. It was narrated that Abu 'Uthman an-Nahdi said: I heard Sa'd say: My ears heard and my heart understood from Muhammad (ﷺ) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

١٥٥٣ـ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعَتْ أُذُنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدٍ: «إِنَّهُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ فَحَدَّثْتُهُ، فَقَالَ: وَأَنَا سَمِعَتْ (١/ ١٨٠) أُذُنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدٍ ﷺ. [راجع: ١٥٠٤]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1554. It was narrated that Sa'eed bin al-Musayyab said: I asked Sa'd bin Abi Waqqas about *tiyarah* and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The

١٥٥٤ـ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَضْرَمِيِّ ابْنِ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطِّيَرَةِ، فَانْتَهَرَنِي،

وَقَالَ: مَنْ حَدَّثَكَ؟ فَكَرِهْتُ أَنْ أُحَدِّثَهُ مَنْ حَدَّثَنِي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طِيَرَةَ وَلَا هَامَ، إِنْ تَكُنِ الطِّيَرَةُ فِي شَيْءٍ فَفِي الْفَرَسِ، وَالْمَرْأَةِ، وَالدَّارِ، وَإِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَفِرُّوا مِنْهُ». [راجع: ١٤٩١]

تخريج: إسناده جيّد. خ: (٣٤٧٣)، م: (٢٢١٨).

Messenger of Allah (ﷺ) said: "There is no *'adwa* [contagion, transmission of infectious disease without the permission of Allah], no *tiyarah* [superstitious belief in bird omens] and no *ham* [refers to a *Jahili* Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

Comments: [Its *isnad* is *jayyid*]

١٥٥٥- حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ إِبْرَاهِيمَ ـ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، حَتَّى يُبْتَلَى الْعَبْدُ عَلَى قَدْرِ دِينِهِ ذَاكَ، فَإِنْ كَانَ صُلْبَ الدِّينِ ابْتُلِيَ عَلَى قَدْرِ ذَاكَ ـ وَقَالَ مَرَّةً: اشْتَدَّ بَلَاؤُهُ ـ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ، ابْتُلِيَ عَلَى قَدْرِ ذَاكَ ـ وَقَالَ مَرَّةً: عَلَى حَسَبِ دِينِهِ ـ قَالَ: فَمَا تَبْرَحُ الْبَلَايَا عَنِ الْعَبْدِ، حَتَّى يَمْشِيَ فِي الْأَرْضِ، يَعْنِي وَمَا إِنْ عَلَيْهِ مِنْ خَطِيئَةٍ». [راجع: ١٤٨١]

قَالَ أَبِي: وَقَالَ مَرَّةً: عَنْ سَعْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

تخريج: إسناده حسن.

1555. It was narrated that Mus'ab bin Sa'd said: Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

Comments: [Its *isnad* is *hasan*]

1556. It was narrated that Sa'd bin Abi Waqqas said: On the day of Badr my brother 'Umair was killed and I killed Sa'eed bin al-'As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (ﷺ). He said: "Go and put it with the seized booty." I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: "Go and take your sword."

Comments: [*Hasan* because of corroborating evidence and its *isand* is *da'eef*]

١٥٥٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ الثَّقَفِيِّ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قُتِلَ أَخِي عُمَيْرٌ، وَقَتَلْتُ سَعِيدَ ابْنَ الْعَاصِ، وَأَخَذْتُ سَيْفَهُ، وَكَانَ يُسَمَّى ذَا الْكَتِيفَةِ، فَأَتَيْتُ بِهِ نَبِيَّ اللَّهِ ﷺ قَالَ: «اذْهَبْ فَاطْرَحْهُ فِي الْقَبَضِ» قَالَ: فَرَجَعْتُ، وَبِي مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ مِنْ قَتْلِ أَخِي، وَأَخْذِ سَلَبِي، قَالَ: فَمَا جَاوَزْتُ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ سُورَةُ الْأَنْفَالِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَخُذْ سَيْفَكَ». [راجع: ١٥٣٨]

تخريج: حسن لغيره. وهذا الإسناد ضعيف لأن محمد بن عبيدالله لم يدرك سعداً.

1557. It was narrated that Jabir bin Samurah said: The people of Koofah complained about Sa'd to 'Umar, and said: He does not pray properly. 'Umar mentioned that to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (*rak'ahs*) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (453)]

١٥٥٧- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي، فَذَكَرَ ذَلِكَ عُمَرُ لَهُ، فَقَالَ: أَمَّا صَلَاةُ رَسُولِ اللَّهِ ﷺ فَقَدْ كُنْتُ أُصَلِّي بِهِمْ، أَرْكُدُ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ، فَقَالَ: ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

تخريج: إسناده صحيح. خ: (٧٥٥)، م: (٤٥٣).

1558. Abu 'Abdullah al-Qarraz said: I heard Sa'd bin Malik say: I heard the Messenger of Allah (ﷺ) say: "Whoever wishes for major

١٥٥٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ نُبَيْهٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْقَرَّاظُ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ

اللَّهِ ﷺ يَقُولُ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِدَهْمٍ أَوْ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». [انظر: ١٥٩٣، ١٦٠٦]

تخريج: إسناده صحيح. م: (١٣٨٧).

calamity for - or wills ill towards - the people of Madinah, Allah will cause him to melt as salt dissolves in water."

Comments: [Its *isnad* is *saheeh*, Muslim (1387)]

١٥٥٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ عَنْ سَعْدِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الذِّكْرِ الْخَفِيُّ وَخَيْرُ الرِّزْقِ مَا يَكْفِي». [راجع: ١٤٧٧]

تخريج: إسناده ضعيف، لضعف محمد بن عبدالرحمن ثم هو منقطع، ابن عبدالرحمن هذا لم يدرك سعداً.

1559. It was narrated from Sa'd bin Malik that the Prophet (ﷺ) said: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef* because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

١٥٦٠- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ أَخْبَرَهُ... فَذَكَرَهُ. [راجع: ١٥٥٩]

تخريج: إسناده ضعيف كسابقه.

1560. It was narrated that Usamah said: Muhammad bin 'Amr bin 'Uthman told me that Muhammad bin 'Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

Comments: [Its *isnad* is *da'eef* like the previous report]

١٥٦١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُوسَى الْجُهَنِيِّ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ خَمْسًا»، قَالَ: هَؤُلَاءِ لِرَبِّي فَمَا لِي؟ قَالَ:

1561. Mus'ab bin Sa'd narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise,' five times." He said: This is for my

Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me.'"

«قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَارْزُقْنِي، وَاهْدِنِي، وَعَافِنِي». [انظر: ١٦١١]

Comments: [Its *isnad* is *saheeh*, Muslim (2696)]

تخريج: إسناده صحيح. م: (٢٦٩٦).

1562. Yahya - i.e., bin Sa'eed al-Ansari - narrated: I heard Sa'eed bin al-Musayyab say: I heard Sa'd say: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the day of Uhud.

١٥٦٢ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ الْأَنْصَارِيَّ ـ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [راجع: ١٤٩٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3725) and Muslim (2412)]

تخريج: إسناده صحيح. خ: (٣٧٢٥)، م: (٢٤١٢).

1563. Mus'ab bin Sa'd narrated: My father told me that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand *hasanahs* in one day?" One of the people who were sitting with him said: Who is able to do that? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or it will erase one thousand *sayyi'ahs* [bad deeds]."

١٥٦٣ - حَدَّثَنَا يَحْيَى عَنْ مُوسَى ـ يَعْنِي الْجُهَنِيَّ ـ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [راجع: ١٤٩٦]

قَالَ أَبِي: و قَالَ ابْنُ نُمَيْرٍ أَيْضًا: «أَوْ يُحَطُّ» وَيَعْلَى أَيْضًا: «أَوْ يُحَطُّ».

Comments: [Its *isnad* is *saheeh*, Muslim (2698)]

تخريج: إسناده صحيح. م: (٢٦٩٨).

1564. It was narrated from 'Amir bin Sa'd, that his father Sa'd bin Malik said: The Prophet (ﷺ) used to say *salam* to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.

١٥٦٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُصْعَبُ بْنُ ثَابِتٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ مَالِكٍ قَالَ: كَانَ

(١/ ١٨١) النَّبِيُّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ.

تخريج: حديث صحيح. مصعب بن ثابت لين الحديث لكنه توبع.

Comments: [A *saheeh hadeeth*]

١٥٦٥- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثٌ عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ». حَدَّثَنَاهُ قُتَيْبَةُ فَقَالَ: حَدَّثَنَاهُ اللَّيْثُ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ.

تخريج: إسناده صحيح. م: (٣٨٦).

1565. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from his father Sa'd, that the Messenger of Allah (ﷺ) said: "Whoever says when he hears the *mu'adhdhin*: 'And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' his sins will be forgiven him.

Comments: [Its *isnad* is *saheeh*, Muslim (386)]

١٥٦٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنَا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقَ الْحُبْلَةِ، وَهَذَا السَّمُرَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَى الدِّينِ، لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي. [راجع: ١٤٩٨]

تخريج: إسناده صحيح. خ: (٣٧٢٨)، م: (٢٩٦٦).

1566. Qais told us: I heard Sa'd bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of *al-hublah* and *as-samur* (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3728) and Muslim (2966)]

1567. It was narrated that Mus'ab bin Sa'd said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas'ood: "Say: The spoils". My mother said to me: Didn't Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu'bah said: And I think he said: and food - then this verse was revealed: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do" [Luqman 31:14, 15]. The Prophet (ﷺ) entered upon me when I was sick. I said: O Messenger of Allah, should I

١٥٦٧- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: أُنْزِلَتْ فِي أَبِي أَرْبَعُ آيَاتٍ قَالَ: قَالَ أَبِي: أَصَبْتُ سَيْفًا، قُلْتُ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. قَالَ: «ضَعْهُ» قُلْتُ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ، أُجْعَلُ كَمَنْ لَا غَنَاءَ لَهُ؟ قَالَ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» فَنَزَلَتْ: (يَسْأَلُونَكَ الْأَنْفَالَ) - قَالَ: وَهِيَ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ كَذَلِكَ - ﴿قُلِ ٱلْأَنفَالُ﴾ (الأنفال: ١) وَقَالَتْ أُمِّي: أَلَيْسَ اللَّهُ يَأْمُرُكَ بِصِلَةِ الرَّحِمِ، وَبِرِّ الْوَالِدَيْنِ؟ وَاللَّهِ لَا آكُلُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا حَتَّى تَكْفُرَ بِمُحَمَّدٍ، فَكَانَتْ لَا تَأْكُلُ حَتَّى يَشْجُرُوا فَمَهَا بِعَصًا فَيَصُبُّونَ فِيهِ الشَّرَابَ - قَالَ شُعْبَةُ: وَأُرَاهُ قَالَ: وَالطَّعَامَ - فَأُنْزِلَتْ: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ﴾ وَقَرَأَ حَتَّى بَلَغَ: ﴿بِمَا كُنتُمْ تَعْمَلُونَ﴾ (لقمان: ١٤، ١٥). وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَأَنَا مَرِيضٌ، قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ فَنَهَانِي، قُلْتُ: النِّصْفُ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثُ؟ فَسَكَتَ، فَأَخَذَ النَّاسُ بِهِ. وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَأَكَلُوا وَشَرِبُوا وَانْتَشَوْا مِنَ الْخَمْرِ، وَذَاكَ قَبْلَ أَنْ تُحَرَّمَ، فَاجْتَمَعْنَا عِنْدَهُ، فَتَفَاخَرُوا، وَقَالَتِ الْأَنْصَارُ: الْأَنْصَارُ خَيْرٌ، وَقَالَتِ الْمُهَاجِرُونَ: الْمُهَاجِرُونَ خَيْرٌ، فَأَهْوَى لَهُ رَجُلٌ بِلَحْيِ جَزُورٍ فَفَزَرَ

bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa'd's nose was left with a mark. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?" [al-Ma'idah 5:90, 91].

Comments: [Its *isnad* is *hasan*]

أَنْفَهُ، فَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا، فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ﴾ إِلَى قَوْلِهِ ﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾ (المائدة: ٩٠، ٩١). [راجع: ١٥٣٨]

تخريج: إسناده حسن. م: (١٧٤٨).

1568. Ghunaim narrated: I asked Sa'd bin Abi Waqqas about *tamattu'* [in *Hajj*]. He said: We did that when this one was still a disbeliever living in Makkah - referring to Mu'awiyah.

Comments: [Its *isnad* is *saheeh*, Muslim (1225)]

١٥٦٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخبَرنَا سُلَيْمَانُ ـ يَعْنِي التَّيْمِيَّ ـ: حَدَّثَنِي غُنَيْمٌ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الْمُتْعَةِ؟ قَالَ: فَعَلْنَاهَا وَهَذَا كَافِرٌ بِالْعُرُشِ ـ يَعْنِي مُعَاوِيَةَ ـ. [راجع: ١٥٠٣]

تخريج: إسناده صحيح. م: (١٢٢٥).

1569. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry."

١٥٦٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [راجع: ١٥٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

تخريج: إسناده صحيح. م: (٢٢٥٨).

1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

١٥٧٠- حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ مَعَ سَعْدٍ، فَقُلْتُ بِيَدَيَّ هَكَذَا ـ وَوَصَفَ يَحْيَى التَّطْبِيقَ ـ فَضَرَبَ يَدَيَّ وَقَالَ: كُنَّا نَفْعَلُ هَذَا، فَأُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ. [انظر: ١٥٧٦]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (790) and Muslim (535)]

تخريج: إسناده صحيح. خ: (٧٩٠)، م: (٥٣٥).

1571. It was narrated that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven *'ajwah* dates in the morning, no poison or witchcraft will harm him that day."

١٥٧١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هَاشِمٌ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ مِنْ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ». [انظر: ١٥٧٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5445) and Muslim (2047)]

تخريج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1572. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from Sa'd... He quoted a similar *hadeeth*. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa'd.

١٥٧٢- حَدَّثَنَا مَكِّيٌّ: حَدَّثَنَا هَاشِمٌ عَنْ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ... فَذَكَرَ الْحَدِيثَ مِثْلَهُ. قَالَ عَبْدُ اللهِ: وَقَالَ أَبِي: حَدَّثَنَاهُ أَبُو بَدْرٍ عَنْ هَاشِمٍ عَنْ عَامِرِ بْنِ سعدٍ. [راجع: ١٤٤٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5445) and Muslim (2047]

تخريج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1573. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: "I declare sacred what is between the two lava fields

١٥٧٣- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُثْمَانَ ـ يَعْنِي ابْنَ حَكِيمٍ ـ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُحَرِّمُ

of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game." And he said: "Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection."

مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا» وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَا يَخْرُجُ مِنْهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يَثْبُتُ أَحَدٌ عَلَى لَأْوَائِهَا وَجَهْدِهَا إِلَّا كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ». [راجع: ١٤٥٧]

Comments: [Its *isnad* is *saheeh*, Muslim (1363,1387)]

تخريج: إسناده صحيح. م: (١٣٦٣، ١٣٨٧).

1574. 'Amir bin Sa'd narrated from his father that the Messenger of Allah (ﷺ) came one day from al-'Aliyah, and when he passed by the mosque of Banu Mu'awiyah, he went in and prayed two *rak'ahs*, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: "I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my *ummah* be destroyed by famine, and He granted me that; I asked Him not to let my *ummah* be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

١٥٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُثْمَانَ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ (١/ ١٨٢) عَلَيْهِ وَسَلَّمَ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ دَخَلَ، فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا فَقَالَ: «سَأَلْتُ رَبِّي ثَلَاثًا، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً: سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَمَنَعَنِيهَا. [راجع: ١٥١٦]

تخريج: إسناده صحيح. م: (٢٨٩٠).

Comments: [Its *isnad* is *Saheeh*, Muslim (2890)]

1575. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at [the situation of] the

١٥٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ الْعَبْدِيِّ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ

believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its *isnad* is *Hasan*]

اللَّهِ ﷺ : «عَجِبْتُ لِلْمُؤْمِنِ، إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ، احْتَسَبَ وَصَبَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِيهِ». [راجع: ١٤٨٧]

تخريج: إسناده حسن.

1576. It was narrated that Mus'ab bin Sa'd said: When I bowed, I would put my hands between my knees. My father Sa'd bin Malik saw me; he told me not do that, and said: We used to do that and were told not to do it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (790) and Muslim (535)]

١٥٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: كُنْتُ إِذَا رَكَعْتُ وَضَعْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، قَالَ: فَرَآنِي أَبِي سَعْدُ بْنُ مَالِكٍ، فَنَهَانِي وَقَالَ: إِنَّا كُنَّا نَفْعَلُهُ فَنُهِينَا عَنْهُ. [راجع: ١٥٧٠]

تخريج: إسناده صحيح. خ: (٧٩٠)، م: (٥٣٥).

1577. It was narrated that Sa'd bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: "This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3473) and Muslim (2218)]

١٥٧٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ مَالِكٍ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنِ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ، أَوْ بَقِيَّةٌ مِنْ عَذَابٍ عُذِّبَ بِهِ قَوْمٌ قَبْلَكُمْ، فَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ فَلَا تَدْخُلُوا عَلَيْهِ». [راجع: ١٥٣٦]

تخريج: إسناده صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

1578. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his

١٥٧٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ

مَالِكٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَأَصِفَنَّ الدَّجَّالَ صِفَةً لَمْ يَصِفْهَا مَنْ كَانَ قَبْلِي، إِنَّهُ أَعْوَرُ، وَاللَّهُ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ». [راجع: ١٥٢٦]

grandfather said: The Messenger of Allah (ﷺ) said: "I shall certainly describe the *Dajjal* in a way in which no one before me described him. He is one eyed and Allah, may He be glorified and exalted, is not one eyed."

Comments: [*Saheeh* because of corroborating evidence; it is repeated (1526) and its *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنعن.

١٥٧٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَتَاهُ رَهْطٌ، فَسَأَلُوهُ، فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ، قَالَ سَعْدٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطَيْتَهُمْ وَتَرَكْتَ فُلَانًا، فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمًا» فَرَدَّدَ عَلَيْهِ سَعْدٌ ذَلِكَ ثَلَاثًا: مُؤْمِنًا، وَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ: «أَوْ مُسْلِمًا» فَقَالَ النَّبِيُّ ﷺ فِي الثَّالِثَةِ: «وَاللَّهِ إِنِّي لَأُعْطِي الرَّجُلَ الْعَطَاءَ، لَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، تَخَوُّفًا أَنْ يَكُبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ». [راجع: ١٥٢٢]

1579. It was narrated from 'Amir bin Sa'd bin Malik, from his father, from the Prophet (ﷺ) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa'd said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: "Or a Muslim." Sa'd repeated that three times, saying that he was a believer, and the Prophet (ﷺ) replied: "Or a Muslim." Then the Prophet (ﷺ) said, the third time: "By Allah, I give something to a man although someone else is dearer to me than him, for fear that Allah may throw him on his face in Hell."

تخريج: إسناده صحيح. خ: (٢٧)، م: (١٥٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (27) and Muslim (150)]

١٥٨٠- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبِي قَالَ: قَالَ أَبُو نُعَيْمٍ: لَقِيتُ سُفْيَانَ بِمَكَّةَ، فَأَوَّلُ مَنْ سَأَلَنِي عَنْهُ قَالَ: كَيْفَ شُجَاعٌ؟ يَعْنِي أَبَا بَدْرٍ. [راجع: ١٥٧٢]

1580. Abu Nu'aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is *Shuja'* [the brave one]? - meaning Abu Badr.

Comments: [This is not a *hadeeth*; rather it is a report]

تخريج: هذا ليس بحديث، بل هو أثر عن أبي نعيم أن سفيان- وهو الثوري- سأله عن أبي بدر شجاع بن الوليد، وحق هذا الأثر أن يكون بإثر الحديث السالف: (١٥٧٢)، إذلا معنى لإيراده هنا.

١٥٨١- حَدَّثَنَا يَزِيدُ: أخبرنَا إِبْرَاهِيمُ بْنُ سَعْدٍ وَهَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ ـ قَالَ هَاشِمٌ فِي حَدِيثِهِ: قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ ـ وَقَالَ يَزِيدُ: عَنْ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ، وَيَسْتَكْثِرْنَ رَافِعَاتٍ أَصْوَاتَهُنَّ، فَلَمَّا سَمِعْنَ صَوْتَ عُمَرَ، انْقَمَعْنَ وَسَكَتْنَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ: يَا عَدُوَّاتِ أَنْفُسِهِنَّ، تَهَبْنَنِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: إِنَّكَ أَفَظُّ مِنْ رَسُولِ اللَّهِ ﷺ وَأَغْلَظُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

1581. It was narrated from Muhammad bin Sa'd that his father said: 'Umar bin al-Khattab entered upon the Messenger of Allah (ﷺ) when some women of Quraish were with him, asking too much of him and raising their voices. When they heard the voice of 'Umar, they stopped talking and fell silent, and the Messenger of Allah (ﷺ) smiled. 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (ﷺ)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Umar, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3294) and Muslim (2396)]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

١٥٨٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ ابْنِ مَالِكٍ قَالَ: كُنَّا نُكْرِي الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ بِمَا عَلَى السَّوَاقِي مِنَ الزَّرْعِ وَبِمَا سَعِدَ بِالْمَاءِ مِنْهَا، فَنَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، وَأَذِنَ لَنَا ـ أَوْ رَخَّصَ ـ بِأَنْ نُكْرِيَهَا بِالذَّهَبِ وَالْوَرِقِ. [راجع: ١٥٤٢]

1582. It was narrated that Sa'd bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (ﷺ) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (ﷺ) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره. وهذا إسناد ضعيف، محمد بن عبدالرحمن بن لبيبة ضعيف ومحمد بن عكرمة مجهول .

1583. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) left 'Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4416) and Muslim (2404)]

١٥٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: خَلَّفَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ قَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ (١/ ١٨٣)بَعْدِي». [راجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٤٤١٦)، م: (٢٤٠٤).

1584. Qais bin 'Abayah al-Qaisi narrated from a freed slave of Sa'd bin Abi Waqqas, from a son of Sa'd, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa'd kept quiet, then when he had finished praying, Sa'd said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu'bah [one of the narrators] was not certain. - The Messenger of Allah (ﷺ) said: "There will be people who will overstep the mark in *du'a'.*" And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who

١٥٨٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شُعْبَةُ قَالَ: زِيَادُ بْنُ مِخْرَاقٍ أَخْبَرَنِي قَالَ: سَمِعْتُ قَيْسَ بْنَ عَبَايَةَ يُحَدِّثُ عَنْ مَوْلًى لِسَعْدٍ. وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ عَبَايَةَ الْقَيْسِيَّ يُحَدِّثُ عَنْ مَوْلًى لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ ابْنٍ لِسَعْدٍ: أَنَّهُ كَانَ يُصَلِّي، فَكَانَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَسْأَلُكَ مِنْ نَعِيمِهَا وَبَهْجَتِهَا، وَمِنْ كَذَا، وَمِنْ كَذَا، وَمِنْ كَذَا، وَمِنْ كَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا وَأَغْلَالِهَا، وَمِنْ كَذَا، وَمِنْ كَذَا، قَالَ: فَسَكَتَ عَنْهُ سَعْدٌ، فَلَمَّا صَلَّى، قَالَ لَهُ سَعْدٌ: تَعَوَّذْتَ مِنْ شَرٍّ عَظِيمٍ، وَسَأَلْتَ نَعِيمًا عَظِيمًا _ أَوْ قَالَ: طَوِيلًا، شُعْبَةُ شَكَّ , قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّهُ سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ» وَقَرَأَ: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا

يُحِبُّ ٱلْمُعْتَدِينَ﴾ (الأعراف: ٥٥) _ قَالَ شُعْبَةُ: لَا أَدْرِي قَوْلُهُ: ﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾ هَذَا مِنْ قَوْلِ سَعْدٍ، أَوْ قَوْلِ النَّبِيِّ ﷺ _ وَقَالَ لَهُ سَعْدٌ: قُلْ: اللَّهُمَّ أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. [راجع: ١٤٨٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة مولى سعد.

trespass beyond bounds" [al-A'raf 7:55]. - Shu'bah [one of the narrators] said: I do not know whether the words "Call on your Lord with humility and in private" were spoken by Sa'd or by the Prophet (ﷺ). - And Sa'd said to him: Say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the freed slave of Sa'd is unknown]

١٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يَأْمُرُ بِهَؤُلَاءِ الْخَمْسِ، وَيُحَدِّثُهُنَّ عَنْ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [انظر: ١٦٢١]

تخريج: إسناده صحيح. خ: (٦٣٧٠).

1585. It was narrated from Sa'd bin Abi Waqqas that he used to enjoin reciting these five and he narrated them from the Messenger of Allah (ﷺ): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to senility (cf. 16:70), I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6370)]

١٥٨٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ بْنِ الْعَلَاءِ بْنِ جَارِيَةَ، عَنْ يُوسُفَ بْنِ الْحَكَمِ أَبِي الْحَجَّاجِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهَانَ قُرَيْشًا أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ١٤٧٣]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.

1586. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [A *hasan hadeeth*; this is a *hasan isnad*]

1587. It was narrated from Muhammad bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [A *hasan hadeeth*]

١٥٨٧- وَحَدَّثَنَا أَبُو كَامِلٍ مَرَّةً أُخْرَى: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ بْنِ الْعَلَاءِ بْنِ جَارِيَةَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ». [راجع: ١٤٧٣]

تخريج: حديث حسن. وهذا إسناد حسن في الشواهد.

1588. It was narrated that Sa'eed bin al-Musayyab said: I heard Sa'd bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its *isnad* is *saheeh*; al-Bukhari (5073) and Muslim (1402)]

١٥٨٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ فِيهِ لَاخْتَصَيْنَا. [راجع: ١٥١٤]

تخريج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1589. It was narrated from Muhammad bin Sa'd bin Malik, that his father said: The Messenger of Allah (ﷺ) said: "It is not permissible for a Muslim to forsake his brother for more than three days."

Comments: [Its *isnad* is *saheeh*]

١٥٨٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ». [راجع: ١٥١٩]

تخريج: إسناده صحيح.

1590. It was narrated from Mus'ab bin Sa'd that his father said: I swore an oath by *al-Lat* and *al-'Uzza*, and my companions said: You have said something unseemly. So I went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by

١٥٩٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: حَلَفْتُ بِاللَّاتِ وَالْعُزَّى، فَقَالَ أَصْحَابِي: قَدْ قُلْتَ هُجْرًا، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنَّ الْعَهْدَ كَانَ قَرِيبًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى،

al-Lat and *al-'Uzza*. The Messenger of Allah (ﷺ) said: "Say *La ilaha illallah wahdahu* (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again."

Comments: [Its *isnad* is *saheeh*]

فَقَالَ رَسُولُ اللَّهِ ﷺ : «قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، ثَلَاثًا، ثُمَّ انْفُثْ عَنْ يَسَارِكَ ثَلَاثًا، وَتَعَوَّذْ وَلَا تَعُدْ». [انظر: ١٦٢٢]

تخريج: إسناده صحيح.

1591. It was narrated from Mus'ab bin Sa'd, from his father, that a platter of *thareed* was brought to the Prophet (ﷺ) and he ate, and there was some left over. He said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair bin Abi Waqqas getting ready to come to the Prophet (ﷺ) and I hoped that he would be the one. Then 'Abdullah bin Salam came and ate it.

Comments: [Its *isnad* is *saheeh*; it is repeated (1458)]

١٥٩١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُؤَمَّلُ بْنُ إِسْمَاعِيلَ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ، فَأَكَلَ، فَفَضَلَ مِنْهُ فَضْلَةٌ، فَقَالَ: «يَدْخُلُ مِنْ هَذَا الْفَجِّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ الْفَضْلَةَ» قَالَ سَعْدٌ: وَقَدْ كُنْتُ تَرَكْتُ أَخِي عُمَيْرَ بْنَ أَبِي وَقَّاصٍ يَتَهَيَّأُ لِأَنْ يَأْتِيَ النَّبِيَّ ﷺ، فَطَمِعْتُ أَنْ يَكُونَ هُوَ، فَجَاءَ عَبْدُ اللَّهِ ابْنُ سَلَامٍ فَأَكَلَهَا. [راجع: ١٤٥٨]

تخريج: إسناده حسن.

1592. 'Abdus-Samad told us: Aban told us: 'Asim told us... and he mentioned a similar report, except that he said: I passed by 'Uwaimir bin Malik.

Comments: [Its *isnad* is *hasan*]

١٥٩٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: فَمَرَرْتُ بِعُوَيْمِرِ بْنِ مَالِكٍ. [راجع: ١٥٩١]

تخريج: إسناده حسن.

1593. Usamah - meaning bin Zaid - told us: Abu 'Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: "O Allah, bless the people of Madinah in their city, bless them in their *sa's*, bless them in their *mudds* [weights

١٥٩٣- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أُسَامَةُ ـ يَعْنِي ابْنَ زَيْدٍ ـ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْقَرَّاظُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكٍ وَأَبَا هُرَيْرَةَ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأَهْلِ الْمَدِينَةِ فِي مَدِينَتِهِمْ، وَبَارِكْ لَهُمْ فِي

and measures]. O Allah, Ibraheem was Your slave and Your close friend (khaleel) and I am Your slave and Messenger. Ibraheem asked you for the people of Makkah and I am asking You for the people of Madinah, as Ibraheem asked You for the people of Makkah, and as much again. Madinah is surrounded by angels; on every route into the city there are two angels guarding it; neither the plague nor the *Dajjal* will enter it. Whoever wishes ill to it, Allah will cause him to melt as salt dissolves in water.

صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدِّهِمْ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ، وَإِنِّي عَبْدُكَ وَرَسُولُكَ، وَإِنَّ إِبْرَاهِيمَ سَأَلَكَ لِأَهْلِ مَكَّةَ، وَإِنِّي أَسْأَلُكَ لِأَهْلِ الْمَدِينَةِ كَمَا سَأَلَكَ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ، وَمِثْلَهُ مَعَهُ (١/ ١٨٤) إِنَّ الْمَدِينَةَ مُشَبَّكَةٌ بِالْمَلَائِكَةِ، عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَكَانِ يَحْرُسَانِهَا، لَا يَدْخُلُهَا الطَّاعُونُ، وَلَا الدَّجَّالُ، مَنْ أَرَادَهَا بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». [راجع: ١٤٥٧]

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

تخريج: حديث صحيح. م: (١٣٦٣، ١٣٨٧). وهذا إسناد حسن.

1594. It was narrated from Muhammad bin Sa'd that his father Sa'd said: The Messenger of Allah (ﷺ) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

١٥٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَهُوَ يَضْرِبُ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، وَهُوَ يَقُولُ: «الشَّهْرُ هَكَذَا وَهَكَذَا» ثُمَّ نَقَصَ أُصْبُعَهُ فِي الثَّالِثَةِ. [انظر: ١٥٩٥]

Comments: [Its *isnad* is *saheeh*, Muslim (1086)]

تخريج: إسناده صحيح. م: (١٠٨٦).

1595. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) said: "The month is like this and like this," ten and ten, and nine once.

١٥٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا» عَشْرٌ، وَعَشْرٌ، وَتِسْعٌ مَرَّةً. [راجع: ١٥٩٤]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1596. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "The month is

١٥٩٦- حَدَّثَنَا الطَّالَقَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ

عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي تِسْعًا وَعِشْرِينَ. [راجع: ١٥٩٥]

تخريج: إسناده قوي.م: (١٠٨٦).

like this and like this and like this" - meaning twenty-nine.

Comments: [This is a *qawi isnad*, Muslim (1086)]

١٥٩٧- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ قَوْمٌ يَأْكُلُونَ بِأَلْسِنَتِهِمْ، كَمَا تَأْكُلُ الْبَقَرُ بِأَلْسِنَتِهَا». [راجع: ١٥١٧]

تخريج: حسن لغيره. وهذا إسناد ضعيف لأن زيد بن أسلم لم يسمع من سعد.

1597. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

١٥٩٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنٌ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي بَكْرٍ - يَعْنِي ابْنَ حَفْصٍ - فَذَكَرَ قِصَّةً قَالَ سَعْدٌ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِعْمَ الْمِيتَةُ أَنْ يَمُوتَ الرَّجُلُ دُونَ حَقِّهِ».

تخريج: إسناده ضعيف لانقطاعه، أبوبكر بن حفص لم يسمع من جده الأعلى سعد بن أبي وقاص إبراهيم بن المهاجر مختلف فيه.

1598. It was narrated from Abu Bakr - i.e., bin Hafs - and he narrated a story. Sa'd said: I heard the Messenger of Allah (ﷺ) say: "What a good death if a man dies defending his right."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٥٩٩- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ - عَنْ عَمِّهِ جَرِيرٍ - يَعْنِي ابْنَ زَيْدٍ - ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَثُلُثَيْهِ؟ قَالَ: «لَا» قُلْتُ: فَنِصْفَهُ؟ قَالَ: «لَا» قُلْتُ: فَالثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَبِيرٌ، أَحَدُكُمْ يَدَعُ أَهْلَهُ

1599. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, that his father Sa'd said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." I said: Two thirds of it? He said: "No." I said: Half of it? He said: "No." I said: One third? He said: "One third, and one third is a lot. If one of you leaves his family in a good state, that is better for

him than leaving them dependent on what people give them."

بِخَيْرٍ، خَيْرٌ لَهُ مِنْ أَنْ يَدَعَهُمْ عَالَةً عَلَى أَيْدِي النَّاسِ». [راجع: ١٤٨٢]

Comments: [Its *isnad* is *qawi*, al-Bukhari (2744) and Muslim (1628)]

تخريج: إسناده قوي. خ: (٢٧٤٤)، م: (١٦٢٨).

1600. It was narrated from Hamzah bin 'Abdullah, from his father, that Sa'd said: When the Messenger of Allah (ﷺ) set out on the campaign to Tabook, he left 'Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me."

١٦٠٠- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ _ يَعْنِي ابْنَ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ خَلَّفَ عَلِيًّا، فَقَالَ لَهُ: أَتُخَلِّفُنِي؟ فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي». [راجع: ١٤٦٣]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف حمزة بن عبدالله وأبوه لايعرفان.

1601. Isma'eel bin Muhammad narrated from 'Amir bin Sa'd that Sa'd said when he was sick: If I die, make a *lahd* (niche) for me and do what was done for the Messenger of Allah (ﷺ).

١٦٠١- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُحَمَّدٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ سَعْدًا قَالَ فِي مَرَضِهِ: إِذَا أَنَا مِتُّ، فَالْحَدُوا لِي لَحْدًا، وَاصْنَعُوا مِثْلَ مَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [انظر: ١٦٠٢]

Comments: [Its *isnad* is *saheeh*, Muslim (966)]

تخريج: إسناده صحيح. م: (٩٦٦).

1602. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

١٦٠٢- حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَصْبًا كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [راجع: ١٤٥٠]

Comments: See the previous report; it is repeated (1450)]

تخريج: راجع ماقبله.

1603. It was narrated that Sa'd bin Malik said: We did *tawaf* with the Messenger of Allah (ﷺ). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (ﷺ) said: "It does not matter."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٦٠٣- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا أَبُو شِهَابٍ عَنِ الْحَجَّاجِ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: طُفْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَمِنَّا مَنْ طَافَ سَبْعًا، وَمِنَّا مَنْ طَافَ ثَمَانِيًا، وَمِنَّا مَنْ طَافَ أَكْثَرَ مِنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَرَجَ». [راجع: ١٤٣٩]

تخريج: إسناده ضعيف لانقطاعه، مجاهد لم يسمع من سعد. والحجاج بن أرطاة مدلس وقد عنعن.

1604. It was narrated that a son of Sa'd bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (ﷺ) say: "Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole."

Comments: [Its *isnad* is *jayyid*]

١٦٠٤- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ -: أَنَّ أَبَا حَازِمٍ حَدَّثَهُ عَنِ ابْنٍ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «إِنَّ الْإِيمَانَ بَدَأَ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ، فَطُوبَى يَوْمَئِذٍ لِلْغُرَبَاءِ إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ، لَيَأْرِزَنَّ الْإِيمَانُ بَيْنَ هَذَيْنِ الْمَسْجِدَيْنِ، كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

تخريج: إسناده جيّد.

1605. It was narrated from Sa'd bin Abi Waqqas that he heard the Messenger of Allah (ﷺ) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

١٦٠٥- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ أَبِي الزِّنَادِ - عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ».

تخريج: صحيح لغيره. وهذا إسناد حسن.

1606. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water."

Comments: [Its *isnad* is *saheeh*, Muslim (1363)]

١٦٠٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: أَخْبَرَنَا عُثْمَانُ (١/ ١٨٥) بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ حَرَمَهُ، لَا يُقْطَعُ عِضَاهُهَا، وَلَا يُقْتَلُ صَيْدُهَا، وَلَا يَخْرُجُ مِنْهَا أَحَدٌ رَغْبَةً عَنْهَا، إِلَّا أَبْدَلَهَا اللَّهُ خَيْرًا مِنْهُ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَلَا يُرِيدُهُمْ أَحَدٌ بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ ذَوْبَ الرَّصَاصِ فِي النَّارِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ». [راجع: ١٥٥٨]

تخريج: إسناده صحيح. م: (١٣٦٣).

1607. It was narrated from Mus'ab bin Sa'd, that his father said: I said to the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth with not a single sin on him."

Comments: [Its *isnad* is *hasan*]

١٦٠٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: فَقَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ». [راجع: ١٤٨١]

تخريج: إسناده حسن.

1608. It was narrated from 'Amir bin Sa'd that his father said: I heard the Messenger of Allah (ﷺ) say to ['Ali], when he left him in charge

١٦٠٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ

ﷺ يَقُولُ لَهُ، وَخَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللهِ، أَتُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ قَالَ: «يَا عَلِيُّ، أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» فَتَطَاوَلْنَا لَهَا، فَقَالَ: «ادْعُوا لِي عَلِيًّا» فَأُتِيَ بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ. وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ (آل عمران: ٦١) دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا رِضْوانُ اللهِ عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي». [راجع: ١٤٩٠]

تخريج: إسناده قوي. خ: (٣٧٠٦)، م: (٢٤٠٤).

[of Madinah] during one of his campaigns. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?" And I heard him say on the day of Khaibar: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." We all hoped for it, but he said: "Call 'Ali for me." He was brought, and he had a sore eye. [The Prophet (ﷺ)] spat in his eye and gave the banner to him, and Allah granted victory at his hands. And when this verse was revealed: "let us call our sons and your sons" [Al-'Imran 3:61], the Messenger of Allah (ﷺ) called 'Ali, Fatimah, Hasan and Husain (ﷺ) and said: "O Allah, these are my family."

Comments: [Its *isnad* is *qawi*, al-Bukhari (3706) and Muslim (2404)]

١٦٠٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ ابْنُ سَعْدٍ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي». قَالَ: أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي، فَبَسَطَ يَدَهُ إِلَيَّ لِيَقْتُلَنِي؟ قَالَ: «كُنْ كَابْنِ آدَمَ». [راجع: ١٤٤٦]

1609. It was narrated from Busr bin Sa'eed that Sa'd bin Abi Waqqas said, at the time of the turmoil surrounding 'Uthman bin 'Affan: "There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: "Be like the son of Adam."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1610. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said to al-'Abbas: "This is al-'Abbas bin 'Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship."

Comments: [Its *isnad* is *hasan*]

١٦١٠- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ التَّيْمِيُّ مِنْ أَهْلِ الْمَدِينَةِ: حَدَّثَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «هَذَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، أَجْوَدُ قُرَيْشٍ كَفًّا وَأَوْصَلُهَا».

تخريج: إسناده حسن.

1611. It was narrated from Mus'ab bin Sa'd that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise.'" He said: This is for my Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, guide me and grant me provision."

Comments: [Its *isnad* is *saheeh*, Muslim (2696)]

١٦١١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَيَعْلَى قَالَا: حَدَّثَنَا مُوسَى _ يَعْنِي الْجُهَنِيَّ _ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِيَّ ﷺ أَعْرَابِيٌّ، فَقَالَ: يَا نَبِيَّ اللَّهِ، عَلِّمْنِي كَلَامًا أَقُولُهُ؟ قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ». قَالَ: هَؤُلَاءِ لِرَبِّي عَزَّ وَجَلَّ، فَمَا لِي؟ قَالَ: «قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي». [راجع: ١٥٦١]

قَالَ ابْنُ نُمَيْرٍ: قَالَ مُوسَى: أَمَّا «عَافِنِي» فَأَنَا أَتَوَهَّمُ، وَمَا أَدْرِي.

تخريج: إسناده صحيح. م: (٢٦٩٦).

1612. It was narrated from Mus'ab bin Sa'd: My father told me: We were sitting with the Messenger of Allah (ﷺ) and he

١٦١٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى عَنْ مُصْعَبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ

said: "Will one of you be incapable of earning one thousand *hasanahs* every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand *hasanahs*? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or will erase one thousand *sayyi'ahs* [bad deeds]."

أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» قَالَ: فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: يَا نَبِيَّ اللَّهِ، كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [راجع: ١٤٩٦]

تخريج: إسناده صحيح. م: (٢٦٩٨).

Comments: [Its *isnad* is *saheeh,* Muslim (2698)]

1613. It was narrated from Mus'ab bin Sa'd that his father said: We were sitting with the Messenger of Allah (ﷺ) and he said: "Will one of you be incapable of earning one thousand *hasanahs* every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand *hasanahs* every day? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or will erase one thousand *sayyi'ahs* [bad deeds]."

١٦١٣- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا مُوسَى عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا يَا رَسُولَ اللَّهِ، كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [راجع: ١٤٩٦]

تخريج: إسناده صحيح كسابقه.

Comments: [Its *isnad* is *saheeh* like the previous report]

1614. It was narrated from Mus'ab bin Sa'd that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he

١٦١٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ: يَوْمَ بَدْرٍ أَصَبْتُ سَيْفًا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. فَقَالَ: «ضَعْهُ» ثُمَّ (١/١٨٦) قَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. فَقَالَ: «ضَعْهُ» ثُمَّ قَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ، أُجْعَلُ

stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad (ﷺ)) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa'd with it, and Sa'd's nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansab* (stone altars for sacrifices to idols etc), and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of *Shaitan*'s (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaitan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Salah* (the prayer). So, will you not then abstain?" [al-Ma'idah 5:90, 91]. The mother of Sa'd said: Didn't Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.

كَمَنْ لَا غَنَاءَ لَهُ؟ فَقَالَ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ (الأنفال: ١). قَالَ: وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَدَعَانَا، فَشَرِبْنَا الْخَمْرَ حَتَّى انْتَشَيْنَا، قَالَ: فَتَفَاخَرَتِ الْأَنْصَارُ وَقُرَيْشٌ، فَقَالَتِ الْأَنْصَارُ: نَحْنُ أَفْضَلُ مِنْكُمْ، وَقَالَتْ قُرَيْشٌ: نَحْنُ أَفْضَلُ مِنْكُمْ، فَأَخَذَ رَجُلٌ مِنَ الْأَنْصَارِ لَحْيَ جَزُورٍ، فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، قَالَ: فَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا، قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (المائدة: ٩٠) قَالَ: وَقَالَتْ أُمُّ سَعْدٍ: أَلَيْسَ اللَّهُ قَدْ أَمَرَهُمْ بِالْبِرِّ؟ فَوَاللَّهِ لَا أَطْعَمُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَمُوتَ، أَوْ تَكْفُرَ بِمُحَمَّدٍ. قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بِعَصًا، ثُمَّ أَوْجَرُوهَا، قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ (العنكبوت: ٨) قَالَ: وَدَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى سَعْدٍ، وَهُوَ مَرِيضٌ، يَعُودُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِثُلُثَيْهِ؟ فَقَالَ: «لَا» قَالَ: فَبِثُلُثِهِ؟ قَالَ: فَسَكَتَ.

[راجع: ١٥٦٧]

تخريج: إسناده حسن. م: (١٧٤٨).

When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: "And We have enjoined on man to be good and dutiful to his parents" [al-'Ankaboot 29:8]. The Messenger of Allah (ﷺ) entered upon Sa'd to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." He said: Two thirds of it? He said: "No." He said: One third? And he remained silent.

Comments: [Its *isnad* is *hasan*, Muslim (1748)]

1615. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said: "If the plague is in some land, do not go there, and if it is in a land where you are, do not flee from it."

Comments: [Its *isnad* is *jayyid*]

١٦١٥- حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنِ الْحَضْرَمِيِّ بْنِ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الطَّاعُونُ بِأَرْضٍ فَلَا تَهْبِطُوا عَلَيْهِ، وَإِذَا كَانَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَفِرُّوا مِنْهُ». [راجع: ١٥٥٤]

تخريج: إسناده جيد. خ: (٣٧٧٣)، م: (٢٢١٨).

1616. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: "Shoot him, may my father and mother be sacrificed for you!"

Comments: [*Saheeh* because of corroborating evidence; this is a *munqati'* (interrupted) *isnad*]

١٦١٦- حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ أُحُدٍ: «ارْمِهْ، فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٩٥]

تخريج: صحيح لغيره. خ: (٣٧٢٥)، م: (٢٤١٢). وهذا إسناد منقطع، فإن عكرمة لم يسمع من سعد.

1617. It was narrated from Yahya bin 'Ubaid al-Bahrani that Muhammad bin Sa'd used to do *wudoo'* in az-Zawiyah. One day

١٦١٧- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ،

عَنْ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: وَكَانَ يَتَوَضَّأُ بِالزَّاوِيَةِ، فَخَرَجَ عَلَيْنَا ذَاتَ يَوْمٍ مِنَ الْبَرَازِ، فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَتَعَجَّبْنَا وَقُلْنَا: مَا هَذَا؟ قَالَ: حَدَّثَنِي أَبِي: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ. [راجع: ١٤٥٢]

تخريج: حديث حسن. حجاج بن أرطاة مدلس وقد عنعن.

Muhammad bin Sa'd came out to us from the washroom, and he did *wudoo'* and wiped over his *khuffain*. We were surprised and said: What is this? He said: My father told me that he saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [A *hasan hadeeth*]

١٦١٨- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: وَاللَّهِ إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، لَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقَ الْحُبْلَةِ، وَهَذَا السَّمُرَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَى الدِّينِ، لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي. [راجع: ١٤٩٨]

تخريج: إسناده صحيح. خ: (٣٧٢٨)، م: (٢٩٦٦).

1618. It was narrated that Qais said: I heard Sa'd bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of *al-hublah* and *as-samur* (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3728) and Muslim (2966)]

١٦١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبُو مَعْشَرٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ. [راجع: ١٤٨٤]

تخريج: صحيح لغيره. م: (٥٨٢). وهذا إسناد ضعيف لضعف أبي معشر.

1619. It was narrated from 'Amir bin Sa'd that his father said: I saw the Messenger of Allah (ﷺ) say *salam* to his right and to his left.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abu Ma'shar]

١٦٢٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عَامِرِ بْنِ

1620. It was narrated from 'Amir bin Sa'd that his father said: On the day of al-Khandaq, there was

a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a blood-stained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (ﷺ) smiled - I [the narrator] think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ، وَرَجُلٌ يَتَتَرَّسُ، جَعَلَ يَقُولُ بِالتُّرْسِ هَكَذَا، فَوَضَعَهُ فَوْقَ أَنْفِهِ، ثُمَّ يَقُولُ هَكَذَا، يُسَفِّلُهُ بَعْدُ، قَالَ: فَأَهْوَيْتُ إِلَى كِنَانَتِي، فَأَخْرَجْتُ مِنْهَا سَهْمًا مُدَمًّى فَوَضَعْتُهُ فِي كَبِدِ الْقَوْسِ، فَلَمَّا قَالَ هَكَذَا، يُسَفِّلُ التُّرْسَ، رَمَيْتُ، فَمَا نَسِيتُ وَقْعَ الْقِدْحِ عَلَى كَذَا وَكَذَا مِنَ التُّرْسِ، قَالَ: وَسَقَطَ، فَقَالَ بِرِجْلِهِ، فَضَحِكَ نَبِيُّ اللَّهِ ﷺ - أَحْسِبُهُ قَالَ: حَتَّى بَدَتْ نَوَاجِذُهُ - قَالَ: قُلْتُ: لِمَ؟ قَالَ: لِفِعْلِ الرَّجُلِ.

تخريج: إسناده ضعيف لجهالة محمد بن محمد بن الأسود.

Comments: [Its *isnad* is *da'eef* because Muhammad bin Muhammad bin al-Aswad is unknown]

1621. It was narrated that 'Abdul-Malik bin 'Umair said: I heard Mus'ab bin Sa'd narrate from his father Sa'd bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (ﷺ): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

١٦٢١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يَأْمُرُ بِهَذَا الدُّعَاءِ، وَيُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [راجع: ١٥٨٥]

تخريج: إسناده صحيح. خ: (٢٨٢٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2822)]

1622. It was narrated from Mus'ab bin Sa'd bin Abi Waqqas, from his father, that he swore by *al-Lat* and *al-'Uzza*, and his

١٦٢٢- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ - قَالَ أَبُو سَعِيدٍ: قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ - عَنْ

companions said to him: You have said something unseemly. So he went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by *al-Lat* and *al-'Uzza*. The Prophet (ﷺ) said to him: "Say *La ilaha illallah wahdahu* (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the *Shaitan*, and do not do it again."

Comments: [Its *isnad* is *saheeh*]

مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّهُ حَلَفَ بِاللَّاتِ وَالْعُزَّى، فَقَالَ لَهُ أَصْحَابُهُ: لَقَدْ قُلْتَ هُجْرًا. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ الْعَهْدَ كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ (١/ ١٨٧) وَسَلَّمَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ثَلَاثًا، وَاتْفُلْ عَنْ شِمَالِكَ ثَلَاثًا، وَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، وَلَا تَعُدْ». [راجع: ١٥٩٠]

تخريج: إسناده صحيح.

1623. It was narrated from Muhammad bin 'Abdur-Rahman bin Labeebah that Sa'd bin Malik said: I heard the Prophet (ﷺ) say: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef*]

١٦٢٣- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أُسَامَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ: أَنَّ سَعْدَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَيْرُ الذِّكْرِ الْخَفِيُّ، وَخَيْرُ الرِّزْقِ مَا يَكْفِي». [راجع: (١٤٧٧)]

تخريج: إسناده ضعيف. راجع للتفصيل: (١٤٧٧).

1624. It was narrated from Muhammad bin Sa'd that his father said: 'Umar asked permission to enter upon the Messenger of Allah (ﷺ), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. 'Umar came in and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: "I wonder at these women who were with me. When they heard your voice they

١٦٢٤- حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللهِ ﷺ، وَعِنْدَهُ جَوَارٍ قَدْ عَلَتْ أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَأَذِنَ لَهُ، فَبَادَرْنَ، فَذَهَبْنَ، فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي. قَالَ: «قَدْ عَجِبْتُ لِجَوَارٍ كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ حِسَّكَ بَادَرْنَ فَذَهَبْنَ» فَأَقْبَلَ عَلَيْهِنَّ فَقَالَ: أَيْ

عَدُوَّاتِ أَنْفُسِهِنَّ، وَاللَّهِ لَرَسُولُ اللَّهِ ﷺ كُنْتُنَّ أَحَقَّ أَنْ تَهَبْنَ مِنِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُنَّ عَنْكَ يَا عُمَرُ، فَوَاللَّهِ إِنْ لَقِيَكَ الشَّيْطَانُ بِفَجٍّ قَطُّ، إِلَّا أَخَذَ فَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

hastened to leave." 'Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah (ﷺ) more than me. The Messenger of Allah (ﷺ) said: "Let them be, O 'Umar. By Allah, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3294) and Muslim (2396)]

آخِرُ حَدِيثِ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ.

End of the *hadeeth* of Sa'd bin Abi Waqqas ﷺ



مُسْنَدُ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ ﷺ
Musnad of Sa'eed bin Zaid bin 'Amr bin Nufail ﷺ

1625. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet of Allah (ﷺ) said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

١٦٢٥- حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ عُمَيْرٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [انظر: ١٦٢٩، ١٦٣٢، ١٦٣٤، ١٦٣٥، ١٦٣٦]

تخريج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

1626. It was narrated from Sa'eed bin Zaid, from the Prophet (ﷺ): "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [See the previous report]

١٦٢٦- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ : «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

1627. It was narrated that 'Amr bin Huraith said: My father told me that the Prophet (ﷺ) said: "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [*Saheeh*]

١٦٢٧- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْكَمْأَةُ مِنَ السَّلْوَى، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

تخريج: صحيح. وهذا الحديث تفرد به عبدالوارث بن سعيد والد عبدالصمد عن عطاء وهو خطأ، أخطأ فيه عطاء إذ كان قد اختلط، ورواية عبدالوارث عنه بعد اختلاطه.

1628. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail, that the Messenger of Allah (ﷺ) said:

١٦٢٨- حَدَّثَنَا سُفْيَانُ قَالَ: هَذَا حَفِظْنَاهُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ،

"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

Comments: [Its *isnad* is *saheeh*]

1629. It was narrated from Sadaqah bin al-Muthanna: Riyah bin al-Harith told me, that al-Mugheerah bin Shu'bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa'eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa'eed said: Who is this man reviling, O Mugheerah? He said: He is reviling 'Ali bin Abi Talib. He said: O Mugheer bin Shu'b, O Mugheer bin Shu'b - three times - why do I hear the Companions of the Messenger of Allah (ﷺ) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (ﷺ), that my ears heard and my heart understood it from the Messenger of Allah (ﷺ), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in

عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ ظَلَمَ مِنَ الأَرْضِ شِبْرًا، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ». [أنظر: ١٦٣٩]

تخريج: إسناده صحيح.

١٦٢٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ صَدَقَةَ بْنِ الْمُثَنَّى: حَدَّثَنِي رِيَاحُ بْنُ الْحَارِثِ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ كَانَ فِي الْمَسْجِدِ الأَكْبَرِ، وَعِنْدَهُ أَهْلُ الْكُوفَةِ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، فَجَاءَهُ رَجُلٌ يُدْعَى سَعِيدَ بْنَ زَيْدٍ، فَحَيَّاهُ الْمُغِيرَةُ، وَأَجْلَسَهُ عِنْدَ رِجْلَيْهِ عَلَى السَّرِيرِ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَاسْتَقْبَلَ الْمُغِيرَةَ، فَسَبَّ وَسَبَّ، فَقَالَ: مَنْ يَسُبُّ هَذَا يَا مُغِيرَةُ؟ قَالَ: يَسُبُّ عَلِيَّ بْنَ أَبِي طَالِبٍ. قَالَ: يَا مُغِيرَ بْنَ شُعْبَ يَا مُغِيرَ بْنَ شُعْبَ _ ثَلَاثًا _ أَلَا أَسْمَعُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ لَا تُنْكِرُ وَلَا تُغَيِّرُ، فَأَنَا أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، بِمَا سَمِعَتْ أُذُنَايَ، وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ، فَإِنِّي لَمْ أَكُنْ أَرْوِي عَنْهُ كَذِبًا يَسْأَلُنِي عَنْهُ إِذَا لَقِيتُهُ، أَنَّهُ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ» وَتَاسِعُ الْمُؤْمِنِينَ فِي الْجَنَّةِ، لَوْ شِئْتُ أَنْ أُسَمِّيَهُ لَسَمَّيْتُهُ. قَالَ: فَضَجَّ أَهْلُ الْمَسْجِدِ يُنَاشِدُونَهُ:

Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman will be in Paradise and Sa'd bin Malik will be in Paradise." And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adjuring him: O Companion of the Messenger of Allah (ﷺ), who is the ninth? He said: As you have adjured me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (ﷺ) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (ﷺ) is better than all the actions of one of you, even if he were to live as long as Nooh (ﷺ).

Comments: [Its *isnad* is *saheeh*]

يَا صَاحِبَ رَسُولِ اللَّهِ ﷺ، مَنِ التَّاسِعُ؟ قَالَ: نَاشَدْتُمُونِي بِاللَّهِ، وَاللَّهُ عَظِيمٌ، أَنَا تَاسِعُ الْمُؤْمِنِينَ، وَرَسُولُ اللَّهِ ﷺ الْعَاشِرُ، ثُمَّ أَتْبَعَ ذَلِكَ يَمِينًا قَالَ: وَاللَّهِ لَمَشْهَدٌ شَهِدَهُ رَجُلٌ يُغَبِّرُ فِيهِ وَجْهَهُ مَعَ رَسُولِ اللَّهِ ﷺ، أَفْضَلُ مِنْ عَمَلِ أَحَدِكُمْ وَلَوْ عُمِّرَ عُمُرَ نُوحٍ عَلَيْهِ السَّلَامُ. [انظر: ١٦٣١، ١٦٧٥]

تخريج: إسناده صحيح.

1630. It was narrated from Sa'eed bin Zaid that the Prophet (ﷺ) said: "Be still, O Hira', for there is no one on you but a Prophet, a Siddeeq or a martyr." And on the mountain were the Prophet (ﷺ), Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, 'Abdur-Rahman bin 'Awf and Sa'eed bin Zaid, may Allah be pleased with them.

Comments: [*Saheeh* because of the corroborating evidence]

١٦٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ وَمَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ ـ وَقَالَ وَكِيعٌ مَرَّةً: قَالَ مَنْصُورٌ عَنْ سَعِيدِ بْنِ زَيْدٍ، وَقَالَ مَرَّةً: حُصَيْنٌ، عَنِ ابْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ ـ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْكُنْ حِرَاءُ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، (١٨٨/١) أَوْ شَهِيدٌ» قَالَ: وَعَلَيْهِ النَّبِيُّ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعِيدُ بْنُ زَيْدٍ، رَضِيَ اللَّهُ عَنْهُمْ. [انظر: ١٦٣٨، ١٦٤٤، ١٦٤٥]

تخريج: صحيح لغيره. وقد اختلف على هلال بن يساف في هذا الحديث، والظاهر أنه سمعه من عبدالله بن ظالم عن سعيد بن زيد.

1631. It was narrated that 'Abdur-Rahman bin al-Akhnas said: al-Mugheerah bin Shu'bah addressed us and criticized 'Ali (ؓ). Sa'eed bin Zaid stood up and said: I heard the Messenger of Allah (ﷺ) say: "The Prophet will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be in Paradise and Sa'd will be in Paradise." And if you wish, I shall name the tenth one.

Comments: [A *Saheeh Hadeeth* and its *isnad* is *hasan* when other *isnads* are taken into consideration]

١٦٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحُرِّ ابْنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ قَالَ: خَطَبَنَا الْمُغِيرَةُ بْنُ شُعْبَةَ، فَنَالَ مِنْ عَلِيٍّ ؓ، فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّبِيُّ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ» وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْعَاشِرَ. [انظر: ١٦٣٧]

تخريج: حديث صحيح. وهذا إسناد حسن في المتابعات.

1632. It was narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

١٦٣٢- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

1633. It was narrated from Sa'eed bin Zaid that the Prophet (ﷺ) - Ibn Numair said: I heard the Messenger of Allah (ﷺ) - said: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

١٦٣٣- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ وَابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ بْنِ زَيْدِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ - قَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - قَالَ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طُوِّقَهُ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ» قَالَ ابْنُ نُمَيْرٍ: «مِنْ سَبْعِ أَرَضِينَ». [انظر: ١٦٤٠، ١٦٤٢]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1634. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) came out to us with some truffle in his hand and he said: "Do you know what this is? This is a kind of *manna*, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

١٦٣٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي يَدِهِ كَمْأَةٌ، فَقَالَ: «تَدْرُونَ مَا هَذَا؟ هَذَا مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: إسناده صحيح، خ: (٤٤٧٨)، م: (٢٠٤٩).

1635. It was narrated that 'Abdul-Malik bin 'Umair said: I heard 'Amr bin Huraith say: I heard Sa'eed bin Zaid say: I heard the Messenger of Allah (ﷺ) say: "Truffle is a kind of *manna*, and its water is a healing for the eyes."

Comments: [See the previous report]

١٦٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو ابْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

1636. It was narrated from Sa'eed bin Zaid, from the Prophet (ﷺ)... Shu'bah said: When al-Hakam narrated it to me, I recognized it from the *hadeeth* of 'Abdul-Malik, and I did not find it strange because of the *hadeeth* of 'Abdul-Malik.

Comments: [See the previous report]

١٦٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ ... قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ، لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ. [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

1637. It was narrated from 'Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali (ﷺ). Sa'eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (ﷺ) say:

١٦٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنِ الْحُرِّ بْنِ صَيَّاحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ: أَنَّ الْمُغِيرَةَ ابْنَ شُعْبَةَ خَطَبَ، فَنَالَ مِنْ عَلِيٍّ ﷺ قَالَ: فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَشْهَدُ أَنِّي سَمِعْتُ

"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, 'Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa'd will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَسُولُ اللَّهِ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ» ثُمَّ قَالَ: إِنْ شِئْتُمْ أَخْبَرْتُكُمْ بِالْعَاشِرِ، ثُمَّ ذَكَرَ نَفْسَهُ. [راجع: ١٦٣١]

Comments: [A *Saheeh Hadeeth*]

تخريج: حديث صحيح.

1638. It was narrated that 'Abdullah bin Zalim said: al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali. Sa'eed bin Zaid came out and said: Are you not surprised at this one reviling 'Ali? I bear witness about the Messenger of Allah (ﷺ): we were atop Hira' or Uhud, and the Prophet (ﷺ) said: "Be still, O Hira' - or Uhud - for there is no one on you but a Siddeeq or a martyr." And the Prophet (ﷺ) named the ten. He named: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, and 'Abdur-Rahman, and Sa'eed named himself.

١٦٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ قَالَ: خَطَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَنَالَ مِنْ عَلِيٍّ، فَخَرَجَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَلَا تَعْجَبُ مِنْ هَذَا يَسُبُّ عَلِيًّا ﷺ؟ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، أَنَّا كُنَّا عَلَى حِرَاءٍ، أَوْ أُحُدٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «اثْبُتْ حِرَاءُ - أَوْ أُحُدُ - فَإِنَّمَا عَلَيْكَ صِدِّيقٌ أَوْ شَهِيدٌ» فَسَمَّى النَّبِيُّ الْعَشَرَةَ، فَسَمَّى أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا، وَطَلْحَةَ، وَالزُّبَيْرَ، وَسَعْدًا، وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدٌ. [راجع: ١٦٣٠، ١٦٣١]

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

تخريج: صحيح لغيره، وهذا إسناد حسن.

1639. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that he heard the Prophet (ﷺ) say: "Whoever steals a handspan of land, his neck will be encircled with it down through seven earths." Ma'mar said: I

١٦٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ

heard that az-Zuhri - although I did not hear it from him - added to this *hadeeth*: "And whoever is killed defending his property is a martyr."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

يَقُولُ: «مَنْ سَرَقَ مِنَ الْأَرْضِ شِبْرًا، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ» قَالَ مَعْمَرٌ: وَبَلَغَنِي عَنِ الزُّهْرِيِّ ـ وَلَمْ أَسْمَعْهُ مِنْهُ ـ زَادَ فِي هَذَا الْحَدِيثِ: «وَمَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa'eed bin Zaid and Arwa. Sa'eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever takes a handspan of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him."

Comments: [Its *isnad* is *qawi*]

١٦٤٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ: أَنَّ مَرْوَانَ قَالَ: اذْهَبُوا فَأَصْلِحُوا بَيْنَ هَذَيْنِ لِسَعِيدِ بْنِ زَيْدٍ وَأَرْوَى، فَقَالَ سَعِيدٌ: أَتُرَوْنِي أَخَذْتُ مِنْ حَقِّهَا شَيْئًا؟ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ مِنَ الْأَرْضِ شِبْرًا بِغَيْرِ حَقِّهِ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَعَلَيْهِ لَعْنَةُ (١/١٨٩) اللَّهِ، وَمَنِ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهَا». [انظر: ١٦٤٢، ١٦٤٩]

تخريج: إسناده قوي. خ: (٣١٩٨)، م: (١٦١٠).

1641. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes a hand span of land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

١٦٤١- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شِبْرًا، فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ أَرَضِينَ». [راجع: ١٦٣٩]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1642. It was narrated that Talhah bin 'Abdullah bin 'Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was 'Abdur-Rahman bin 'Amr bin Sahl, and she said: Sa'eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-'Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (ﷺ). I heard him say: "Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr."

Comments: [A *Saheeh Hadeeth*]

١٦٤٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ ابْنِ عَوْفٍ قَالَ: أَتَتْنِي أَرْوَى بِنْتُ أُوَيْسٍ فِي نَفَرٍ مِنْ قُرَيْشٍ، فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو ابْنِ سَهْلٍ، فَقَالَتْ: إِنَّ سَعِيدَ بْنَ زَيْدٍ قَدِ انْتَقَصَ مِنْ أَرْضِي إِلَى أَرْضِهِ مَا لَيْسَ لَهُ، وَقَدْ أَحْبَبْتُ أَنْ تَأْتُوهُ فَتُكَلِّمُوهُ. قَالَ: فَرَكِبْنَا إِلَيْهِ وَهُوَ بِأَرْضِهِ بِالْعَقِيقِ، فَلَمَّا رَآنَا قَالَ: قَدْ عَرَفْتُ الَّذِي جَاءَ بِكُمْ، وَسَأُحَدِّثُكُمْ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ يَقُولُ: «مَنْ أَخَذَ مِنَ الْأَرْضِ مَا لَيْسَ لَهُ، طُوِّقَهُ إِلَى السَّابِعَةِ مِنَ الْأَرَضِينَ يَوْمَ الْقِيَامَةِ، وَمَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخريج: حديث صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1643. It was narrated from Talhah bin 'Abdullah bin 'Awf that 'Abdur-Rahman bin 'Amr bin Sahl told him that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [*Saheeh*]

١٦٤٣- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ أَرَضِينَ». [راجع: ١٦٣٩]

تخريج: صحيح. خ: (٢٤٥٢)، م: (١٦١٠). بقية بن الوليد صرح بالتحديث، وهو متابع.

1644. It was narrated that 'Abdullah bin Zalim al-Mazini said: When Mu'awiyah left Koofah, he appointed as his governor al-Mugheerah bin

١٦٤٤- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: حُصَيْنٌ أَخْبَرَنَا عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ ابْنِ ظَالِمٍ الْمَازِنِيِّ قَالَ: لَمَّا خَرَجَ مُعَاوِيَةُ مِنَ

Shu'bah. He allowed some speakers to criticise 'Ali. I was beside Sa'eed bin Zaid bin 'Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don't you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning. I said: How is that? He said: The Messenger of Allah (ﷺ) said: "Be still, Hira', for there is no one on you except a Prophet or a Siddeeq or a martyr." I said: Who were they? He said: The Messenger of Allah, Abu Bakr, 'Umar, 'Uthman, 'Ali, az-Zubair, Talhah, 'Abdur-Rahman bin 'Awf and Sa'd bin Malik. Then he fell silent. I said: And who was the tenth? He said: Me.

الْكُوفَةِ، اسْتَعْمَلَ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: فَأَقَامَ خُطَبَاءَ يَقَعُونَ فِي عَلِيٍّ قَالَ: وَأَنَا إِلَى جَنْبِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ: فَغَضِبَ، فَقَامَ، فَأَخَذَ بِيَدِي فَتَبِعْتُهُ، فَقَالَ: أَلَا تَرَى إِلَى هَذَا الرَّجُلِ الظَّالِمِ لِنَفْسِهِ، الَّذِي يَأْمُرُ بِلَعْنِ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَأَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ آثَمْ. قَالَ: قُلْتُ: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اثْبُتْ حِرَاءُ، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدٌ» قَالَ: قُلْتُ: مَنْ هُمْ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَالزُّبَيْرُ، وَطَلْحَةُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ مَالِكٍ، قَالَ: ثُمَّ سَكَتَ، قَالَ: قُلْتُ: وَمَنِ الْعَاشِرُ؟ قَالَ: قَالَ: أَنَا. [راجع: ١٦٣٠]

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *Hasan*]

تخريج: صحيح لغيره، وهذا إسناد حسن.

1645. It was narrated from 'Abdullah bin Zalim at-Taimi that Sa'eed bin Zaid bin 'Amr bin Nufail said: I bear witness that 'Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira' shook, and the Messenger of Allah (ﷺ) said: "Be still, Hira', for there is no one on you but a Prophet or a Siddeeq or a martyr." He said: The Messenger of Allah (ﷺ), Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah, az-Zubair, 'Abdur-

١٦٤٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ التَّيْمِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ: أَشْهَدُ أَنَّ عَلِيًّا مِنْ أَهْلِ الْجَنَّةِ. قُلْتُ: وَمَا ذَاكَ؟ قَالَ: هُوَ فِي التِّسْعَةِ، وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْعَاشِرَ سَمَّيْتُهُ، قَالَ: اهْتَزَّ حِرَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اثْبُتْ حِرَاءُ، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدٌ» قَالَ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ،

Rahman bin 'Awf, Sa'd and me - meaning Sa'eed himself.

وَعَلِيٌّ، وَعُثْمَانُ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدٌ، وَأَنَا يَعْنِي سَعِيدٌ نَفْسَهُ. [راجع: ١٦٣٠]

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *Hasan*]

تخريج: صحيح لغيره، وهذا إسناد حسن.

1646. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths."

١٦٤٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا أَبُو أُوَيْسٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، فَإِنَّهُ يُطَوَّقُهُ فِي سَبْعِ أَرَضِينَ». [راجع: ١٦٣٩]

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its *isnad* is *Hasan*]

تخريج: صحيح لغيره. خ: (٢٤٥٢)، م: (١٦١٠). وهذا إسناد حسن.

1647. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) mentioned (i.e., warned against) turmoils (*fitnahs*) like pieces of dark night. I think he said: "People may rush to become involved in them very quickly." It was said: Are all of them (those who get involved in them) doomed or some of them? He said: "The killing will be enough (reason) for them (all to be doomed)."

١٦٤٧- حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ: أَخْبَرَنِي مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ هِلَالِ ابْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أُرَاهُ قَالَ: «قَدْ يَذْهَبُ فِيهَا النَّاسُ أَسْرَعَ ذَهَابٍ» قَالَ: فَقِيلَ: أَكُلُّهُمْ هَالِكٌ أَمْ بَعْضُهُمْ؟ قَالَ: «حَسْبُهُمْ أَوْ بِحَسْبِهِمْ الْقَتْلُ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1648. It was narrated from Nufail bin Hisham bin Sa'eed bin Zaid bin 'Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (ﷺ) was in Makkah along with Zaid bin Harithah, and Zaid bin 'Amr bin

١٦٤٨- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ نُفَيْلِ بْنِ هِشَامِ بْنِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ هُوَ وَزَيْدُ بْنُ حَارِثَةَ، فَمَرَّ بِهِمَا زَيْدُ بْنُ عَمْرِو بْنِ نُفَيْلٍ، فَدَعَوَاهُ إِلَى سُفْرَةٍ

Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother, I do not eat what has been slaughtered on stone altars. After that the Prophet (ﷺ) was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: "Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own."

لَهُمَا، فَقَالَ: يَا ابْنَ أَخِي، إِنِّي لَا آكُلُ مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: فَمَا رُئِيَ النَّبِيُّ ﷺ، بَعْدَ ذَلِكَ أَكَلَ شَيْئًا مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي كَانَ كَمَا قَدْ (١/ ١٩٠) رَأَيْتَ وَبَلَغَكَ، وَلَوْ أَدْرَكَكَ لَآمَنَ بِكَ وَاتَّبَعَكَ، فَاسْتَغْفِرْ لَهُ. قَالَ: «نَعَمْ، فَأَسْتَغْفِرُ لَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَحْدَهُ». [وانظر: ٥٣٦٩]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناد ضعيف، المسعودي قد اختلط ويزيد روى عنه بعد الاختلاط ونفيل بن هشام وكذا أبوه لم يوثقهما غير ابن حبان.

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa'eed bin Zaid and Arwa bint Uwais. We came to Sa'eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a *mawla* without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by means of his oath, may Allah not bless it for him."

١٦٤٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ قَالَ: قَالَ لَنَا مَرْوَانُ: انْطَلِقُوا فَأَصْلِحُوا بَيْنَ هَذَيْنِ: سَعِيدِ بْنِ زَيْدٍ، وَأَرْوَى بِنْتِ أُوَيْسٍ، فَأَتَيْنَا سَعِيدَ بْنَ زَيْدٍ فَقَالَ: أَتُرَوْنَ أَنِّي قَدِ انْتَقَصْتُ مِنْ حَقِّهَا شَيْئًا؟ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِهِمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَمَنِ اقْتَطَعَ مَالَ أَخِيهِ بِيَمِينِهِ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهِ». [راجع: ١٦٤٠]

تخريج: إسناده قوي. خ: (٢٤٥٢)، م: (١٦١٠).

Comments: [Its *isnad* is *qawi*, al-Bukhari (2452) and Muslim (1610)]

1650. It was narrated that 'Amr bin Huraith said: I came to Madinah and I divided some

١٦٥٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ

wealth between me and my brother. Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Allah does not bless the price of land or a house if it is not put again into land or a house."

Comments: [Its *isnad* is *da'eef*]

عَمْرِو بْنِ حُرَيْثٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَقَاسَمْتُ أَخِي فَقَالَ سَعِيدُ بْنُ زَيْدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُبَارَكُ فِي ثَمَنِ أَرْضٍ وَلَا دَارٍ لَا يُجْعَلُ فِي أَرْضٍ وَلَا دَارٍ».

تخريج: إسناده ضعيف، قيس بن الربيع ضعيف. وفي الباب عن حذيفة مرفوعاً وموقوفاً، والموقوف أصح.

1651. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Abi Husain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nawfal bin Musahiq told us, from Sa'eed bin Zaid, that the Prophet (ﷺ) said: "One of the worst types of *riba* is to slander the honour of a Muslim with no justification. And this *rahim* (ties of kinship) is derived from *ar-Rahman*; whoever breaks ties of kinship, Allah will forbid Paradise to him."

Comments: [Its *isnad* is *saheeh*]

١٦٥١- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ قَالَ: بَلَغَنِي أَنَّ لُقْمَانَ كَانَ يَقُولُ: يَا بُنَيَّ، لَا تَعَلَّمِ الْعِلْمَ لِتُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ تُمَارِيَ بِهِ السُّفَهَاءَ، وَتُرَائِيَ بِهِ فِي الْمَجَالِسِ... فَذَكَرَهُ. وَقَالَ: حَدَّثَنَا نَوْفَلُ بْنُ مُسَاحِقٍ، عَنْ سَعِيدِ ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مِنْ أَرْبَى الرِّبَا الْاسْتِطَالَةُ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ، وَإِنَّ هَذِهِ الرَّحِمَ شِجْنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

تخريج: قول لقمان بلاغ، فهو منقطع، وأما القسم المرفوع، فإسناده صحيح.

1652. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr."

Comments: [Its *isnad* is *qawi*]

١٦٥٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ ابْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ، فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخريج: إسناده قوي.

1653. It was narrated from Talhah bin 'Abdullah bin 'Awf that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ)... and he narrated a similar *hadeeth*.

Comments: [Its *isnad* is *qawi*]

١٦٥٣- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... فَذَكَرَ مِثْلَهُ. [راجع: ١٦٢٨]

تخريج: إسناده قوي.

1654. It was narrated that Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "O Arabs, praise Allah Who has waived the '*ushoor*' [a kind of tax or levy] from you."

Comments: [Its *isnad* is *da'eef*]

١٦٥٤- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ: حَدَّثَنِي مَنْ سَمِعَ عَمْرَو بْنَ حُرَيْثٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا مَعْشَرَ الْعَرَبِ، احْمَدُوا اللَّهَ الَّذِي رَفَعَ عَنْكُمُ الْعُشُورَ».

تخريج: إسناده ضعيف. إبراهيم بن المهاجر لين الحديث والراوي عن عمرو بن حريث لا يعرف.



مُسنَدُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيِّ ﷺ

Musnad of 'Abdur-Rahman bin 'Awf az-Zuhri ﷺ

1655. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "I was present at the Treaty of *al-Mutayyabeen* with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Az-Zuhri said: The Messenger of Allah (ﷺ) said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam," The Messenger of Allah (ﷺ) created a bond between Quraish and the Ansar.

Comments: [Its *isnad* is *Saheeh*]

١٦٥٥- حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ قَالَ: «شَهِدْتُ حِلْفَ الْمُطَيَّبِينَ مَعَ عُمُومَتِي وَأَنَا غُلَامٌ، فَمَا أُحِبُّ أَنَّ لِي حُمْرَ النَّعَمِ، وَإِنِّي أَنْكُثُهُ». [انظر: ١٦٧٦]

قَالَ الزُّهْرِيُّ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يُصِبِ الْإِسْلَامُ حِلْفًا إِلَّا زَادَهُ شِدَّةً، وَلَا حِلْفَ فِي الْإِسْلَامِ». وَقَدْ أَلَّفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ.

تخريج: إسناده صحيح.

1656. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar (ﷺ) said to him: O boy, did you hear from the Messenger of Allah (ﷺ) or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said: I asked this boy whether he heard anything from the Messenger of Allah (ﷺ) or from one of his Companions about what a man

١٦٥٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لَهُ عُمَرُ: يَا غُلَامُ، هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ مِنْ أَحَدٍ مِنْ أَصْحَابِهِ: إِذَا شَكَّ الرَّجُلُ فِي صَلَاتِهِ مَاذَا يَصْنَعُ؟ قَالَ: فَبَيْنَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ عُمَرُ: سَأَلْتُ هَذَا الْغُلَامَ هَلْ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ أَحَدٍ مِنْ أَصْحَابِهِ: إِذَا شَكَّ

should do if he is not sure about his prayer. 'Abdur-Rahman said: I heard the Messenger of Allah (ﷺ) say: "If one of you is not sure about his prayer and does not know whether he prayed one or two [*rak'ahs*], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the *salam*."

الرَّجُلُ فِي صَلَاتِهِ مَاذَا يَصْنَعُ؟ فَقَالَ عَبْدُ الرَّحْمَنِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ أَوَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ؟ فَلْيَجْعَلْهَا وَاحِدَةً، وَإِذَا لَمْ يَدْرِ ثِنْتَيْنِ صَلَّى أَمْ ثَلَاثًا؟ فَلْيَجْعَلْهَا ثِنْتَيْنِ، وَإِذَا لَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا؟ فَلْيَجْعَلْهَا ثَلَاثًا، ثُمَّ يَسْجُدْ إِذَا فَرَغَ مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلِّمَ، سَجْدَتَيْنِ». [وانظر: ١٦٧٧، ١٦٨٩]

تخريج: حسن لغيره، وهذا الإسناد معلول.

Comments: [*Hasan* because of corroborating evidence]

1657. Sufyan narrated from 'Amr that he heard Bajalah say: I was a scribe for Jaz' bin Mu'awiyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from 'Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all *mahram* couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. 'Umar did not take the *jizyah* from the Magians until

١٦٥٧- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ بَجَالَةَ يَقُولُ: كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الْأَحْنَفِ بْنِ قَيْسٍ، فَأَتَانَا كِتَابُ عُمَرَ قَبْلَ مَوْتِهِ بِسَنَةٍ: أَنِ اقْتُلُوا كُلَّ سَاحِرٍ - وَرُبَّمَا قَالَ سُفْيَانُ: وَسَاحِرَةٍ - (١/ ١٩١) وَفَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ، فَقَتَلْنَا ثَلَاثَةَ سَوَاحِرَ، وَجَعَلْنَا نُفَرِّقُ بَيْنَ الرَّجُلِ وَبَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، وَصَنَعَ جَزْءٌ طَعَامًا كَثِيرًا، وَعَرَضَ السَّيْفَ عَلَى فَخِذِهِ، وَدَعَا الْمَجُوسَ فَأَلْقَوْا وِقْرَ بَغْلٍ أَوْ بَغْلَيْنِ مِنْ وَرِقٍ، وَأَكَلُوا مِنْ غَيْرِ زَمْزَمَةٍ، وَلَمْ يَكُنْ عُمَرُ أَخَذَ - وَرُبَّمَا قَالَ سُفْيَانُ: قَبِلَ - الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ عَبْدُالرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ. [انظر: ١٦٨٥]

'Abdur-Rahman bin 'Awf bore witness that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar. My father said: Bajalah did *Hajj* with Mus'ab in 70 AH.

وَقَالَ أَبِي: قَالَ سُفْيَانُ: حَجَّ بَجَالَةُ مَعَ مُصْعَبٍ سَنَةَ سَبْعِينَ.

تخريج: إسناده صحيح. خ: (٣١٥٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3156)]

1658. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

١٦٥٨- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ - وَقَالَ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ - أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

1659. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick. 'Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off."

Comments: [*Saheeh* because of corroborating evidence]

١٦٥٩- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَتْكَ رَحِمٌ، إِنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنِ اسْمِي، فَمَنْ يَصِلْهَا، أَصِلْهُ، وَمَنْ يَقْطَعْهَا أَقْطَعْهُ فَأَبُتَّهُ - أَوْ قَالَ: مَنْ يَبُتَّهَا أَبُتَّهُ». [انظر: ١٦٨٧]

تخريج: صحيح لغيره، وهذا الإسناد معلول، وقد اضطرب أصحاب يحيى عليه فيه.

1660. An-Nadr bin Shaiban said: I met Abu Salamah bin 'Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (ﷺ) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it *Sunnah* to pray *qiyam* during it [i.e., *Taraweeh*]. Whoever fasts it and prays *qiyam* during it, out of faith and seeking reward, will emerge from sins as on the day his mother bore him."

Comments: [Its *isnad* is *da'eef*]

١٦٦٠- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ قَالَ: لَقِيتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قُلْتُ: حَدِّثْنِي عَنْ شَيْءٍ سَمِعْتَهُ مِنْ أَبِيكَ، سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ. قَالَ: نَعَمْ، حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ صِيَامَ رَمَضَانَ، وَسَنَنْتُ قِيَامَهُ، فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ». [وانظر: ١٦٨٨]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف وفي قول أبي سلمة: «حدثني أبي» نظر، لأن أبا سلمة لم يصح سماعه من أبيه.

1661. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Ibn Lahee'ah]

١٦٦١- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ ابْنَ قَارِظٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

1662. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his

١٦٦٢- حَدَّثَنَا أَبُو سَلَمَةَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَبِي الْحُوَيْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: خَرَجَ رَسُولُ

اللَّهِ ﷺ، فَاتَّبَعْتُهُ حَتَّى دَخَلَ نَخْلًا، فَسَجَدَ، فَأَطَالَ السُّجُودَ حَتَّى خِفْتُ - أَوْ خَشِيتُ - أَنْ يَكُونَ اللَّهُ قَدْ تَوَفَّاهُ أَوْ قَبَضَهُ قَالَ: فَجِئْتُ أَنْظُرُ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «مَا لَكَ يَا عَبْدَ الرَّحْمَنِ؟» قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: فَقَالَ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي: أَلَا أُبَشِّرُكَ؟ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ». [انظر: ١٦٦٤]

soul. I went to look, and he raised his head and said: "What is the matter, O 'Abdur-Rahman?" I told him what it was and he said: "Jibreel (ﷺ) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: "Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends *salams* upon you, I shall send *salams* upon him."'"

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغره، وهذا إسناد ضعيف، أبو الحويرث فيه ضعف من قبل حفظه .

١٦٦٣ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ، عَنْ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بنِ أَبِي الْحُوَيْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ خَارِجًا مِنَ الْمَسْجِدِ، فَاتَّبَعْتُهُ... فَذَكَرَ الْحَدِيثَ. [انظر: ١٦٦٤]

1663. It was narrated that 'Abdur-Rahman bin 'Awf said: I entered the mosque and saw the Messenger of Allah (ﷺ) coming out of the mosque, so I followed him. And he narrated the *hadeeth*...

Comments: [*Hasan* because of corroborating evidence; it is a repeat of the previous report]

تخريج: حسن لغيره، وهو مكرر ماقبله.

١٦٦٤ - حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَتَوَجَّهَ نَحْوَ صَدَقَتِهِ، فَدَخَلَ فَاسْتَقْبَلَ الْقِبْلَةَ، فَخَرَّ سَاجِدًا، فَأَطَالَ السُّجُودَ، حَتَّى ظَنَنْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ نَفْسَهُ فِيهَا، فَدَنَوْتُ مِنْهُ، ثُمَّ جَلَسْتُ، فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَذَا؟»

1664. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) came out of the mosque and went towards where the *zakah* was kept. He went in and turned to face the *qiblah*, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and

said: "Who is this?" I said: 'Abdur-Rahman. He said: "What do you want?" I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: "Jibreel (ﷺ) came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends *salams* upon you, I shall send *salams* upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude."

قُلْتُ: عَبْدُ الرَّحْمَنِ، قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، سَجَدْتَ سَجْدَةً خَشِيتُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَبَضَ نَفْسَكَ فِيهَا، فَقَالَ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي فَبَشَّرَنِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ، فَسَجَدْتُ لِلَّهِ عَزَّ وَجَلَّ شُكْرًا».

[راجع: ١٦٦٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف، عبد الواحد بن محمد مجهول، ولعله لم يسمع من جده عبدالرحمن بن عوف.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

1665. It was narrated from 'Abdullah bin al-Waleed that he heard Abu Salamah bin 'Abdur-Rahman narrate from his father that he was with the Prophet (ﷺ) on a journey. The Prophet (ﷺ) went to relieve himself, then the time for prayer came and they got up to pray, and asked 'Abdur-Rahman to lead them in prayer. Then the Prophet (ﷺ) came and prayed one *rak'ah* with the people behind him. When he said the *salam*, he said: "You did the right thing" or "You did well."

١٦٦٥- حَدَّثَنَا هَيْثَمُ (١/ ١٩٢) بْنُ خَارِجَةَ _ قَالَ أَبُو عَبْد الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنَ الْهَيْثَمِ بْنِ خَارِجَةَ-: حَدَّثَنَا رِشْدِينُ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَذَهَبَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَأَدْرَكَهُمْ وَقْتُ الصَّلَاةِ، فَأَقَامُوا الصَّلَاةَ، فَتَقَدَّمَهُمْ عَبْدُ الرَّحْمَنِ، فَجَاءَ النَّبِيُّ ﷺ، فَصَلَّى مَعَ النَّاسِ خَلْفَهُ رَكْعَةً، فَلَمَّا سَلَّمَ قَالَ: «أَصَبْتُمْ، أَوْ أَحْسَنْتُمْ».

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad*]

تخريج: صحيح لغيره. وهذا إسناد ضعيف، رشدين بن سعد ضعيف عندالجمهور.

1666. It was narrated that Ibn 'Abbas said: I heard 'Abdur-Rahman bin 'Awf say: I heard the Messenger of Allah (ﷺ) say: "If there is an epidemic in some land

١٦٦٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عَبْدَ

الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ الْوَبَاءُ بِأَرْضٍ وَلَسْتَ بِهَا، فَلَا تَدْخُلْهَا، وَإِذَا كَانَ بِأَرْضٍ وَأَنْتَ بِهَا، فَلَا تَخْرُجْ مِنْهَا». [انظر: ١٦٧٨، ١٦٧٩، ١٦٨٣، ١٦٨٤]

and you are not there, then do not enter it; if it is in a land where you are, do not leave it."

Comments: [Its *isnad* is *qawi*, al-Bukhari (5729) and Muslim (2219)]

تخريج: إسناده قوي. خ: (٥٧٢٩)، م: (٢٢١٩).

١٦٦٧- **حَدَّثَنَا** أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ قَوْمًا مِنَ الْعَرَبِ أَتَوْا رَسُولَ اللَّهِ ﷺ الْمَدِينَةَ فَأَسْلَمُوا، وَأَصَابَهُمْ وَبَاءٌ بِالْمَدِينَةِ: حُمَّاهَا، فَأُرْكِسُوا، فَخَرَجُوا مِنَ الْمَدِينَةِ، فَاسْتَقْبَلَهُمْ نَفَرٌ مِنْ أَصْحَابِهِ _ يَعْنِي أَصْحَابَ النَّبِيِّ ﷺ _ فَقَالُوا لَهُمْ: مَا لَكُمْ رَجَعْتُمْ؟ قَالُوا: أَصَابَنَا وَبَاءُ الْمَدِينَةِ، فَاجْتَوَيْنَا الْمَدِينَةَ. فَقَالُوا: أَمَا لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ؟ فَقَالَ بَعْضُهُمْ: نَافَقُوا، وَقَالَ بَعْضُهُمْ: لَمْ يُنَافِقُوا، هُمْ مُسْلِمُونَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَمَا لَكُمْ فِي ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟﴾ الآيَةَ. (النساء: ٨٨.)

تخريج: إسناده ضعيف، ابن اسحاق مدلس وقد عنعن وأبو سلمة لم يسمع من أبيه.

1667. It was narrated from 'Abdur-Rahman bin 'Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions - meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don't you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: "Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned" [an-Nisa' 4:88].

Comments: [Its *isnad* is *da'eef*]

١٦٦٨- **حَدَّثَنَا** هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِاللَّهِ

1668. It was narrated that 'Abdullah bin 'Amir bin Rabee'ah

ابْنِ عَامِرِ بْنِ رَبِيعَةَ قَالَ: سَمِعَ عُمَرُ بْنُ الْخَطَّابِ ﷺ صَوْتَ ابْنِ الْمُغْتَرِفِ _ أَوِ ابْنِ الْغَرِفِ_ الْحَادِي فِي جَوْفِ اللَّيْلِ، وَنَحْنُ مُنْطَلِقُونَ إِلَى مَكَّةَ، فَأَوْضَعَ عُمَرُ رَاحِلَتَهُ حَتَّى دَخَلَ مَعَ الْقَوْمِ، فَإِذَا هُوَ مَعَ عَبْدِ الرَّحْمَنِ، فَلَمَّا طَلَعَ الْفَجْرُ قَالَ عُمَرُ: هَيْءَ الْآنَ، اسْكُتِ الْآنَ، قَدْ طَلَعَ الْفَجْرُ، اذْكُرُوا اللَّهَ. قَالَ: ثُمَّ أَبْصَرَ عَلَى عَبْدِ الرَّحْمَنِ خُفَّيْنِ، قَالَ: وَخُفَّانِ؟! فَقَالَ: قَدْ لَبِسْتُهُمَا مَعَ مَنْ هُوَ خَيْرٌ مِنْكَ، أَوْ مَعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ عُمَرُ: عَزَمْتُ عَلَيْكَ إِلَّا نَزَعْتَهُمَا، فَإِنِّي أَخَافُ أَنْ يَنْظُرَ النَّاسُ إِلَيْكَ، فَيَقْتَدُونَ بِكَ.

تخريج: إسناده ضعيف، شريك بن عبدالله ضعيف سوء حفظه وعاصم بن عبدالله ضعيف.

said: 'Umar bin al-Khattab (ﷺ) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting] in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman. When dawn broke, 'Umar said: Now keep quiet, for dawn has broken; remember Allah. Then he saw 'Abdur-Rahman wearing *khuffain* (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (ﷺ). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

Comments: [Its *isnad* is *da'eef*]

١٦٦٩- قَالَ وَ حَدَّثَنَاهُ إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا شَرِيكٌ، فَذَكَرَهُ بِإِسْنَادِهِ وَقَالَ: لَبِسْتُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده ضعيف. راجع ماقبله.

1669. Ishaq bin 'Eesa told us: Shareek told us:... and he narrated it with the same *isnad* and said: We wore them with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*; see the previous report]

١٦٧٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ: أَنَّ عَبْدَالرَّحْمَنِ بْنَ عَوْفٍ قَالَ: أَقْطَعَنِي رَسُولُ اللَّهِ ﷺ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، فَذَهَبَ الزُّبَيْرُ إِلَى آلِ عُمَرَ، فَاشْتَرَى نَصِيبَهُ مِنْهُمْ، فَأَتَى عُثْمَانَ بْنَ عَفَّانَ، فَقَالَ: إِنَّ عَبْدَ

1670. It was narrated from 'Urwah that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) allocated the land of such and such to me and 'Umar bin al-Khattab. Az-Zubair went to the family of 'Umar and bought his share from them. Then he went to 'Uthman bin 'Affan and

said: 'Abdur-Rahman bin 'Awf is claiming that the Messenger of Allah (ﷺ) allocated the land of such and such to him and 'Umar bin al-Khattab, and I have bought the share of 'Umar's family. 'Uthman said: 'Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

الرَّحْمَنِ بْنَ عَوْفٍ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَهُ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، وَإِنِّي اشْتَرَيْتُ نَصِيبَ آلِ عُمَرَ. فَقَالَ عُثْمَانُ: عَبْدُ الرَّحْمَنِ جَائِزُ الشَّهَادَةِ، لَهُ وَعَلَيْهِ.

Comments: [Its men are *thiqat*]

تخريج: رجاله ثقات إلا أن في سماع عروة من عبدالرحمن بن عوف وقفة.

1671. It was narrated from Ibn as-Sa'di that the Prophet (ﷺ) said: "*Hijrah* (migration) will never cease so long as there is an enemy to be fought." Mu'awiyah, 'Abdur-Rahman bin 'Awf and 'Abdullah bin 'Amr bin al-'As said: The Prophet (ﷺ) said: "*Hijrah* is of two types: one is forsaking (*tahjur*) bad deeds and the other is migrating (*hijrah*) for the sake of Allah and His Messenger. *Hijrah* will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive."

١٦٧١- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ ضَمْضَمِ بْنِ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ يَرُدُّهُ إِلَى مَالِكِ بْنِ يُخَامِرَ، عَنِ ابْنِ السَّعْدِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَنْقَطِعُ الْهِجْرَةُ مَا دَامَ الْعَدُوُّ يُقَاتَلُ». فَقَالَ مُعَاوِيَةُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْهِجْرَةَ خَصْلَتَانِ: إِحْدَاهُمَا أَنْ تَهْجُرَ السَّيِّئَاتِ، وَالْأُخْرَى أَنْ تُهَاجِرَ إِلَى اللَّهِ وَرَسُولِهِ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تُقُبِّلَتِ التَّوْبَةُ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُولَةً، حَتَّى تَطْلُعَ الشَّمْسُ مِنَ الْمَغْرِبِ، فَإِذَا طَلَعَتْ، طُبِعَ عَلَى كُلِّ قَلْبٍ بِمَا فِيهِ، وَكُفِيَ النَّاسُ الْعَمَلَ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1672. Sulaiman bin Moosa narrated that 'Abdur-Rahman bin 'Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (ﷺ) I asked him, and he told me that the Prophet (ﷺ) had given him the choice between

١٦٧٢- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: لَمَّا خَرَجَ الْمَجُوسِيُّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلْتُهُ، فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ خَيَّرَهُ بَيْنَ الْجِزْيَةِ وَالْقَتْلِ، فَاخْتَارَ الْجِزْيَةَ.

paying the *jizyah* or execution, and he chose to pay the *jizyah*.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، سعيد بن عبدالعزيز اختلط بأخرة وسليمان بن موسى لم يدرك عبدالرحمن بن عوف.

1673. It was narrated from Salih bin Ibraheem bin 'Abdur-Rahman bin 'Awf, from his father, from his grandfather 'Abdur-Rahman bin 'Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allah (ﷺ). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he looked at their swords then he said: "Both

١٦٧٣- حَدَّثَنَا أَبُو سَلَمَةَ يُوسُفُ بْنُ يَعْقُوبَ الْمَاجِشُونُ عَنْ (١/١٩٣) صَالِحِ بْنِ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: إِنِّي لَوَاقِفٌ يَوْمَ بَدْرٍ فِي الصَّفِّ نَظَرْتُ عَنْ يَمِينِي، وَعَنْ شِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ يَا ابْنَ أَخِي؟ قَالَ: بَلَغَنِي أَنَّهُ سَبَّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ رَأَيْتُهُ لَمْ يُفَارِقْ سَوَادِي سَوَادَهُ، حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا. قَالَ: فَغَمَزَنِي الْآخَرُ، فَقَالَ لِي مِثْلَهَا، قَالَ: فَتَعَجَّبْتُ لِذَلِكَ، قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ، فَقُلْتُ لَهُمَا: أَلَا تَرَيَانِ؟ هَذَا صَاحِبُكُمَا الَّذِي تَسْأَلَانِ عَنْهُ: فَابْتَدَرَاهُ، فَاسْتَقْبَلَهُمَا، فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ. قَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالَا: لَا، فَنَظَرَ رَسُولُ اللَّهِ ﷺ فِي السَّيْفَيْنِ، فَقَالَ: «كِلَاكُمَا قَتَلَهُ» وَقَضَى بِسَلَبِهِ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ، وَهُمَا مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ ابْنُ عَفْرَاءَ.

of you killed him." And he decreed that his belongings should be taken by Mu'adh bin 'Amr bin al-Jamooh. The two men were Mu'adh bin 'Amr bin al-Jamooh and Mu'adh Ibn 'Afra'.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3141) and Muslim (1752)]

تخريج: إسناده صحيح. خ: (٣١٤١)، م: (١٧٥٢).

1674. It was narrated from 'Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard 'Abdur-Rahman bin 'Awf say: The Messenger of Allah (ﷺ) said: "By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgives a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa'eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty."

١٦٧٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي قَاصُّ أَهْلِ فِلَسْطِينَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالٌ مِنْ صَدَقَةٍ، فَتَصَدَّقُوا، وَلَا يَعْفُو عَبْدٌ عَنْ مَظْلَمَةٍ يَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا رَفَعَهُ اللَّهُ بِهَا عِزًّا ـ و قَالَ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: إِلَّا زَادَهُ اللَّهُ بِهَا عِزًّا يَوْمَ الْقِيَامَةِ ـ وَلَا يَفْتَحُ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة قاص أهل فلسطين عمر بن أبي سلمة ضعيف.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1675. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be

١٦٧٥- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ،

in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise."

Comments: [Its *isnad* is *qawi*]

وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو ابْنِ نُفَيْلٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ». [راجع: ١٦٢٩]

تخريج: إسناده قوي.

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "I was present at the treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Comments: [Its *isnad* is *saheeh*]

١٦٧٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا ابْنُ إِسْحَاقَ - يَعْنِي عَبْدَ الرَّحْمَنِ - عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَهِدْتُ غُلَامًا مَعَ عُمُومَتِي حِلْفَ الْمُطَيَّبِينَ، فَمَا أُحِبُّ أَنَّ لِي حُمْرَ النَّعَمِ وَإِنِّي أَنْكُثُهُ». [راجع: ١٦٥٥]

تخريج: إسناده صحيح.

1677. Makhool said: The Messenger of Allah (ﷺ) said: "If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (*rak'ahs*), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the *salam*, then let him say the *salam*." Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn

١٦٧٧- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مَكْحُولٌ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَشَكَّ فِي صَلَاتِهِ، فَإِنْ شَكَّ فِي الْوَاحِدَةِ وَالثِّنْتَيْنِ، فَلْيَجْعَلْهُمَا وَاحِدَةً، وَإِنْ شَكَّ فِي الثِّنْتَيْنِ وَالثَّلَاثِ، فَلْيَجْعَلْهُمَا ثِنْتَيْنِ وَإِنْ شَكَّ فِي الثَّلَاثِ وَالْأَرْبَعِ، فَلْيَجْعَلْهُمَا ثَلَاثًا، حَتَّى يَكُونَ الْوَهْمُ فِي الزِّيَادَةِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ يُسَلِّمْ». قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: وَقَالَ لِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ: هَلْ أَسْنَدَهُ لَكَ؟ فَقُلْتُ: لَا، فَقَالَ: لَكِنَّهُ حَدَّثَنِي أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ، قَالَ: جَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ.

'Abbas, told him that Ibn 'Abbas said: I sat with 'Umar bin al-Khattab and he said: O Ibn 'Abbas, if a man is not sure about his prayer, and does not know whether he prayed too many or too few [*rak'ahs*], (what should he do)? I said: By Allah, O Ameer al-Mu'mineen, I do not know; I did not hear anything about that. 'Umar said: By Allah, I do not know either. Whilst we were like that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said to him: We were talking about a man who is not certain about his prayer; what should he do? He said: I heard the Messenger of Allah (ﷺ) say:... and he narrated the same *hadeeth*.

فَقَالَ: يَا ابْنَ عَبَّاسٍ، إِذَا اشْتَبَهَ عَلَى الرَّجُلِ فِي صَلَاتِهِ، فَلَمْ يَدْرِ أَزَادَ أَمْ نَقَصَ؟ قُلْتُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْرِي، مَا سَمِعْتُ فِي ذَلِكَ شَيْئًا. فَقَالَ عُمَرُ: وَاللَّهِ مَا أَدْرِي. قَالَ: فَبَيْنَا نَحْنُ عَلَى ذَلِكَ إِذْ جَاءَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ، فَقَالَ: مَا هَذَا الَّذِي تَذَاكَرَانِ؟ فَقَالَ لَهُ عُمَرُ: ذَكَرْنَا الرَّجُلَ يَشُكُّ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... هَذَا الْحَدِيثَ. [راجع: ١٦٥٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1678. It was narrated from Salim, from 'Abdullah, that 'Abdur-Rahman bin 'Awf told 'Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (ﷺ) said: "The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it." So 'Umar bin al-Khattab turned back from Syria.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

١٦٧٨- حَدَّثَنَا حَجَّاجٌ وَيَزِيدُ الْمَعْنَى، قَالَا: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَ عُمَرَ بْنَ الْخَطَّابِ ـ وَهُوَ يَسِيرُ فِي طَرِيقِ الشَّامِ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ هَذَا السُّقْمَ عُذِّبَ بِهِ الْأُمَمُ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَدْخُلُوهَا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». قَالَ: فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنَ الشَّامِ. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1679. It was narrated that 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab set out, heading

١٦٧٩- (١/ ١٩٤) حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ

الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ عُمَرُ بْنُ الْخَطَّابِ يُرِيدُ الشَّامَ... فَذَكَرَ الْحَدِيثَ، قَالَ: وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ غَائِبًا، فَجَاءَ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

towards Syria... and he narrated the same *hadeeth*. He said: 'Abdur-Rahman bin 'Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

١٦٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ رَدَّادًا اللَّيْثِيَّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنِ اسْمِي اسْمًا، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ». [راجع: ١٦٥٩]

تخريج: صحيح لغيره. ردّاد الليثي مقبول، وقد توبع.

1680. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [*Saheeh* because of corroborating evidence]

١٦٨١- حَدَّثَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا الرَّدَّادِ اللَّيْثِيَّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِنِ اسْمِي، فَمَنْ وَصَلَهَا، وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا بَتَّهُ». [راجع: ١٦٥٩]

1681. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and

whoever breaks ties of kinship, I shall cut him off.'"

تخريج: صحيح لغيره. راجع ماقبله.

Comments: [*Saheeh* because of corroborating evidence; see the previous report]

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria. 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah (ﷺ) said: "If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it." So 'Umar bin al-Khattab returned from Sargh.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

١٦٨٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنِي مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ سَرْغَ، بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنْ سَرْغَ. [راجع: ١٦٧٨]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria.... and he narrated the same *hadeeth*. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.

١٦٨٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنِي مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْغَ، لَقِيَهُ أُمَرَاءُ الْأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا

He said: So 'Umar praised Allah, then he turned back.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219]

تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ» قَالَ: فَحَمِدَ اللَّهَ عُمَرُ، ثُمَّ انْصَرَفَ. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it."

Comments: [Its *isnad* is *hasan*; it is similar in meaning to the previous report]

١٦٨٤- حَدَّثَنَا أَبُو الْعَلَاءِ الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ وَلَسْتُمْ بِهَا، فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ فِيهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهَا».

تخريج: إسناده حسن، وهوفي معنى ماقبله.

1685. It was narrated that Bajalah said: 'Umar did not want to take the *jizyah* from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3152)]

١٦٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ بَجَالَةَ التَّمِيمِيِّ قَالَ: لَمْ يُرِدْ عُمَرُ أَنْ يَأْخُذَ الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ. [راجع: ١٦٥٧]

تخريج: إسناده صحيح. خ: (٣١٥٢).

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "Allah, may He

١٦٨٦- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: اشْتَكَى أَبُو الرَّدَّادِ، فَعَادَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ أَبُو الرَّدَّادِ: خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ. فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا اللَّهُ، وَأَنَا الرَّحْمَنُ، خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا

be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

مِنَ اسْمِي، فَمَنْ وَصَلَهَا، وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ». [راجع: ١٦٨٠]

تخريج: صحيح لغيره. أبو الرداد الليثي مجهول، وقد توبع.

Comments: [*Saheeh* because of corroborating evidence.]

1687. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick, and 'Abdur-Rahman said to him: May your *rahim* uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off."

١٦٨٧- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَتْكَ رَحِمٌ، إِنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ: أَنَا الرَّحْمَنُ، وَخَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنَ اسْمِي، فَمَنْ يَصِلْهَا أَصِلْهُ، وَمَنْ يَقْطَعْهَا أَقْطَعْهُ، أَوْ قَالَ: مَنْ يَبُتَّهَا أَبْتُتْهُ». [راجع: ١٦٥٩]

تخريج: صحيح لغيره. عبدالله بن قارظ لم يوجد له ترجمة، لكنه توبع.

Comments: [A *saheeh hadeeth* - see 1659]

1688. It was narrated from an-Nadr bin Shaiban al-Huddani that Abu Salamah bin 'Abdur-Rahman said: I said to him: Why don't you tell me a *hadeeth* from your father that your father heard from the Messenger of Allah (ﷺ)? He said: Ramadan came and the Messenger of Allah (ﷺ) said: "Ramadan is a month that Allah has enjoined fasting and I have established the *Sunnah* of praying *qiyam* during it

١٦٨٨- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ، عَنِ النَّضْرِ بْنِ (١/ ١٩٥) شَيْبَانَ الْحُدَّانِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لَهُ: أَلَا تُحَدِّثُنِي حَدِيثًا عَنْ أَبِيكَ سَمِعَهُ أَبُوكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَقْبَلَ رَمَضَانُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَمَضَانَ شَهْرٌ افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ صِيَامَهُ، وَإِنِّي سَنَنْتُ لِلْمُسْلِمِينَ

for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him."

Comments: [Its *isnad* is *da'eef*. See 1660]

قِيَامَهُ، فَمَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ». [راجع: ١٦٦٠]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف ولم يصح سماع أبي سلمة من أبيه.

1689. It was narrated from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that he was discussing the issue of prayer with 'Umar. 'Abdur-Rahman bin 'Awf came to them and said: Shall I not tell you of a *hadeeth* that I heard from the Messenger of Allah (ﷺ)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should."

Comments: [Its *isnad* is *da'eef*]

١٦٨٩- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ يُذَاكِرُ عُمَرَ شَأْنَ الصَّلَاةِ، فَانْتَهَى إِلَيْهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: أَلَا أُحَدِّثُكُمْ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالُوا: بَلَى، قَالَ: فَأَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى صَلَاةً يَشُكُّ فِي النُّقْصَانِ، فَلْيُصَلِّ حَتَّى يَشُكَّ فِي الزِّيَادَةِ».

تخريج: إسناده ضعيف، إسماعيل بن مسلم ضعيف جداً وقد تقدم من طريق آخر مطولاً بمعناه برقم: (١٦٥٦) وهو حسن.

حَدِيثُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَاسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ ﷺ.

Hadeeth of Abu 'Ubaidah bin al-Jarrah, whose name was 'Amir bin 'Abdullah ﷺ

1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its *isnad* is *hasan*]

١٦٩٠- حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خِدَاشٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ الْجَرْمِيِّ، [عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ] عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ نَعُودُهُ مِنْ شَكْوَى أَصَابَهُ، وَامْرَأَتُهُ تُحَيْفَةُ قَاعِدَةٌ عِنْدَ رَأْسِهِ، قُلْنَا: كَيْفَ بَاتَ أَبُو عُبَيْدَةَ؟ قَالَتْ: وَاللَّهِ، لَقَدْ بَاتَ بِأَجْرٍ. فَقَالَ أَبُو عُبَيْدَةَ: مَا بِتُّ بِأَجْرٍ، وَكَانَ مُقْبِلًا بِوَجْهِهِ عَلَى الْحَائِطِ، فَأَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ، فَقَالَ: أَلَا تَسْأَلُونَنِي عَمَّا قُلْتُ؟ قَالُوا: مَا أَعْجَبَنَا مَا قُلْتَ، فَنَسْأَلُكَ عَنْهُ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ نَفَقَةً فَاضِلَةً فِي سَبِيلِ اللَّهِ، فَبِسَبْعِمِائَةٍ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ وَأَهْلِهِ، أَوْ عَادَ مَرِيضًا، أَوْ مَازَ أَذًى، فَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، وَالصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا، وَمَنِ ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوَ لَهُ حِطَّةٌ». [انظر: ١٧٠٠، ١٧٠١]

تخريج: إسناده حسن.

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet (ﷺ) spoke were: "Expel

١٦٩١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ: حَدَّثَنَا سَعْدُ بْنُ سَمُرَةَ بْنِ

جُنْدُبٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ قَالَ: آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُّ ﷺ: «أَخْرِجُوا يَهُودَ أَهْلِ الْحِجَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ، وَاعْلَمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». [انظر: ١٦٩٤، ١٦٩٩]

تخريج: إسناده صحيح.

the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its *isnad* is *saheeh*]

١٦٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الدَّجَّالَ، فَحَلَّاهُ بِحِلْيَةٍ لَا أَحْفَظُهَا، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ كَالْيَوْمِ؟ فَقَالَ: «أَوْ خَيْرٌ». [انظر: ١٦٩٣]

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (ﷺ) that he mentioned the *Dajjal* and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عبدالله بن سراقة لم يوثقه غير ابن حبان والعجلي ولم يرو عنه غير عبدالله بن شقيق ولا يعرف سماع ابن سراقة من أبي عبيدة.

١٦٩٣- حَدَّثَنَا عَفَّانُ وَعَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أَنْذَرَ الدَّجَّالَ قَوْمَهُ، وَإِنِّي أُنْذِرُكُمُوهُ» قَالَ: فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّهُ يُدْرِكُهُ بَعْضُ مَنْ رَآنِي، أَوْ سَمِعَ كَلَامِي». قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ أَمِثْلُهَا الْيَوْمَ؟ قَالَ: «أَوْ خَيْرٌ». [راجع: ١٦٩٢]

تخريج: إسناده ضعيف كسابقه.

1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubadah bin al-Jarrah said: I heard the Messenger of Allah (ﷺ) say: "There was no Prophet after Nooh but he warned his people about the Dajjal, and I am warning you of him." Then the Messenger of Allah (ﷺ) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its *isnad* is *da'eef* like the previous report]

1694. It was narrated from Sa'd bin Samurah, from Samurah bin Jundub, that Abu 'Ubaidah bin al-Jarrah said: The last words the Prophet of Allah (ﷺ) spoke were: "Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship."

Comments: [Its *isnad* is *saheeh*]

١٦٩٤- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنْ سَعْدِ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ ﷺ أَنْ: «أَخْرِجُوا يَهُودَ الْحِجَازِ مِنْ جَزِيرَةِ الْعَرَبِ، وَاعْلَمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ». [راجع: ١٦٩١]

تخريج: إسناده صحيح.

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu 'Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and 'Amr bin al-'As said: You should not acknowledge his protection. But Abu 'Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: "One of the Muslims may grant protection and it is binding upon all the Muslims."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٦٩٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْوَلِيدِ ابْنِ أَبِي مَالِكٍ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: أَجَارَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلًا، وَعَلَى الْجَيْشِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ وَعَمْرُو بْنُ الْعَاصِ: لَا تُجِيرُوهُ. فَقَالَ أَبُو عُبَيْدَةَ: نُجِيرُهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُجِيرُ عَلَى الْمُسْلِمِينَ أَحَدُهُمْ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن.

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of 'Abdullah bin 'Amir, narrated from Abu 'Ubaidah bin al-Jarrah: a man entered upon him [Abu 'Ubaidah] and found him weeping. He said: Why are you weeping, O Abu 'Ubaidah? He said: We are weeping because the Messenger of Allah (ﷺ) mentioned one day the victories that Allah would grant to

١٦٩٦- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ ابْنُ عَمْرٍو: حَدَّثَنَا أَبُو حِسْبَةَ مُسْلِمُ بْنُ أُكَيْسَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عُبَيْدَةَ (١/ ١٩٦) ابْنِ الْجَرَّاحِ قَالَ: ذَكَرَ مَنْ دَخَلَ عَلَيْهِ فَوَجَدَهُ يَبْكِي، فَقَالَ: مَا يُبْكِيكَ يَا أَبَا عُبَيْدَةَ؟ فَقَالَ: نَبْكِي أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمًا مَا يَفْتَحُ اللَّهُ عَلَى الْمُسْلِمِينَ، وَيُفِيءُ عَلَيْهِمْ حَتَّى

the Muslims and how much booty He would grant them, and he even mentioned Syria. He said: "If you live long, O Abu 'Ubaidah, three servants will be enough for you: a servant to serve you, a servant to travel with you and a servant to serve your family and take care of them. And three mounts will be sufficient for you: a mount to carry you, a mount to carry your luggage and a mount to carry your slave." And now here I am, look at my house, it is filled with slaves, and look at my stable, it is filled with mounts and horses. How can I meet the Messenger of Allah (ﷺ) after this? The Messenger of Allah (ﷺ) advised us: "The dearest of you to me and the closest of you to me is the one who meets me in the same state as he was when he left me."

ذَكَرَ الشَّامَ، فَقَالَ: «إِنْ يُنْسَأْ فِي أَجَلِكَ يَا أَبَا عُبَيْدَةَ، فَحَسْبُكَ مِنَ الْخَدَمِ ثَلَاثَةٌ: خَادِمٌ يَخْدُمُكَ، وَخَادِمٌ يُسَافِرُ مَعَكَ، وَخَادِمٌ يَخْدُمُ أَهْلَكَ وَيَرُدُّ عَلَيْهِمْ، وَحَسْبُكَ مِنَ الدَّوَابِّ ثَلَاثَةٌ: دَابَّةٌ لِرَحْلِكَ، وَدَابَّةٌ لِثَقَلِكَ، وَدَابَّةٌ لِغُلَامِكَ» ثُمَّ هَذَا أَنَا، أَنْظُرُ إِلَى بَيْتِي قَدِ امْتَلَأَ رَقِيقًا، وَأَنْظُرُ إِلَى مَرْبَطِي قَدِ امْتَلَأَ دَوَابَّ وَخَيْلًا، فَكَيْفَ أَلْقَى رَسُولَ اللَّهِ ﷺ بَعْدَ هَذَا؟ وَقَدْ أَوْصَانَا رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّكُمْ إِلَيَّ، وَأَقْرَبَكُمْ مِنِّي، مَنْ لَقِيَنِي عَلَى مِثْلِ الْحَالِ الَّتِي فَارَقَنِي عَلَيْهَا».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، مسلم بن أكيس مجهول، وروايته عن أبي عبيدة مرسلة.

1697. It was narrated from Shahr bin Hawshab al-Ash'ari, from Rabbih, a man from among his people who married Shahr's mother after his father died, that he witnessed the plague of 'Amwas. He said: When the epidemic grew severe, Abu 'Ubaidah bin al-Jarrah stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Abu 'Ubaidah is asking Allah to give him his share of it. Then he got the plague and died, may Allah have

١٦٩٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ الْأَشْعَرِيِّ، عَنْ رَابِّهِ: رَجُلٍ مِنْ قَوْمِهِ كَانَ خَلَفَ عَلَى أُمِّهِ بَعْدَ أَبِيهِ، كَانَ شَهِدَ طَاعُونَ عَمَوَاسَ، قَالَ: لَمَّا اشْتَعَلَ الْوَجَعُ، قَامَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي النَّاسِ خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ رَحْمَةُ رَبِّكُمْ، وَدَعْوَةُ نَبِيِّكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ أَبَا عُبَيْدَةَ يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لَهُ مِنْهُ حَظَّهُ. قَالَ: فَطُعِنَ فَمَاتَ رَحِمَهُ اللَّهُ، وَاسْتُخْلِفَ عَلَى النَّاسِ مُعَاذُ بْنُ

mercy on him. Mu'adh bin Jabal succeeded him as the people's leader and stood up to address them after he died. He said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Mu'adh is asking Allah to grant a share of it to the family of Mu'adh. Then his son 'Abdur-Rahman bin Mu'adh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it, then he turned his hand over, then he said [to his hand]: I would not like to have anything in this world in return for what you have got. When he died, 'Amr bin al-'As succeeded him as the people's leader. He stood up to address them and said: O people, if this epidemic breaks out, then it will spread like wildfire, so flee from it to the mountains. Abu Wathilah al-Hudhali said to him: You are lying, by Allah. I accompanied the Messenger of Allah (ﷺ) when you were no better than this donkey of mine. He said: By Allah, I will not respond to what you said. By Allah, we will never stay with it. Then he went out and the people went out and scattered from him, and Allah warded it off from them. News of 'Amr's opinion reached 'Umar bin al-Khattab and by Allah he did not dislike it. Abu 'Abdur-Rahman 'Abdullah bin Ahmad bin Hanbal

جَبَلٍ، فَقَامَ خَطِيبًا بَعْدَهُ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ رَحْمَةُ رَبِّكُمْ، وَدَعْوَةُ نَبِيِّكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ مُعَاذًا يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لِآلِ مُعَاذٍ مِنْهُ حَظَّهُ. قَالَ: فَطُعِنَ ابْنُهُ عَبْدُ الرَّحْمَنِ بْنُ مُعَاذٍ، فَمَاتَ، ثُمَّ قَامَ فَدَعَا رَبَّهُ لِنَفْسِهِ، فَطُعِنَ فِي رَاحَتِهِ، فَلَقَدْ رَأَيْتُهُ يَنْظُرُ إِلَيْهَا، ثُمَّ يُقَبِّلُ ظَهْرَ كَفِّهِ، ثُمَّ يَقُولُ: مَا أُحِبُّ أَنَّ لِي بِمَا فِيكِ شَيْئًا مِنَ الدُّنْيَا. فَلَمَّا مَاتَ اسْتُخْلِفَ عَلَى النَّاسِ عَمْرُو ابْنُ الْعَاصِ، فَقَامَ فِينَا خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ إِذَا وَقَعَ، فَإِنَّمَا يَشْتَعِلُ اشْتِعَالَ النَّارِ، فَتَجَبَّلُوا مِنْهُ فِي الْجِبَالِ. قَالَ: فَقَالَ لَهُ أَبُو وَاثِلَةَ الْهُذَلِيُّ: كَذَبْتَ، وَاللَّهِ لَقَدْ صَحِبْتُ رَسُولَ اللَّهِ ﷺ، وَأَنْتَ شَرٌّ مِنْ حِمَارِي هَذَا، قَالَ: وَاللَّهِ مَا أَرُدُّ عَلَيْكَ مَا تَقُولُ، وَايْمُ اللَّهِ لَا نُقِيمُ عَلَيْهِ، ثُمَّ خَرَجَ، وَخَرَجَ النَّاسُ، فَتَفَرَّقُوا عَنْهُ وَدَفَعَهُ اللَّهُ عَنْهُمْ، قَالَ: فَبَلَغَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ مِنْ رَأْيِ عَمْرٍو، فَوَاللَّهِ مَا كَرِهَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ: أَبَانُ بْنُ صَالِحٍ جَدُّ أَبِي عَبْدِ الرَّحْمَنِ مُشْكُدَانَةَ.

تخريج: إسناده ضعيف، شهر بن حوشب ضعيف، وشيخه فيه مجهول.

said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its *isnad* is *da'eef*]

1698. It was narrated that 'Amir said: The Messenger of Allah (ﷺ) sent the army of Dhatus-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of] Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah (ﷺ) has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah (ﷺ) commanded us to cooperate with one another, and I shall obey the Messenger of Allah (ﷺ) even if 'Amr disobeys him.

١٦٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشَ ذَاتِ السَّلَاسِلِ، فَاسْتَعْمَلَ أَبَا عُبَيْدَةَ عَلَى الْمُهَاجِرِينَ، وَاسْتَعْمَلَ عَمْرَو بْنَ الْعَاصِ عَلَى الْأَعْرَابِ، فَقَالَ لَهُمَا: «تَطَاوَعَا». قَالَ: وَكَانُوا يُؤْمَرُونَ أَنْ يُغِيرُوا عَلَى بَكْرٍ، فَانْطَلَقَ عَمْرٌو، فَأَغَارَ عَلَى قُضَاعَةَ، لِأَنَّ بَكْرًا أَخْوَالُهُ، فَانْطَلَقَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى أَبِي عُبَيْدَةَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَكَ عَلَيْنَا، وَإِنَّ ابْنَ فُلَانٍ قَدِ ارْتَبَعَ أَمْرَ الْقَوْمِ وَلَيْسَ لَكَ مَعَهُ أَمْرٌ، فَقَالَ أَبُو عُبَيْدَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا أَنْ نَتَطَاوَعَ، فَأَنَا أُطِيعُ رَسُولَ اللَّهِ ﷺ وَإِنْ عَصَاهُ عَمْرٌو.

تخريج: رجاله ثقات إلا أنه مرسل.

Comments: [Its men are *thiqat* but it is *Mursal*]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet (ﷺ) were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [*Saheeh*]

١٦٩٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْمُونٍ مَوْلَى آلِ سَمُرَةَ عَنْ إِسْحَاقَ بْنِ سَعْدِ ابْنِ سَمُرَةَ، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: إِنَّ آخِرَ مَا تَكَلَّمَ بِهِ النَّبِيُّ ﷺ، قَالَ: «أَخْرِجُوا يَهُودَ أَهْلِ الْحِجَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ». [راجع: ١٦٩١]

تخريج: صحيح، وقول وكيع فيه: «عن إسحاق بن سعد بن سمرة» وهم، والصواب: سعد بن سمرة.

1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its *isnad* is *hasan*]

١٧٠٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ وَاصِلٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ نَعُودُهُ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ نَفَقَةً فَاضِلَةً فِي سَبِيلِ اللَّهِ، فَبِسَبْعِمِائَةٍ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ، أَوْ عَلَى أَهْلِهِ، أَوْ عَادَ مَرِيضًا، أَوْ مَازَ أَذًى عَنْ طَرِيقٍ، فَهِيَ حَسَنَةٌ بِعَشْرِ أَمْثَالِهَا، وَالصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا، وَمَنِ ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوَ لَهُ حِطَّةٌ». [راجع: ١٦٩٠]

تخريج: إسناده حسن إن كان واصل سمعه من الوليد بن عبدالرحمن.

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *hasan*]

١٧٠١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا بَشَّارُ بْنُ أَبِي سَيْفٍ عَنِ الْوَلِيدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٦٩٠]

تخريج: إسناده حسن.

حَدِيثُ (١٩٧/١) عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ﷺ

The *Hadeeth* of 'Abdur-Rahman bin Abi Bakr ﷺ

1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (ﷺ) came with a guest or guests, then he went to the Prophet (ﷺ) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn't you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the *Shaitan*. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (ﷺ). And he mentioned that he ate some of it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6141) and Muslim (2057)]

١٧٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ ـ يَعْنِي التَّيْمِيَّ ـ عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: جَاءَ أَبُو بَكْرٍ ﷺ بِضَيْفٍ لَهُ ـ أَوْ بِأَضْيَافٍ لَهُ ـ قَالَ: فَأَمْسَى عِنْدَ النَّبِيِّ ﷺ، قَالَ: فَلَمَّا أَمْسَى قَالَتْ لَهُ أُمِّي: احْتَبَسْتَ عَنْ ضَيْفِكَ ـ أَوْ أَضْيَافِكَ ـ مُذِ اللَّيْلَةِ. قَالَ: أَمَا عَشَّيْتِهِمْ؟ قَالَتْ: لَا، قَالَتْ: عَرَضْتُ ذَاكَ عَلَيْهِ ـ أَوْ عَلَيْهِمْ- فَأَبَوْا ـ أَوْ فَأَبَى ـ. قَالَ: فَغَضِبَ أَبُو بَكْرٍ، وَحَلَفَ أَنْ لَا يَطْعَمَهُ، وَحَلَفَ الضَّيْفُ ـ أَوِ الْأَضْيَافُ ـ أَنْ لَا يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: إِنْ كَانَتْ هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَا بِالطَّعَامِ، فَأَكَلَ، وَأَكَلُوا، قَالَ: فَجَعَلُوا لَا يَرْفَعُونَ لُقْمَةً إِلَّا رَبَتْ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، فَقَالَ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَ: فَقَالَتْ: قُرَّةُ عَيْنٍ، إِنَّهَا الْآنَ لَأَكْثَرُ مِنْهَا قَبْلَ أَنْ تَأْكُلَ، فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ . فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [انظر: ١٧٠٤، ١٧١٢، ١٧١٣]

تخريج: إسناده صحيح. خ: (٦١٤١)، م: (٢٠٥٧).

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred

١٧٠٣- حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ

عَبْدِالرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ، أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعًا أَمْ عَطِيَّةً؟» أَوْ قَالَ: «أَمْ هَدِيَّةً؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ نَبِيُّ اللهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، قَالَ: وَايْمُ اللَّهِ، مَا مِنَ الثَّلَاثِينَ وَالْمِائَةِ، إِلَّا قَدْ حَزَّ لَهُ رَسُولُ اللَّهِ ﷺ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَّأَ لَهُ. قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْنِ، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَجَعَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ. [انظر: ١٧١١]

تخريج: إسناده صحيح. خ: (٢٦١٦)، م: (٢٠٥٦).

and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a *sa'* of foodstuff or the like, so he made some dough. Then a man, a tall *mushrik* with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2616) and Muslim (2056)]

١٧٠٤- حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ: أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ - وَقَالَ عَفَّانُ: بِثَلَاثَةٍ - وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ،

1704. Abdur-Rahman bin Abi Bakr narrated that *Ashabus-Suffah* were poor people. The Messenger of Allah (ﷺ) said on one occasion: "Whoever has food for two, let him take a third person with him - 'Affan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (ﷺ) took ten people with him, and Abu Bakr took three.

سَادِسٍ» أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلَاثَةٍ _ قَالَ عَفَّانُ: بِسَادِسٍ _. [راجع: ١٧٠٢]

تخريج: إسناده صحيح. خ: (٦٠٢)، م: (٢٠٥٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (602) and Muslim (2057)]

١٧٠٥- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو _ يَعْنِي ابْنَ دِينَارٍ _ أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ الثَّقَفِيُّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُرْدِفَ عَائِشَةَ إِلَى التَّنْعِيمِ فَأُعْمِرَهَا. [انظر: ١٧١٠]

تخريج: إسناده صحيح. خ: (١٧٨٤)، م: (١٢١٢).

1705. It was narrated from 'Amr - i.e., bin Dinar - that 'Amr bin Aws ath-Thaqafi told him: 'Abdur-Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take 'A'ishah behind me on my mount to at-Tan'eem, then let her do *'umrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1784) and Muslim (1212)]

١٧٠٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ مُوسَى بْنِ عُبَيْدٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ رَبِّي أَعْطَانِي سَبْعِينَ أَلْفًا مِنْ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ». فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، فَهَلَّا اسْتَزَدْتَهُ؟ قَالَ: «قَدِ اسْتَزَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا» قَالَ عُمَرُ: فَهَلَّا اسْتَزَدْتَهُ؟ قَالَ: «قَدِ اسْتَزَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا» قَالَ عُمَرُ: فَهَلَّا اسْتَزَدْتَهُ؟ قَالَ: «قَدِ اسْتَزَدْتُهُ، فَأَعْطَانِي هَكَذَا». وَفَرَّجَ عَبْدُ اللَّهِ بْنُ بَكْرٍ بَيْنَ يَدَيْهِ، وَقَالَ عَبْدُ اللَّهِ: وَبَسَطَ بَاعَيْهِ، وَحَدَّثَنَا عَبْدُ اللَّهِ. و قَالَ هِشَامٌ: وَهَذَا مِنَ اللَّهِ لَا يُدْرَى مَا عَدَدُهُ.

1706. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "My Lord has granted me seventy thousand of my *ummah* who will enter Paradise without being brought to account." 'Umar said: O Messenger of Allah, why didn't you ask for more? He said: "I did ask for more, and He granted me with each man seventy thousand. "'Umar said: Why didn't you ask for more? He said: "I did ask for more and He granted me with every man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more, and He granted me like this -" and 'Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، القاسم بن مهران لايعرف وموسى بن عبيد مجهول. وقوله: «إن ربي أعطاني.....بغير حساب» صحيح لغيره.

1707. It was narrated that 'Abdur-Rahman bin Abi Bakr said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people's money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it."

Comments: [Its *isnad* is *da'eef*, Sadaqah bin Moosa is *da'eef* and Qais bin Zaid is unknown]

١٧٠٧- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ قَيْسِ بْنِ زَيْدٍ، عَنْ قَاضِي الْمِصْرَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَدْعُو بِصَاحِبِ الدَّيْنِ يَوْمَ الْقِيَامَةِ، فَيُقِيمُهُ بَيْنَ يَدَيْهِ، فَيَقُولُ: أَيْ عَبْدِي، فِيمَ أَذْهَبْتَ مَالَ النَّاسِ؟ فَيَقُولُ: أَيْ رَبِّ، قَدْ عَلِمْتَ أَنِّي لَمْ أُفْسِدْهُ، إِنَّمَا ذَهَبَ فِي غَرَقٍ أَوْ حَرَقٍ أَوْ سَرِقَةٍ أَوْ وَضِيعَةٍ، فَيَدْعُو اللَّهُ عَزَّ وَجَلَّ بِشَيْءٍ فَيَضَعُهُ فِي مِيزَانِهِ، فَتَرْجَحُ حَسَنَاتُهُ». [انظر: ١٧٠٨]

تخريج: إسناده ضعيف، صدقة بن موسى ضعيف وقيس بن زيد مجهول.

1708. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people's dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the

١٧٠٨- **حَدَّثَنَا** عَبْدُ الصَّمَدِ: حَدَّثَنَا صَدَقَةُ: حَدَّثَنَا أَبُو عِمْرَانَ: حَدَّثَنِي قَيْسُ بْنُ زَيْدٍ عَنْ قَاضِي الْمِصْرَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ (١٩٨/١) رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْعُو اللَّهُ بِصَاحِبِ الدَّيْنِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقَفَ بَيْنَ يَدَيْهِ، فَيُقَالُ: يَا ابْنَ آدَمَ، فِيمَ أَخَذْتَ هَذَا الدَّيْنَ، وَفِيمَ ضَيَّعْتَ حُقُوقَ النَّاسِ؟ فَيَقُولُ: يَا رَبِّ، إِنَّكَ تَعْلَمُ أَنِّي أَخَذْتُهُ فَلَمْ آكُلْ، وَلَمْ أَشْرَبْ، وَلَمْ أَلْبَسْ وَلَمْ أُضَيِّعْ، وَلَكِنْ أَتَى عَلَى يَدَيَّ إِمَّا حَرَقٌ، وَإِمَّا سَرَقٌ، وَإِمَّا وَضِيعَةٌ، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ:

truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy."

صَدَقَ عَبْدِي، أَنَا أَحَقُّ مَنْ قَضَى عَنْكَ الْيَوْمَ، فَيَدْعُو اللَّهُ بِشَيْءٍ فَيَضَعُهُ فِي كِفَّةِ مِيزَانِهِ، فَتَرْجَحُ حَسَنَاتُهُ عَلَى سَيِّئَاتِهِ، فَيَدْخُلُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ». [راجع: ١٧٠٧]

تخريج: إسناده ضعيف، راجع ماقبله.

Comments: [Its *isnad* is *da'eef*; see the previous report]

1709. It was narrated from Ibn Abu Najeeh that his father told him that someone who heard 'Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (ﷺ) said: "Ride this she-camel and put your sister behind you, then when you come down from the hill of at-Tan'eem, both of you should enter *ihram* and come here." That was on the day when the pilgrims do the *tawaf* of farewell before leaving Makkah.

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

١٧٠٩- **حَدَّثَنَا** عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ -: أَخْبَرَنَا زَكَرِيَّا ابْنُ إِسْحَاقَ عَنِ ابْنِ أَبِي نَجِيحٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ أَخْبَرَهُ مَنْ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «ارْحَلْ هَذِهِ النَّاقَةَ، ثُمَّ أَرْدِفْ أُخْتَكَ، فَإِذَا هَبَطْتُمَا مِنْ أَكَمَةِ التَّنْعِيمِ، فَأَهِلَّا وَأَقْبِلَا» وَذَلِكَ لَيْلَةَ الصَّدَرِ. [انظر: ١٧١٠]

تخريج: صحيح لغيره، خ: (١٧٨٤)، م: (١٢١٢). وهذا إسناد ضعيف لجهالة الراوي الذي سمع عبدالرحمن بن أبي بكر.

1710. It was narrated from Hafsah the daughter of 'Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (ﷺ) said to 'Abdur-Rahman: "Put your sister - meaning 'A'ishah - behind you on your mount and take her for *'Umrah* from at-Tan'eem. When you bring her down from the hill, tell her to enter *ihram*, and it will be an *'Umrah* that will be accepted by Allah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1784) and Muslim (1212)]

١٧١٠- **حَدَّثَنَا** دَاوُدُ بْنُ مِهْرَانَ الدَّبَّاغُ: حَدَّثَنَا دَاوُدُ - يَعْنِي الْعَطَّارَ - عَنِ ابْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ ابْنَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَبْدِ الرَّحْمَنِ: «أَرْدِفْ أُخْتَكَ - يَعْنِي عَائِشَةَ - فَأَعْمِرْهَا مِنَ التَّنْعِيمِ، فَإِذَا هَبَطْتَ بِهَا مِنَ الْأَكَمَةِ فَمُرْهَا فَلْتُحْرِمْ، فَإِنَّهَا عُمْرَةٌ مُتَقَبَّلَةٌ». [راجع: ١٧٠٥]

تخريج: إسناده صحيح. خ: (١٧٨٤)، م: (١٢١٢).

1711. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a *sa'* of foodstuff or the like, so he made some dough. Then a man, a tall *mushrik* with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.

١٧١١- حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعًا أَمْ عَطِيَّةً؟» أَوْ قَالَ: «أَمْ هِبَةً؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ نَبِيُّ اللَّهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، قَالَ: وَايْمُ اللَّهِ، مَا مِنَ الثَّلَاثِينَ وَالْمِائَةِ إِلَّا قَدْ حَزَّ رَسُولُ اللَّهِ ﷺ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهُ إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْنِ، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْنَاهُ عَلَى بَعِيرٍ. أَوْ كَمَا قَالَ. [راجع: ١٧٠٣]

تخريج: إسناده صحيح. خ: (٢٢١٦)، م: (٢٠٥٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of *as-Suffah* were poor people and on one occasion the Messenger of Allah (ﷺ) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people

١٧١٢- حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ، مَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ،

with him and the Prophet of Allah (ﷺ) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (ﷺ), then he stayed until *'Isha'* prayer was offered, then he went back and stayed until the Messenger of Allah (ﷺ) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the *Shaitan* - meaning

وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلَاثَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي _ وَلَا أَدْرِي هَلْ قَالَ: وَامْرَأَتِي _ وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَبِثَ حَتَّى صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ، فَلَبِثَ حَتَّى نَعَسَ رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ _ أَوْ قَالَتْ: ضَيْفِكَ؟ _ قَالَ: أَوَمَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، قَالَ: وَقَالَ: يَا عَنْتَرُ أَوْ يَا غُنْثَرُ. فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا، لَا هَنِيًّا، وَقَالَ: وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا. قَالَ: وَحَلَفَ الضَّيْفُ أَنْ لَا يَطْعَمَهُ حَتَّى يَطْعَمَهُ أَبُوبَكْرٍ، قَالَ: فَقَالَ أَبُو بَكْرٍ: هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَا بِالطَّعَامِ فَأَكَلَ، قَالَ: فَايْمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبَا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ: حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ، فَإِذَا هِيَ كَمَا هِيَ، أَوْ أَكْثَرُ، فَقَالَ لِامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةِ عَيْنِي، لَهِيَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ. فَأَكَلَ مِنْهَا أَبُوبَكْرٍ، وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ _يَعْنِي يَمِينَهُ_ ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَصْبَحَتْ عِنْدَهُ. قَالَ: وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ

عَقْدٌ، فَمَضَى الْأَجَلُ، فَعَرَّفْنَا اثْنَيْ عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. [راجع: ١٧٠٢]

تخريج: إسناده صحيح. خ: (٦١٤١)، م: (٢٠٥٧).

his oath. Then he ate a morsel of it and took it to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6141) and Muslim (2057). See 1702]

١٧١٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا (١/١٩٩) مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ». أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي ـ وَلَا أَدْرِي هَلْ قَالَ: امْرَأَتِي ـ وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. [راجع: ١٧٠٢]

تخريج: راجع ماقبله.

1713. Abu 'Uthman narrated that 'Abdur -Rahman bin Abi Bakr told him that *Ashabus-Suffah* were poor people. The Messenger of Allah (ﷺ) said: "Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (ﷺ) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (ﷺ).

Comments: [See the previous report]

حَدِيثُ زَيْدِ بْنِ خَارِجَةَ ﷺ

Hadeeth of Zaid bin Kharijah ﷺ

١٧١٤ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا خَالِدُ بْنُ سَلَمَةَ: أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ دَعَا مُوسَى بْنَ طَلْحَةَ حِينَ عَرَّسَ عَلَى ابْنِهِ، فَقَالَ: يَا أَبَا عِيسَى، كَيْفَ بَلَغَكَ فِي الصَّلَاةِ عَلَى النَّبِيِّ ﷺ؟ فَقَالَ مُوسَى: سَأَلْتُ زَيْدَ بْنَ خَارِجَةَ عَنِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ، فَقَالَ زَيْدٌ: أَنَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ نَفْسِي: كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «صَلُّوا، وَاجْتَهِدُوا، ثُمَّ قُولُوا: اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: إسناده صحيح.

1714. Khalid bin Salamah said: 'Abdul-Hameed bin 'Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet (ﷺ)? Moosa said: I asked Zaid bin Kharijah about sending blessings upon the Prophet (ﷺ) and Zaid said: I asked the Messenger of Allah (ﷺ) about that myself. I said: How should one send blessings upon you? He said: "Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious."

Comments: [Its *isnad* is *saheeh*]

حَدِيثُ الْحَارِثِ بْنِ خَزَمَةَ ﷺ
The *Hadeeth* of al-Harith bin Khazamah ﷺ

1715. It was narrated from Yahya bin 'Abbas that his father 'Abbad bin 'Abdullah bin az-Zubair said: al-Harith bin Khazamah brought these two verses at the end of Bara'ah [at-Tawbah]: "Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad ﷺ): 'Allah is sufficient for me. *La ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.'" [at-Tawbah 9:128, 129] to 'Umar bin al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ) and I understood them and memorised them. And 'Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ). Then he said: If they were three verses, I would have made them a *soorah* on its own; look for a *soorah* of the Qur'an and put them with it. Then I put them at the end of Bara'ah [at-Tawbah].

١٧١٥- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَّادٍ، عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: أَتَى الْحَارِثُ بْنُ خَزَمَةَ بِهَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ بَرَاءَةَ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ (التوبة: ١٢٨، ١٢٩) إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: مَنْ مَعَكَ عَلَى هَذَا؟ قَالَ: لَا أَدْرِي، وَاللَّهِ إِنِّي أَشْهَدُ لَسَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، وَوَعَيْتُهَا، وَحَفِظْتُهَا. فَقَالَ عُمَرُ: وَأَنَا أَشْهَدُ لَسَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ: لَوْ كَانَتْ ثَلَاثَ آيَاتٍ، لَجَعَلْتُهَا سُورَةً عَلَى حِدَةٍ، فَانْظُرُوا سُورَةً مِنَ الْقُرْآنِ، فَضَعُوهَا فِيهَا، فَوَضَعْتُهَا فِي آخِرِ بَرَاءَةَ.

تخريج: إسناده ضعيف لتدليس محمد بن إسحاق ولانقطاعه، عباد بن عبدالله لم يدرك قصة جمع القرآن.

Comments: [Its *isnad* is *da'eef* because of *tadlees* of Muhammad bin Ishaq and because it is interrupted]

حَدِيثُ سَعْدٍ مَوْلَى أَبِي بَكْرٍ ﷺ

Hadeeth of Sa'd, the freed slave of Abu Bakr ﷺ

1716. It was narrated from al-Hasan that Sa'd, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah (ﷺ) and they started taking two at a time. The Messenger of Allah (ﷺ) said: "Do not take two at a time."

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

١٧١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ ـ يَعْنِي أَبَا دَاوُدَ الطَّيَالِسِيَّ ـ: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنِ الْحَسَنِ، عَنْ سَعْدٍ مَوْلَى أَبِي بَكْرٍ قَالَ: قَدَّمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ تَمْرًا، فَجَعَلُوا يَقْرُنُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْرُنُوا».

تخريج: صحيح لغيره. وهذا إسناد ضعيف، أبو عامر الخزاز سيء الحفظ والحسن البصري مدلس وقد عنعن.

1717. It was narrated from al-Hasan concerning Sa'd, the freed slave of Abu Bakr, who used to serve the Prophet (ﷺ), that the Prophet (ﷺ) liked his service and said: "O Abu Bakr, manumit Sa'd." He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah (ﷺ) said: "Manumit Sa'd; other men are coming, other men are coming." Abu Dawood said: i.e., slaves.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abu Amir Al-Khazzaz]

١٧١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَامِرٍ عَنِ الْحَسَنِ، عَنْ سَعْدٍ مَوْلَى أَبِي بَكْرٍ وَكَانَ يَخْدُمُ النَّبِيَّ ﷺ، وَكَانَ النَّبِيُّ ﷺ يُعْجِبُهُ خِدْمَتُهُ، فَقَالَ: «يَا أَبَا بَكْرٍ، أَعْتِقْ سَعْدًا» فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لَنَا مَاهِنٌ غَيْرُهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقْ سَعْدًا، أَتَتْكَ الرِّجَالُ، أَتَتْكَ الرِّجَالُ» قَالَ أَبُو دَاوُدَ: يَعْنِي السَّبْيَ.

تخريج: إسناده ضعيف، لضعف أبي عامر الخزاز وعنعنة الحسن.

مُسْنَدُ أَهْلِ الْبَيْتِ رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ

حَدِيثُ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ تَعَالَى عَنْهُمَا

The Musnad of Ahlul-Bayt ﷺ

Hadeeth of al-Hasan bin Ali bin Abu Talib ﷺ

1718. It was narrated from Abul-Hawra' that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in *Qunootal-Witr*: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its *isnad* is *Hasan*]

١٧١٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ السَّلُولِيِّ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوِتْرِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». [انظر: ١٧٢١، ١٧٢٣، ١٧٢٧]

تخريج: إسناده حسن.

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (ﷺ) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him with the banner, Jibreel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.

١٧١٩ - حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ: خَطَبَنَا الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ لَمْ يَسْبِقْهُ الْأَوَّلُونَ بِعِلْمٍ، وَلَا يُدْرِكُهُ الْآخِرُونَ، كَانَ رَسُولُ اللَّهِ ﷺ يَبْعَثُهُ بِالرَّايَةِ، جِبْرِيلُ عَنْ يَمِينِهِ، وَمِيكَائِيلُ عَنْ شِمَالِهِ، لَا يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ. [انظر: ١٧٢٠]

Comments: [*Hasan;* this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، لكنه توبع.

1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (ﷺ) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred *dirhams* of his stipend that he was keeping to buy a servant for his family.

Comments: [*Hasan*]

١٧٢٠- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ حُبْشِيٍّ قَالَ: خَطَبَنَا الْحَسَنُ بْنُ عَلِيٍّ بَعْدَ قَتْلِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ مَا سَبَقَهُ الْأَوَّلُونَ بِعِلْمٍ، وَلَا أَدْرَكَهُ الْآخِرُونَ، إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَبْعَثُهُ، وَيُعْطِيهِ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ، وَمَا تَرَكَ (١/ ٢٠٠) مِنْ صَفْرَاءَ وَلَا بَيْضَاءَ، إِلَّا سَبْعَمِائَةِ دِرْهَمٍ مِنْ عَطَائِهِ كَانَ يَرْصُدُهَا لِخَادِمٍ لِأَهْلِهِ. [راجع: ١٧١٩]

تخريج: حسن، عمرو بن حبشي مقبول. راجع ماقبله.

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (ﷺ) taught him to say in *Witr*... and he narrated a *hadeeth* like that of Yoonus.

Comments: [Its *isnad* is *saheeh;* see 1718]

١٧٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ أَنْ يَقُولَ فِي الْوِتْرِ... فَذَكَرَ مِثْلَ حَدِيثِ يُونُسَ. [راجع: ١٧١٨]

تخريج: إسناده صحيح.

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (ﷺ) only stood up because he was offended by the smell of the Jew.

١٧٢٢- حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَنَّهُ مَرَّ بِهِمْ جَنَازَةٌ، فَقَامَ الْقَوْمُ وَلَمْ يَقُمْ، فَقَالَ الْحَسَنُ: مَا صَنَعْتُمْ؟ إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ تَأَذِّيًا بِرِيحِ الْيَهُودِيِّ. [وانظر: ١٧٢٦]

Comments: [Its *isnad* is *da'eef* because of *Tadlees* of al-Hajjaj bin Artat and because it is interrupted]

تخريج: إسناده ضعيف لتدليس الحجاج بن أرطاة ولانقطاعه، فإن محمد بن علي لم يدرك الحسن بن علي.

1723. Yazeed bin Abi Maryam narrated that Abul-Hawra' as-Sa'di said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember that I took a date from the *zakah* dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: "We do not consume charity." And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for he whom You protect is never abased." And perhaps he said: "Blessed and Exalted are You, our Lord."

Comments: [Its *isnad* is *saheeh*]

١٧٢٣- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي بُرَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ أَنِّي أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَأَلْقَيْتُهَا فِي فَمِي، فَانْتَزَعَهَا رَسُولُ اللَّهِ ﷺ بِلُعَابِهَا، فَأَلْقَاهَا فِي التَّمْرِ، فَقَالَ لَهُ رَجُلٌ: مَا عَلَيْكَ لَوْ أَكَلَ هَذِهِ التَّمْرَةَ؟ قَالَ: «إِنَّا لَا نَأْكُلُ الصَّدَقَةَ».

قَالَ: وَكَانَ يَقُولُ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رِيبَةٌ». قَالَ: وَكَانَ يُعَلِّمُنَا هَذَا الدُّعَاءَ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ» وَرُبَّمَا قَالَ: «تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». [وانظر: ١٧٢٤، ١٧٢٥، ١٧٢٧]

تخريج: إسناده صحيح.

1724. Rabee'ah bin Shaiban narrated that he said to al-Hasan bin 'Ali (ﷺ): What do you remember from the Messenger of Allah (ﷺ)? He said: He took me into the store room where the *zakah* was kept,

١٧٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ: حَدَّثَنَا رَبِيعَةُ بْنُ شَيْبَانَ أَنَّهُ قَالَ لِلْحَسَنِ ابْنِ عَلِيٍّ ﷺ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَدْخَلَنِي غُرْفَةَ الصَّدَقَةِ، فَأَخَذْتُ مِنْهَا

and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: "Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household."

Comments: [Its *isnad* is *saheeh*]

تَمْرَةً، فَأَلْقَيْتُهَا فِي فَمِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلْقِهَا، فَإِنَّهَا لَا تَحِلُّ لِرَسُولِ اللَّهِ ﷺ، وَلَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِهِ». [راجع: ١٧٢٣]

تخريج: إسناده صحيح.

1725. Buraid bin Abi Maryam narrated that Abul-Hawra' said: We were with Hasan bin 'Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the *zakah* dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: "Charity is not permissible for us, the family of Muhammad." And I learned from him the five prayers.

Comments: [Its *isnad* is *saheeh*]

١٧٢٥- حَدَّثَنَا أَبُو أَحْمَدَ _ هُوَ الزُّبَيْرِيُّ _: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: كُنَّا عِنْدَ حَسَنِ ابْنِ عَلِيٍّ فَسُئِلَ: مَا عَقَلْتَ مِنْ رَسُولِ اللَّهِ؟ أَوْ عَنْ رَسُولِ اللَّهِ؟ قَالَ: كُنْتُ أَمْشِي مَعَهُ، فَمَرَّ عَلَى جَرِينٍ مِنْ تَمْرِ الصَّدَقَةِ، فَأَخَذْتُ تَمْرَةً، فَأَلْقَيْتُهَا فِي فِيَّ، فَأَخَذَهَا بِلُعَابِي، فَقَالَ بَعْضُ الْقَوْمِ: وَمَا عَلَيْكَ لَوْ تَرَكْتَهَا؟ قَالَ: «إِنَّا آلَ مُحَمَّدٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ». قَالَ: وَعَقَلْتُ مِنْهُ الصَّلَوَاتِ الْخَمْسَ. [راجع: ١٧٢٣]

تخريج: إسناده صحيح.

1726. Yazeed - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin 'Ali and Ibn 'Abbas (ﷺ). Al-Hasan stood up and Ibn 'Abbas remained sitting. Al-Hasan said to Ibn 'Abbas: Did you not see when a funeral passed by the Prophet (ﷺ) and he stood up? Ibn Abbas said: Yes, and he sat. al-Hasan did not object to what Ibn 'Abbas said.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٧٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ _ يَعْنِي ابْنَ إِبْرَاهِيمَ _ وَهُوَ التُّسْتَرِيُّ: حَدَّثَنَا مُحَمَّدٌ قَالَ: نُبِّئْتُ أَنَّ جِنَازَةً مَرَّتْ عَلَى الْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، فَقَامَ الْحَسَنُ، وَقَعَدَ ابْنُ عَبَّاسٍ، فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَلَمْ تَرَ إِلَى النَّبِيِّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ؟ فَقَالَ ابْنُ عَبَّاسٍ: بَلَى، وَقَدْ جَلَسَ، فَلَمْ يُنْكِرِ الْحَسَنُ مَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [انظر: ١٧٢٨، ١٧٢٩، ٣١٢٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لجهالة الراوي الذي أبهمه محمد بن سيرين.

1727. Buraid bin Abi Maryam narrated that Abul-Hawra' said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember from the Messenger of Allah (ﷺ) that I took a date from the *zakah* dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: "We are the family of Muhammad; charity is not permissible for us." He said: And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased." Shu'bah said: And I think he said this too: "Blessed are you, our Lord, and exalted."

Comments: [Its *isnad* is *saheeh*; see 1723]

١٧٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ بُرَيْدَ بْنَ أَبِي مَرْيَمَ يُحَدِّثُ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ أَنِّي أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلْتُهَا فِي فِيَّ، قَالَ: فَنَزَعَهَا رَسُولُ اللَّهِ ﷺ بِلُعَابِهَا، فَجَعَلَهَا فِي التَّمْرِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَيْكَ مِنْ هَذِهِ التَّمْرَةِ لِهَذَا الصَّبِيِّ؟ قَالَ: «إِنَّا آلَ مُحَمَّدٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ». _ قَالَ: وَكَانَ يَقُولُ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رِيبَةٌ». _ قَالَ: وَكَانَ يُعَلِّمُنَا هَذَا الدُّعَاءَ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ». قَالَ شُعْبَةُ: وَأَظُنُّهُ قَدْ قَالَ هَذِهِ أَيْضًا: «تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». [راجع: ١٧٢٣]

قَالَ شُعْبَةُ: وَقَدْ حَدَّثَنِي مَنْ سَمِعَ هَذَا مِنْهُ، ثُمَّ إِنَّ شُعبَةَ حَدَّثَ بِهَذَا الْحَدِيثِ مَخْرَجَهُ إِلَى الْمَهْدِيِّ بَعْدَ مَوْتِ أَبِيهِ، فَلَمْ يَشُكَّ فِي: «تَبَارَكْتَ وَتَعَالَيْتَ» فَقُلْتُ لِشُعْبَةَ: إِنَّكَ تَشُكُّ فِيهِ؟ فَقَالَ: لَيْسَ فِيهِ شَكٌّ.

تخريج: إسناده صحيح.

1728. It was narrated from Ibn Sireen that a funeral passed by Ibn 'Abbas and al-Hasan bin 'Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (ﷺ) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [*Hasan* because of corroborating evidence; and its *isnad* is *da'eef*]

١٧٢٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ وَالْحَسَنَ بْنَ عَلِيٍّ مَرَّتْ بِهِمَا (٢٠١/١) جِنَازَةٌ، فَقَامَ أَحَدُهُمَا وَجَلَسَ الْآخَرُ، فَقَالَ الَّذِي قَامَ: أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ؟ قَالَ: بَلَى، وَقَعَدَ. [راجع: ١٧٢٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف. فإن محمد بن سيرين لم يسمع من ابن عباس ولا من الحسن بن علي.

1729. It was narrated from Muhammad that al-Hasan bin 'Ali and Ibn 'Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn't the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [*Hasan* because of corroborating evidence; see the previous report]

١٧٢٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ الْحَسَنَ بْنَ عَلِيٍّ وَابْنَ عَبَّاسٍ رَأَيَا جَنَازَةً فَقَامَ أَحَدُهُمَا وَقَعَدَ الْآخَرُ، فَقَالَ الَّذِي قَامَ: أَلَمْ يَقُمْ رَسُولُ اللَّهِ ﷺ؟ وَقَالَ الَّذِي قَعَدَ: بَلَى، وَقَعَدَ. [راجع: ١٧٢٦]

تخريج: حسن لغيره. راجع ماقبله.

حَدِيثُ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُمَا

The *hadeeth* of Al-Husain bin 'Ali ﷺ

١٧٣٠- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، عَنْ يَعْلَى بْنِ أَبِي يَحْيَى، عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ أَبِيهَا، ـ قَالَ عَبْدُ الرَّحْمَنِ: حُسَيْنِ بْنِ عَلِيٍّ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلسَّائِلِ حَقٌّ، وَإِنْ جَاءَ عَلَى فَرَسٍ».

تخريج: إسناده ضعيف، لجهالة يعلى بن أبي يحيى.

1730. It was narrated from Fatimah bint Husain that her father - 'Abdur-Rahman said: Husain bin 'Ali - said: The Messenger of Allah (ﷺ) said: "The beggar has a right, even if he comes on a horse."

Comments: [Its *isnad* is *da'eef* because Ya'la bin Abu Yahya is unknown]

١٧٣١- أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ عَنْ رَبِيعَةَ بْنِ شَيْبَانَ، قَالَ: قُلْتُ لِلْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: مَا تَعْقِلُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: صَعِدْتُ غُرْفَةً، فَأَخَذْتُ تَمْرَةً، فَلُكْتُهَا فِي فِيَّ، فَقَالَ النَّبِيُّ ﷺ: «أَلْقِهَا، فَإِنَّهَا لَا تَحِلُّ لَنَا الصَّدَقَةُ». [راجع: ١٧٢٤]

تخريج: إسناده صحيح.

1731. Thabit bin 'Umarah narrated that Rabee'ah bin Shaiban said: I said to al-Husain bin 'Ali (ﷺ): Do you remember anything from the Messenger of Allah (ﷺ)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (ﷺ) said: "Take it out, for charity is not permissible for us."

Comments: [Its *isnad* is *saheeh*]

١٧٣٢- حَدَّثَنَا ابْنُ نُمَيْرٍ وَيَعْلَى قَالَا: حَدَّثَنَا حَجَّاجٌ ـ يَعْنِي ابْنَ دِينَارٍ الْوَاسِطِيَّ ـ عَنْ شُعَيْبِ ابْنِ خَالِدٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، قِلَّةَ الْكَلَامِ فِيمَا لَا يَعْنِيهِ». [انظر: ١٧٣٧]

تخريج: حديث حسن لشواهده، وهذا إسناد ضعيف لانقطاعه، شعيب بن خالد لم يدرك الحيسن بن علي.

1732. It was narrated from Shu'aib bin Khalid, that Husain bin 'Ali said: The Messenger of Allah (ﷺ) said: "Part of a person's being a good Muslim is saying little about that which does not concern him."

Comments: [This *hadeeth* is *hasan* because of corroborating evidence; this is a *da'eef isnad* because it is *munqati'* (interrupted)]

1733. It was narrated from Husain and Ibn 'Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, "Its smell bothered me."

Comments: [Its *isnad* is *da'eef* because it is *munqati'* (interrupted)]

١٧٣٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ يَزْعُمُ عَنْ حُسَيْنٍ وَابْنِ عَبَّاسٍ، أَوْ عَنْ أَحَدِهِمَا، أَنَّهُ قَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ جَنَازَةِ يَهُودِيٍّ مُرَّ بِهَا عَلَيْهِ، فَقَالَ: «آذَانِي رِيحُهَا».

[راجع: ١٧٢٢]

تخريج: إسناده ضعيف لانقطاعه، فإن محمد بن علي لم يدرك حسيناً ولا ابن عباس.

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin 'Ali, that the Prophet (ﷺ) said: "There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, 'Verily we belong to Allah and unto Him is our return' for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

١٧٣٤- حَدَّثَنَا يَزِيدُ وَعَبَّادُ بْنُ عَبَّادٍ قَالَا: أَخْبَرَنَا هِشَامُ بْنُ أَبِي هِشَامٍ - قَالَ عَبَّادٌ: ابْنُ زِيَادٍ - ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ ابْنَةِ الْحُسَيْنِ، عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يُصَابُ بِمُصِيبَةٍ، فَيَذْكُرُهَا، وَإِنْ طَالَ عَهْدُهَا - قَالَ عَبَّادٌ: قَدُمَ عَهْدُهَا - فَيُحْدِثُ لِذَلِكَ اسْتِرْجَاعًا، إِلَّا جَدَّدَ اللَّهُ لَهُ عِنْدَ ذَلِكَ، فَأَعْطَاهُ مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا».

تخريج: إسناده ضعيف جداً، هشام بن أبي هشام متروك وأمه مجهولة.

1735. It was narrated that al-Husain bin 'Ali said: My grandfather - or he said: the Prophet (ﷺ) - taught me some words to say in *Witr*... and he narrated the *hadeeth*.

Comments: [Its *isnad* is *da'eef*]

١٧٣٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي جَدِّي - أَوْ قَالَ: النَّبِيُّ ﷺ - كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٢١]

تخريج: إسناده ضعيف، شريك بن عبدالله سيء الحفظ.وقد تقدم الحديث برقم: (١٧٢١) في مسند الحسن بن علي، وهو الصواب.

1736. It was narrated from 'Abdullah bin 'Ali bin Husain, from his father 'Ali bin Husain, from his father that the Prophet (ﷺ) said: "The miser is the one in whose presence I am mentioned and he does not send blessings upon me."

Comments: [Its *isnad* is *qawi;* its men are *thiqat,* the men of as-Saheeh]

١٧٣٦- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ، ثُمَّ لَمْ يُصَلِّ عَلَيَّ». قَالَ أَبُو سَعِيدٍ: «فَلَمْ يُصَلِّ عَلَيَّ» صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا.

تخريج: إسناده قوي.

1737. It was narrated from 'Ali bin Husain that his father (ﷺ) said: The Messenger of Allah (ﷺ) said: "Part of a person's being a good Muslim is his leaving alone that which does not concern him."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef hadeeth*]

١٧٣٧- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، تَرْكُهُ مَا لَا يَعْنِيهِ». [راجع: ١٧٣٢]

تخريج: حسن لشواهده. وهذا إسناد ضعيف لضعف عبدالله بن عمر العمري.



حَدِيثُ عَقِيلِ بْنِ أَبِي طَالِبٍ ﷺ

Hadeeth of 'Aqeel bin Abi Talib ﷺ

1738. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet (ﷺ) told us not to say that, and he said: "Say: May Allah bless you and bless her for you."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is *munqati'* (interrupted)]

١٧٣٨- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: تَزَوَّجَ عَقِيلُ بْنُ أَبِي طَالِبٍ، فَخَرَجَ عَلَيْنَا، فَقُلْنَا: بِالرِّفَاءِ وَالْبَنِينَ، فَقَالَ: مَهْ، لَا تَقُولُوا ذَلِكَ، فَإِنَّ النَّبِيَّ ﷺ قَدْ نَهَانَا عَنْ ذَلِكَ، وَقَالَ: «قُولُوا: بَارَكَ اللَّهُ فِيكَ، وَبَارَكَ لَكَ فِيهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، فإن عبدالله بن محمد بن عقيل لم يدرك جده.

1739. It was narrated from al-Hasan that 'Aqeel bin Abi Talib (ﷺ) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

١٧٣٩- حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَنِ: أَنَّ عَقِيلَ بْنَ أَبِي طَالِبٍ ﷺ تَزَوَّجَ امْرَأَةً مِنْ بَنِي جُشَمَ، فَدَخَلَ عَلَيْهِ الْقَوْمُ، فَقَالُوا: بِالرِّفَاءِ وَالْبَنِينَ، فَقَالَ: لَا تَقُولُوا ذَلِكَ. قَالُوا: فَمَا نَقُولُ يَا أَبَا يَزِيدَ؟ قَالَ: قُولُوا: بَارَكَ اللَّهُ لَكُمْ، وَبَارَكَ عَلَيْكُمْ، إِنَّا كَذَلِكَ كُنَّا نُؤْمَرُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الحسن البصري لم يسمع من عقيل.

حَدِيثُ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﷺ وَهُوَ حَدِيثُ الْهِجْرَةِ

Hadeeth of Ja'far bin Abi Talib ﷺ
It is *Hadeeth* of *al-Hijrah* (migration)

1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said: When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with 'Abdullah bin Abi Rabee'ah bin al-Mugheerah al-Makhzoomi and 'Amr bin al-'As bin Wa'il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and

١٧٤٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمِ ابْنِ عُبَيْدِ اللَّهِ بْنِ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ أُمِّ سَلَمَةَ ابْنَةِ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ (١/ ٢٠٢) جَاوَرْنَا بِهَا خَيْرَ جَارٍ، النَّجَاشِيَّ، أَمِنَّا عَلَى دِينِنَا، وَعَبَدْنَا اللَّهَ لَا نُؤْذَى، وَلَا نَسْمَعُ شَيْئًا نَكْرَهُهُ، فَلَمَّا بَلَغَ ذَلِكَ قُرَيْشًا، ائْتَمَرُوا أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا رَجُلَيْنِ جَلْدَيْنِ وَأَنْ يُهْدُوا لِلنَّجَاشِيِّ هَدَايَا مِمَّا يُسْتَطْرَفُ مِنْ مَتَاعِ مَكَّةَ، وَكَانَ مِنْ أَعْجَبِ مَا يَأْتِيهِ مِنْهَا إِلَيْهِ الْأَدَمُ، فَجَمَعُوا لَهُ أَدَمًا كَثِيرًا، وَلَمْ يَتْرُكُوا مِنْ بَطَارِقَتِهِ بِطْرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً، ثُمَّ بَعَثُوا بِذَلِكَ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ بْنِ الْمُغِيرَةِ الْمَخْزُومِيِّ وَعَمْرِو بْنِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَأَمَرُوهُمَا أَمْرَهُمْ، وَقَالُوا لَهُمَا: ادْفَعُوا إِلَى كُلِّ بِطْرِيقٍ هَدِيَّتَهُ قَبْلَ أَنْ تُكَلِّمُوا النَّجَاشِيَّ فِيهِمْ، ثُمَّ قَدِّمُوا لِلنَّجَاشِيِّ هَدَايَاهُ، ثُمَّ سَلُوهُ أَنْ يُسْلِمَهُمْ إِلَيْكُمْ قَبْلَ أَنْ يُكَلِّمَهُمْ. قَالَتْ: فَخَرَجَا فَقَدِمَا عَلَى النَّجَاشِيِّ، وَنَحْنُ عِنْدَهُ بِخَيْرِ دَارٍ، وَعِنْدَ

came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to

خَيْرِ جَارٍ، فَلَمْ يَبْقَ مِنْ بَطَارِقَتِهِ بِطْرِيقٌ إِلَّا
دَفَعَا إِلَيْهِ هَدِيَّتَهُ قَبْلَ أَنْ يُكَلِّمَا النَّجَاشِيَّ، ثُمَّ
قَالَا لِكُلِّ بِطْرِيقٍ مِنْهُمْ: إِنَّهُ قَدْ صَبَا إِلَى بَلَدِ
الْمَلِكِ مِنَّا غِلْمَانٌ سُفَهَاءُ، فَارَقُوا دِينَ
قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكُمْ، وَجَاءُوا
بِدِينٍ مُبْتَدَعٍ لَا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ، وَقَدْ
بَعَثَنَا إِلَى الْمَلِكِ فِيهِمْ أَشْرَافُ قَوْمِهِمْ لِيَرُدَّهُمْ
إِلَيْهِمْ، فَإِذَا كَلَّمْنَا الْمَلِكَ فِيهِمْ، فَتُشِيرُوا عَلَيْهِ
بِأَنْ يُسْلِمَهُمْ إِلَيْنَا، وَلَا يُكَلِّمَهُمْ، فَإِنَّ قَوْمَهُمْ
أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ.
فَقَالُوا لَهُمَا: نَعَمْ. ثُمَّ إِنَّهُمَا قَرَّبَا هَدَايَاهُمْ إِلَى
النَّجَاشِيِّ فَقَبِلَهَا مِنْهُمَا، ثُمَّ كَلَّمَاهُ، فَقَالَا لَهُ:
أَيُّهَا الْمَلِكُ، إِنَّهُ قَدْ صَبَا إِلَى بَلَدِكَ مِنَّا غِلْمَانٌ
سُفَهَاءُ، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي
دِينِكَ، وَجَاءُوا بِدِينٍ مُبْتَدَعٍ لَا نَعْرِفُهُ نَحْنُ،
وَلَا أَنْتَ، وَقَدْ بَعَثَنَا إِلَيْكَ فِيهِمْ أَشْرَافُ
قَوْمِهِمْ مِنْ آبَائِهِمْ، وَأَعْمَامِهِمْ، وَعَشَائِرِهِمْ،
لِتَرُدَّهُمْ إِلَيْهِمْ، فَهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ
بِمَا عَابُوا عَلَيْهِمْ، وَعَاتَبُوهُمْ فِيهِ، قَالَتْ: وَلَمْ
يَكُنْ شَيْءٌ أَبْغَضَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ
وَعَمْرِو بْنِ الْعَاصِ مِنْ أَنْ يَسْمَعَ النَّجَاشِيُّ
كَلَامَهُمْ، فَقَالَتْ بَطَارِقَتُهُ حَوْلَهُ: صَدَقُوا أَيُّهَا
الْمَلِكُ، قَوْمُهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا
عَابُوا عَلَيْهِمْ، فَأَسْلِمْهُمْ إِلَيْهِمَا، فَلْيَرُدَّاهُمْ إِلَى
بِلَادِهِمْ وَقَوْمِهِمْ. قَالَتْ: فَغَضِبَ النَّجَاشِيُّ،
ثُمَّ قَالَ: لَا، هَيْمُ اللَّهِ إِذًا لَا أُسْلِمُهُمْ
إِلَيْهِمَا، وَلَا أُكَادُ قَوْمًا جَاوَرُونِي، وَنَزَلُوا

'Abdullah bin Abi Rabee'ah and 'Amr bin al-'As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said: They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (ﷺ) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your

بِلَادِي، وَاخْتَارُونِي عَلَى مَنْ سِوَايَ، حَتَّى أَدْعُوَهُمْ فَأَسْأَلَهُمْ مَا يَقُولُ هَذَانِ فِي أَمْرِهِمْ، فَإِنْ كَانُوا كَمَا يَقُولَانِ، أَسْلَمْتُهُمْ إِلَيْهِمَا وَرَدَدْتُهُمْ إِلَى قَوْمِهِمْ، وَإِنْ كَانُوا عَلَى غَيْرِ ذَلِكَ مَنَعْتُهُمْ مِنْهُمَا، وَأَحْسَنْتُ جِوَارَهُمْ مَا جَاوَرُونِي. قَالَتْ: ثُمَّ أَرْسَلَ إِلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَدَعَاهُمْ، فَلَمَّا جَاءَهُمْ رَسُولُهُ، اجْتَمَعُوا، ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ: مَا تَقُولُونَ لِلرَّجُلِ إِذَا جِئْتُمُوهُ؟ قَالُوا: نَقُولُ وَاللَّهِ مَا عَلِمْنَا وَمَا أَمَرَنَا بِهِ نَبِيُّنَا، كَائِنٌ فِي ذَلِكَ مَا هُوَ كَائِنٌ، فَلَمَّا جَاءُوهُ، وَقَدْ دَعَا النَّجَاشِيُّ أَسَاقِفَتَهُ، فَنَشَرُوا مَصَاحِفَهُمْ حَوْلَهُ، سَأَلَهُمْ، فَقَالَ: مَا هَذَا الدِّينُ الَّذِي فَارَقْتُمْ فِيهِ قَوْمَكُمْ، وَلَمْ تَدْخُلُوا فِي دِينِي، وَلَا فِي دِينِ أَحَدٍ مِنْ هَذِهِ الْأُمَمِ؟ قَالَتْ: فَكَانَ الَّذِي كَلَّمَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ، فَقَالَ لَهُ: أَيُّهَا الْمَلِكُ: كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ، نَعْبُدُ الْأَصْنَامَ، وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ، وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجِوَارَ، يَأْكُلُ الْقَوِيُّ مِنَّا الضَّعِيفَ، فَكُنَّا عَلَى ذَلِكَ، حَتَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا نَعْرِفُ نَسَبَهُ وَصِدْقَهُ، وَأَمَانَتَهُ وَعَفَافَهُ، فَدَعَانَا إِلَى اللَّهِ لِنُوَحِّدَهُ وَنَعْبُدَهُ، وَنَخْلَعَ مَا كُنَّا نَحْنُ نَعْبُدُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ، وَأَمَرَنَا بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَصِلَةِ الرَّحِمِ، وَحُسْنِ الْجِوَارِ، وَالْكَفِّ عَنِ الْمَحَارِمِ وَالدِّمَاءِ، وَنَهَانَا عَنِ الْفَوَاحِشِ وَقَوْلِ

people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja'far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give *zakah,* and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshipped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our

الزُّورِ، وَأَكْلِ مَالِ الْيَتِيمِ، وَقَذْفِ الْمُحْصَنَةِ. وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ ـ قَالَتْ: فَعَدَّدَ عَلَيْهِ أُمُورَ الْإِسْلَامِ ـ فَصَدَّقْنَاهُ وَآمَنَّا بِهِ وَاتَّبَعْنَاهُ عَلَى مَا جَاءَ بِهِ. فَعَبَدْنَا اللَّهَ وَحْدَهُ، فَلَمْ نُشْرِكْ بِهِ شَيْئًا، وَحَرَّمْنَا مَا حَرَّمَ عَلَيْنَا، وَأَحْلَلْنَا مَا أَحَلَّ لَنَا، فَعَدَا عَلَيْنَا قَوْمُنَا، فَعَذَّبُونَا وَفَتَنُونَا عَنْ دِينِنَا، لِيَرُدُّونَا إِلَى عِبَادَةِ الْأَوْثَانِ مِنْ عِبَادَةِ اللَّهِ، وَأَنْ نَسْتَحِلَّ مَا كُنَّا نَسْتَحِلُّ مِنَ الْخَبَائِثِ، فَلَمَّا قَهَرُونَا وَظَلَمُونَا، وَشَقُّوا عَلَيْنَا، وَحَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا، خَرَجْنَا إِلَى بَلَدِكَ، وَاخْتَرْنَاكَ عَلَى مَنْ سِوَاكَ، وَرَغِبْنَا فِي جِوَارِكَ، وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ أَيُّهَا الْمَلِكُ. قَالَتْ: فَقَالَ لَهُ النَّجَاشِيُّ: هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟ قَالَتْ: (٢٠٣/١) فَقَالَ لَهُ جَعْفَرٌ: نَعَمْ. فَقَالَ لَهُ النَّجَاشِيُّ: فَاقْرَأْهُ عَلَيَّ، فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ ﴿كٓهيعٓصٓ﴾ قَالَتْ: فَبَكَى، وَاللَّهِ، النَّجَاشِيُّ حَتَّى أَخْضَلَ لِحْيَتَهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوا مَصَاحِفَهُمْ حِينَ سَمِعُوا مَا تَلَا عَلَيْهِمْ، ثُمَّ قَالَ النَّجَاشِيُّ: إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ، انْطَلِقَا، فَوَاللَّهِ لَا أُسْلِمُهُمْ إِلَيْكُمْ أَبَدًا، وَلَا أُكَادُ. قَالَتْ أُمُّ سَلَمَةَ: فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ عَمْرُو بْنُ الْعَاصِ: وَاللَّهِ لَأُنَبِّئَنَّهُ غَدًا عَيْبَهُمْ عِنْدَهُ، ثُمَّ أَسْتَأْصِلُ بِهِ خَضْرَاءَهُمْ. قَالَتْ: فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي رَبِيعَةَ وَكَانَ

religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king. The Negus said to him: Do you have with you any of that which he brought from Allah? Ja'far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them. Umm Salamah said: When they left his presence, 'Amr bin al-'As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them. 'Abdullah bin Abi Rabee'ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. ['Amr] said: By Allah, I shall certainly tell him that they claim that 'Eesa Ibn Maryam is a

أَتْقَى الرَّجُلَيْنِ فِينَا: لَا تَفْعَلْ، فَإِنَّ لَهُمْ أَرْحَامًا وَإِنْ كَانُوا قَدْ خَالَفُونَا. قَالَ: وَاللَّهِ لَأُخْبِرَنَّهُ أَنَّهُمْ يَزْعُمُونَ أَنَّ عِيسَى ابْنَ مَرْيَمَ عَبْدٌ. قَالَتْ: ثُمَّ غَدَا عَلَيْهِ الْغَدَ، فَقَالَ لَهُ: أَيُّهَا الْمَلِكُ، إِنَّهُمْ يَقُولُونَ فِي عِيسَى ابْنِ مَرْيَمَ قَوْلًا عَظِيمًا، فَأَرْسِلْ إِلَيْهِمْ فَاسْأَلْهُمْ عَمَّا يَقُولُونَ فِيهِ. قَالَتْ: فَأَرْسَلَ إِلَيْهِمْ يَسْأَلُهُمْ عَنْهُ، قَالَتْ: وَلَمْ يَنْزِلْ بِنَا مِثْلُهَا، فَاجْتَمَعَ الْقَوْمُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: مَاذَا تَقُولُونَ فِي عِيسَى إِذَا سَأَلَكُمْ عَنْهُ؟ قَالُوا: نَقُولُ وَاللَّهِ فِيهِ مَا قَالَ اللَّهُ وَمَا جَاءَ بِهِ نَبِيُّنَا، كَائِنًا فِي ذَلِكَ مَا هُوَ كَائِنٌ. فَلَمَّا دَخَلُوا عَلَيْهِ، قَالَ لَهُمْ: مَا تَقُولُونَ فِي عِيسَى ابْنِ مَرْيَمَ؟ فَقَالَ لَهُ جَعْفَرُ ابْنُ أَبِي طَالِبٍ: نَقُولُ فِيهِ الَّذِي جَاءَ بِهِ نَبِيُّنَا: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ وَرُوحُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ الْعَذْرَاءِ الْبَتُولِ. قَالَتْ: فَضَرَبَ النَّجَاشِيُّ يَدَهُ إِلَى الْأَرْضِ، فَأَخَذَ مِنْهَا عُودًا، ثُمَّ قَالَ: مَا عَدَا عِيسَى ابْنُ مَرْيَمَ مَا قُلْتَ هَذَا الْعُودَ. فَتَنَاخَرَتْ بَطَارِقَتُهُ حَوْلَهُ حِينَ قَالَ مَا قَالَ، فَقَالَ: وَإِنْ نَخَرْتُمْ وَاللَّهِ، اذْهَبُوا فَأَنْتُمْ سُيُومٌ بِأَرْضِي - وَالسُّيُومُ: الْآمِنُونَ - مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرِّمَ، فَمَا أُحِبُّ أَنَّ لِي دَبْرًا ذَهَبًا وَإِنِّي آذَيْتُ رَجُلًا مِنْكُمْ - وَالدَّبْرُ بِلِسَانِ الْحَبَشَةِ: الْجَبَلُ - رُدُّوا عَلَيْهِمَا هَدَايَاهُمَا، فَلَا حَاجَةَ لَنَا بِهَا، فَوَاللَّهِ مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ حِينَ رَدَّ عَلَيَّ مُلْكِي فَآخُذَ الرِّشْوَةَ فِيهِ، وَمَا أَطَاعَ

slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Ja'far bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored

النَّاسَ فِيَّ فَأُطِيعَهُمْ فِيهِ. قَالَتْ: فَخَرَجَا مِنْ عِنْدِهِ مَقْبُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَا جَاءَا بِهِ، وَأَقَمْنَا عِنْدَهُ بِخَيْرِ دَارٍ مَعَ خَيْرِ جَارٍ. قَالَتْ: فَوَاللَّهِ إِنَّا عَلَى ذَلِكَ إِذْ نَزَلَ بِهِ، يَعْنِي مَنْ يُنَازِعُهُ فِي مُلْكِهِ، قَالَتْ: فَوَاللَّهِ مَا عَلِمْنَا حُزْنًا قَطُّ كَانَ أَشَدَّ مِنْ حُزْنٍ حَزِنَّاهُ عِنْدَ ذَلِكَ، تَخَوُّفًا أَنْ يَظْهَرَ ذَلِكَ عَلَى النَّجَاشِيِّ، فَيَأْتِيَ رَجُلٌ لَا يَعْرِفُ مِنْ حَقِّنَا مَا كَانَ النَّجَاشِيُّ يَعْرِفُ مِنْهُ. قَالَتْ: وَسَارَ النَّجَاشِيُّ، وَبَيْنَهُمَا عَرْضُ النِّيلِ، قَالَتْ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَنْ رَجُلٌ يَخْرُجُ حَتَّى يَحْضُرَ وَقْعَةَ الْقَوْمِ، ثُمَّ يَأْتِيَنَا بِالْخَبَرِ؟ قَالَتْ: فَقَالَ الزُّبَيْرُ بْنُ الْعَوَّامِ: أَنَا. قَالَتْ: وَكَانَ مِنْ أَحْدَثِ الْقَوْمِ سِنًّا، قَالَتْ: فَنَفَخُوا لَهُ قِرْبَةً، فَجَعَلَهَا فِي صَدْرِهِ، ثُمَّ سَبَحَ عَلَيْهَا، حَتَّى خَرَجَ إِلَى نَاحِيَةِ النِّيلِ الَّتِي بِهَا مُلْتَقَى الْقَوْمِ، ثُمَّ انْطَلَقَ حَتَّى حَضَرَهُمْ، قَالَتْ: وَدَعَوْنَا اللَّهَ لِلنَّجَاشِيِّ بِالظُّهُورِ عَلَى عَدُوِّهِ، وَالتَّمْكِينِ لَهُ فِي بِلَادِهِ، وَاسْتَوْسَقَ عَلَيْهِ أَمْرُ الْحَبَشَةِ، فَكُنَّا عِنْدَهُ فِي خَيْرِ مَنْزِلٍ، حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِمَكَّةَ.

تخريج: إسناده حسن.

my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection. By Allah, we remained like that until some trouble befell him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (ﷺ) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-'Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its *isnad* is *hasan*].



حَدِيثُ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﷺ

Hadeeth of 'Abdullah bin Ja'far bin Abi Talib ﷺ

١٧٤١- حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

تخريج: إسناده صحيح. خ: (٥٤٤٠)، م: (٢٠٤٣).

1741. It was narrated that 'Abdullah bin Ja'far said: I saw the Prophet (ﷺ) eating cucumber with fresh dates.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5440) and Muslim (2043)]

١٧٤٢- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حَبِيبُ بْنُ الشَّهِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لِابْنِ الزُّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، قَالَ: فَحَمَلَنَا وَتَرَكَكَ؟ وَقَالَ إِسْمَاعِيلُ مَرَّةً: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنَا وَتَرَكَكَ. [انظر: ٢١٤٦]

تخريج: إسناده صحيح. خ: (٣٠٨٢)، م: (٢٤٢٧).

1742. It was narrated that 'Abdullah bin Abi Mulaikah said: 'Abdullah bin Ja'far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah (ﷺ), me, you and Ibn 'Abbas? He said: Yes. He said: And he carried us on his mount and left you. - Isma'eel said on one occasion: Do you remember when we met the Messenger of Allah (ﷺ), me, you, and Ibn 'Abbas? He said: Yes, and he carried us and left you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3082) and Muslim (2427)]

١٧٤٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، تُلُقِّيَ بِالصِّبْيَانِ مِنْ أَهْلِ بَيْتِهِ، قَالَ: وَإِنَّهُ قَدِمَ مَرَّةً مِنْ سَفَرٍ قَالَ: فَسُبِقَ بِي إِلَيْهِ، قَالَ: فَحَمَلَنِي بَيْنَ يَدَيْهِ، قَالَ: ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، إِمَّا حَسَنٌ، وَإِمَّا حُسَيْنٌ، فَأَرْدَفَهُ

1743. It was narrated that 'Abdullah bin Ja'far said: When the Messenger of Allah (ﷺ) returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of

Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its *isnad* is *saheeh*, Muslim (2428)]

1744. Mis'ar told us: An old man of Fahm - he said: I think he was called Muhammad bin 'Abdur-Rahman, and I think he was from the Hijaz - told us that he heard 'Abdullah bin Ja'far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: "The best meat is the meat from the back."

Comments: [Its *isnad* is *da'eef*]

1745. It was narrated that 'Abdullah bin Ja'far said: One day the Messenger of Allah (ﷺ) seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah (ﷺ) liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Bahz and 'Affan said: When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah (ﷺ) stroked its back and behind its ears and it calmed down. He said: "Who is the owner

خَلْفَهُ، قَالَ: فَدَخَلْنَا الْمَدِينَةَ ثَلَاثَةً عَلَى دَابَّةٍ. [انظر: ١٧٦٠]

تخريج: إسناده صحيح. م: (٢٤٢٨).

١٧٤٤- حَدَّثَنَا يَحْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنِي شَيْخٌ مِنْ (١/ ٢٠٤) فَهْمٍ ـ قَالَ: وَأَظُنُّهُ يُسَمَّى: مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: وَأَظُنُّهُ حِجَازِيًّا ـ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يُحَدِّثُ ابْنَ الزُّبَيْرِ، وَقَدْ نُحِرَتْ لِلْقَوْمِ جَزُورٌ أَوْ بَعِيرٌ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَالْقَوْمُ يُلْقُونَ لِرَسُولِ اللَّهِ ﷺ اللَّحْمَ، يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ». [انظر: ١٧٤٩، ١٧٥٦، ١٧٥٩]

تخريج: إسناده ضعيف، محمد بن عبدالرحمن مجهول.

١٧٤٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مَهْدِيٌّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا لَا أُخْبِرُ بِهِ أَحَدًا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَحَبُّ مَا اسْتَتَرَ بِهِ فِي حَاجَتِهِ هَدَفٌ، أَوْ حَائِشُ نَخْلٍ، فَدَخَلَ يَوْمًا حَائِطًا مِنْ حِيطَانِ الْأَنْصَارِ، فَإِذَا جَمَلٌ قَدْ أَتَاهُ فَجَرْجَرَ، وَذَرَفَتْ عَيْنَاهُ ـ قَالَ بَهْزٌ وَعَفَّانُ: فَلَمَّا رَأَى النَّبِيَّ ﷺ حَنَّ وَذَرَفَتْ عَيْنَاهُ ـ

of this camel?" A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work."

فَمَسَحَ رَسُولُ اللَّهِ ﷺ سَرَاتَهُ وَذِفْرَاهُ، فَسَكَنَ، فَقَالَ: «مَنْ صَاحِبُ الْجَمَلِ؟» فَجَاءَ فَتًى مِنَ الْأَنْصَارِ، فَقَالَ: هُوَ لِي يَا رَسُولَ اللَّهِ. فَقَالَ: «أَمَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَّكَكَهَا اللَّهُ، إِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ». [انظر: ١٧٥٤]

Comments: [Its *isnad* is *saheeh*, Muslim (342)]

تخريج: إسناده صحيح. م: (٣٤٢).

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi' wearing a ring on his right hand. I asked him about that and he said that he saw 'Abdullah bin Ja'far wearing a ring on his right hand, and 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) wore a ring on his right hand.

١٧٤٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَتَّمُ فِي يَمِينِهِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَذَكَرَ أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخَتَّمُ فِي يَمِينِهِ، وَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَتَّمُ فِي يَمِينِهِ. [انظر: ١٧٥٥]

Comments: [*Saheeh*; this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن.

1747. It was narrated from 'Uqbah bin Muhammad bin al-Harith - Hajjaj said: 'Utbah bin Muhammad bin al-Harith - from 'Abdullah bin Ja'far that the Prophet (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting."

١٧٤٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ ـ وَقَالَ حَجَّاجٌ: عُتْبَةُ بْنُ مُحَمَّدِ بْنِ الْحَارِثِ- عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ١٦٥٦]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عبدالله بن مسافع لا يعرف بجرح ولا تعديل ومصعب بن شيبة لين الحديث عقبة والصواب: عتبة بن محمد بن الحارث ليس بمعروف. ثم هو مضطرب، بقول مرةً: «وهو جالس»، ويقول مرة أخرى: «بعد مايسلم».ويغني عنه حديث أبي هريرة، خ: (١٢٣١، ١٢٣٢)، م: (٣٨٩).

1748. It was narrated from 'Abdullah bin Ja'far - Yahya bin Ishaq said: I heard 'Abdullah bin

١٧٤٨- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى وَيَحْيَى بْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي

الْأَسْوَدِ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ أُمِّ كِلَابٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ - قَالَ يَحْيَى ابْنُ إِسْحَاقَ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ. قَالَ أَحَدُهُمَا: ذِي الْجَنَاحَيْنِ - أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَطَسَ حَمِدَ اللَّهَ، فَيُقَالُ لَهُ: يَرْحَمُكَ اللَّهُ. فَيَقُولُ: «يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ».

Ja'far say; and one of them said: the one with the two wings - that when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It would be said to him: May Allah have mercy on you, and he would say: May Allah guide you and rectify your condition.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن لهيعة ضعيف وعبيد بن أم كلاب لم يذكر فيه جرح ولا تعديل.

١٧٤٩- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنْ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ: إِنَّ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي إِحْدَى يَدَيْهِ رُطَبَاتٌ، وَفِي الْأُخْرَى قِثَّاءٌ، وَهُوَ يَأْكُلُ مِنْ هَذِهِ وَيَعَضُّ مِنْ هَذِهِ، وَقَالَ: «إِنَّ أَطْيَبَ الشَّاةِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤١]

1749. It was narrated from 'Abdullah bin Ja'far that he said: The last time I saw the Messenger of Allah (ﷺ), he had fresh dates in one hand and cucumber in the other, and he was eating one and taking a bite from the other. And he said: "The best part of the sheep is meat from the back."

Comments: [Its *isnad* is *da'eef jiddan*]

تخريج: إسناده ضعيف جداً. نصر بن باب ضعيف جداً وحجاج بن أرطاة مدلس وقد عنعن وقتادة لم يسمع من أحد من أصحاب النبي ﷺ إلا من أنس وأبي الطفيل.

١٧٥٠- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشًا اسْتَعْمَلَ عَلَيْهِمْ زَيْدَ ابْنَ حَارِثَةَ وَقَالَ: «فَإِنْ قُتِلَ زَيْدٌ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ جَعْفَرٌ، فَإِنْ قُتِلَ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ» فَلَقُوا الْعَدُوَّ، فَأَخَذَ الرَّايَةَ زَيْدٌ فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَ الرَّايَةَ جَعْفَرٌ، فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ

1750. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) sent out an army and appointed in charge of them Zaid bin Harithah. He said: "If Zaid is killed or martyred, then your commander is Ja'far. If he is killed or martyred, then your commander is 'Abdullah bin Rawahah." Zaid took the banner and fought until he was killed; then Ja'far took the banner and fought until he was killed; then 'Abdullah bin Rawahah took the

banner and fought until he was killed. Then Khalid bin al-Waleed took the banner and Allah granted victory to him. News of that came to the Prophet (ﷺ) and he went out to the people; he praised and glorified Allah, then he said: "Your brothers met the enemy; Zaid took the banner and fought until he was killed - or martyred; then Ja'far took the banner after him and fought until he was killed - or martyred; then 'Abdullah bin Rawahah took the banner and fought until he was killed - or martyred. Then one of the swords of Allah, Khalid bin al-Waleed, took the banner and Allah granted victory to him." He did not go to Ja'far's family for three days (letting them grieve). Then he went to them and said: "Do not weep for my brother after today. Call the two sons of my brother for me." Then we were brought like chicks and he said: "Call the barber for me." The barber was brought and he shaved our heads, then [the Prophet (ﷺ)] said: "As for Muhammad, he resembles our uncle Abu Talib, and as for 'Abdullah, he resembles me physically and in attitude." Then he took my hand and held it and said: "O Allah, take care of Ja'far's family after him and bless 'Abdullah in his business dealings." He said it three times. Then our mother came and told him about how we were now orphans. He said: "Do you fear poverty for them when I am their

فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَ الرَّايَةَ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَأَتَى خَبَرُهُمُ النَّبِيَّ ﷺ، فَخَرَجَ إِلَى النَّاسِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: «إِنَّ إِخْوَانَكُمْ لَقُوا الْعَدُوَّ، وَإِنَّ زَيْدًا أَخَذَ الرَّايَةَ، فَقَاتَلَ حَتَّى قُتِلَ ـ أَوِ اسْتُشْهِدَ ـ ثُمَّ أَخَذَ الرَّايَةَ بَعْدَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ، فَقَاتَلَ حَتَّى قُتِلَ ـ أَوِ اسْتُشْهِدَ ـ ثُمَّ أَخَذَ الرَّايَةَ عَبْدُاللَّهِ بْنُ رَوَاحَةَ، فَقَاتَلَ حَتَّى قُتِلَ ـ أَوِ اسْتُشْهِدَ ـ ثُمَّ أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ» فَأَمْهَلَ، ثُمَّ أَمْهَلَ آلَ جَعْفَرٍ ثَلَاثًا أَنْ يَأْتِيَهُمْ، ثُمَّ أَتَاهُمْ، فَقَالَ: «لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ، ادْعُوا إِلَيَّ ابْنَيْ أَخِي» قَالَ: فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ، فَقَالَ: «ادْعُوا لِيَ الْحَلَّاقَ» فَجِيءَ بِالْحَلَّاقِ، فَحَلَقَ رُءُوسَنَا، ثُمَّ قَالَ: «أَمَّا مُحَمَّدٌ، فَشَبِيهُ عَمِّنَا أَبِي طَالِبٍ، وَأَمَّا عَبْدُ اللَّهِ، فَشَبِيهُ خَلْقِي وَخُلُقِي» ثُمَّ أَخَذَ بِيَدِي، فَأَشَالَهَا، فَقَالَ: «اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي أَهْلِهِ، وَبَارِكْ لِعَبْدِ اللَّهِ فِي صَفْقَةِ يَمِينِهِ» قَالَهَا ثَلَاثَ مِرَارٍ. قَالَ: فَجَاءَتْ أُمُّنَا، فَذَكَرَتْ لَهُ يُتْمَنَا، وَجَعَلَتْ تُفْرِحُ لَهُ، فَقَالَ: «الْعَيْلَةَ تَخَافِينَ عَلَيْهِمْ، وَأَنَا وَلِيُّهُمْ فِي الدُّنْيَا وَالْآخِرَةِ». (١/ ٢٠٥)

تخريج: إسناده صحيح.

guardian in this world and in the Hereafter?"

Comments: [Its *isnad* is *saheeh*]

1751. It was narrated that 'Abdullah bin Ja'far said: When news of Ja'far's death came, when he was killed, the Prophet (ﷺ) said: "Make food for the family of Ja'far, for there has come to them something that has preoccupied them."

Comments: [Its *isnad* is *hasan*]

١٧٥١- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ حِينَ قُتِلَ، قَالَ النَّبِيُّ ﷺ: «اصْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَتَاهُمْ أَمْرٌ يَشْغَلُهُمْ - أَوْ أَتَاهُمْ مَا يَشْغَلُهُمْ -».

تخريج: إسناده حسن.

1752. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Who ever is not sure about his prayer, let him prostrate twice after he says the *salam*."

Comments: [Its *isnad* is *da'eef*]

١٧٥٢- حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إسناده ضعيف، فيه علل، راجع: (١٧٤٧).

1753. It was narrated from 'Uqbah bin Muhammad bin al-Harith... and he narrated a similar *hadeeth* with the same *isnad*.

Comments: [Its *isnad* is *da'eef* like the previous report]

١٧٥٣- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ... فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

تخريج: إسناده ضعيف كسابقه، راجع: (١٧٤٧).

1754. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a

١٧٥٤- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَكِبَ رَسُولُ اللَّهِ ﷺ بَغْلَتَهُ، وَأَرْدَفَنِي خَلْفَهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَبَرَّزَ كَانَ

cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah ﷺ dismounted and stroked behind its ears and on its back and it calmed down. He said: "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah (ﷺ) went into the garden and relieved himself, then he did *wudoo'* and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah ﷺ until I meet Allah.

أَحَبَّ مَا تَبَرَّزَ فِيهِ هَدَفٌ يَسْتَتِرُ بِهِ، أَوْ حَائِشُ نَخْلٍ، فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا فِيهِ نَاضِحٌ لَهُ، فَلَمَّا رَأَى النَّبِيَّ ﷺ حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ فَمَسَحَ ذِفْرَاهُ وَسَرَاتَهُ، فَسَكَنَ، فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ؟» فَجَاءَ شَابٌّ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا. فَقَالَ: «أَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَّكَكَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَاكَ إِلَيَّ، وَزَعَمَ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ» ثُمَّ ذَهَبَ رَسُولُ اللَّهِ ﷺ فِي الْحَائِطِ، فَقَضَى حَاجَتَهُ، ثُمَّ تَوَضَّأَ، ثُمَّ جَاءَ، وَالْمَاءُ يَقْطُرُ مِنْ لِحْيَتِهِ عَلَى صَدْرِهِ، فَأَسَرَّ إِلَيَّ شَيْئًا لَا أُحَدِّثُ بِهِ أَحَدًا، فَحَرَّجْنَا عَلَيْهِ أَنْ يُحَدِّثَنَا، فَقَالَ: لَا أُفْشِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ حَتَّى أَلْقَى اللَّهَ. [راجع: ١٧٤٥]

تخريج: إسناده صحيح. م: (٣٤٢).

Comments: [Its *isnad* is *saheeh*, Muslim (342)]

1755. It was narrated from Abu Rafi', the freed slave of the Messenger of Allah (ﷺ), that 'Abdullah bin Ja'far used to wear a ring on his right hand, and he said that the Prophet (ﷺ) used to wear a ring on his right hand.

١٧٥٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ابْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ، وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ. [راجع: ١٧٤٦]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1756. Al-Mas'oodi told us: An old man who came to us from the Hijaz told us: I saw 'Abdullah bin az-Zubair and 'Abdullah bin

١٧٥٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا شَيْخٌ قَدِمَ عَلَيْنَا مِنَ الْحِجَازِ

قَالَ: شَهِدْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَعَبْدَ اللَّهِ بْنَ جَعْفَرٍ بِالْمُزْدَلِفَةِ، فَكَانَ ابْنُ الزُّبَيْرِ يَحُزُّ اللَّحْمَ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤٤]

تخريج: إسناده ضعيف لاختلاط المسعودي.

Ja'far in al-Muzdalifah, when Ibn az-Zubair was cutting meat for 'Abdullah bin Ja'far. 'Abdullah bin Ja'far said: I heard the Messenger of Allah (ﷺ) say: "The best meat is meat from the back."

Comments: [Its *isnad* is *da'eef*]

١٧٥٧- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْبَغِي لِنَبِيٍّ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنَاهُ هَارُونُ بْنُ مَعْرُوفٍ مِثْلَهُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف. محمد بن اسحاق مدلس وقد عنعن.

1757. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.'"

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٧٥٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ ابْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ».

تخريج: حديث صحيح، وهذا إسناد حسن.

1758. It was narrated that 'Abdullah bin Ja'far bin Abi Talib said: The Messenger of Allah (ﷺ) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

١٧٥٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ شَيْخٍ مِنْ فَهْمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ، فَجَعَلَ الْقَوْمُ يُلَقُّونَهُ اللَّحْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ اللَّحْمِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤٤]

1759. 'Abdullah bin Ja'far said: Some meat was brought to the Messenger of Allah (ﷺ) and people started tossing the meat to his side of the platter. The Messenger of Allah (ﷺ) said: "The best meat is meat from the back."

Comments: [Its *isnad* is *da'eef*; see 1744]

تخريج: إسناده ضعيف لجهالة الشيخ من فهم.

1760. Abdullah bin Ja'far said: If you could have seen me with Qutham and 'Ubaidullah, the two sons of 'Abbas, when we were boys, playing. The Prophet (ﷺ) passed by on a mount and said: "Lift this one up to me." He seated me in front of him, and he said to Qutham: "Lift this one up to me." And he put him behind him. 'Ubaidullah was dearer to 'Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: "O Allah, take care of Ja'far's children for him [after he is gone]." He [the narrator] said: I said to 'Abdullah: What happened to Qutham? He said: He was martyred. I said: Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its *isnad* is *hasan*]

١٧٦٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي جَعْفَرُ بْنُ خَالِدِ بْنِ سَارَّةَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: لَوْ رَأَيْتَنِي وَقُثَمَ وَعُبَيْدَ اللَّهِ ابْنَيْ عَبَّاسٍ، وَنَحْنُ صِبْيَانٌ نَلْعَبُ، إِذْ مَرَّ النَّبِيُّ ﷺ عَلَى دَابَّةٍ، فَقَالَ: «ارْفَعُوا هَذَا إِلَيَّ» قَالَ: فَحَمَلَنِي أَمَامَهُ، وَقَالَ لِقُثَمَ: «ارْفَعُوا هَذَا إِلَيَّ» فَجَعَلَهُ وَرَاءَهُ، وَكَانَ عُبَيْدُ اللَّهِ أَحَبَّ إِلَى عَبَّاسٍ مِنْ قُثَمَ، فَمَا اسْتَحَى مِنْ عَمِّهِ أَنْ حَمَلَ قُثَمَ وَتَرَكَهُ، قَالَ: ثُمَّ مَسَحَ عَلَى رَأْسِي ثَلَاثًا، وَقَالَ كُلَّمَا مَسَحَ: «اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي وَلَدِهِ». قَالَ: قُلْتُ لِعَبْدِ اللَّهِ: مَا فَعَلَ قُثَمُ؟ قَالَ: اسْتُشْهِدَ، قَالَ: قُلْتُ: اللَّهُ أَعْلَمُ بِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: أَجَلْ. [راجع: ١٧٥١]

تخريج: إسناده حسن.

1761. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the *salam*."

Comments: [Its *isnad* is *da'eef*; see 1747]

١٧٦١- حَدَّثَنَا رَوْحٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ (١/٢٠٦) مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إسناده ضعيف، فيه علل، راجع: (١٧٤٧).

1762. It was narrated from 'Abdullah bin Ja'far that he gave his daughter in marriage to al-

١٧٦٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ

جَعْفَرٍ: أَنَّهُ زَوَّجَ ابْنَتَهُ مِنَ الْحَجَّاجِ بْنِ يُوسُفَ، فَقَالَ لَهَا: إِذَا دَخَلَ بِكِ فَقُولِي: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ هَذَا. قَالَ حَمَّادٌ: ظَنَنْتُ أَنَّهُ قَالَ: فَلَمْ يَصِلْ إِلَيْهَا.

تخريج: إسناده حسن.

Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its *isnad* is *hasan*]

ومِنْ مُسْنَدِ بَنِي هَاشِمٍ. حَدِيثُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ

Musnad Bani Hashim (*Hadeeth* of al-'Abbas bin 'Abdul-Muttalib (ﷺ) from the Prophet ﷺ

1763. It was narrated from 'Abdullah bin al-Harith, from al-'Abbas bin 'Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

١٧٦٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، عَمُّكَ أَبُو طَالِبٍ كَانَ يَحُوطُكَ، وَيَفْعَلُ. قَالَ: «إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَلَوْلَا أَنَا كَانَ فِي الدَّرْكِ الْأَسْفَلِ». [انظر: ١٧٦٨، ١٧٧٤، ١٧٨٩]

تخريج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

1764. It was narrated that al-'Abbas said: The Messenger of Allah (ﷺ) said: "When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its *isnad* is *saheeh*, Muslim (491)]

١٧٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ الرَّجُلُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهِهِ، وَكَفَّيْهِ، وَرُكْبَتَيْهِ، وَقَدَمَيْهِ». [انظر: ١٧٦٥، ١٧٦٩، ١٧٨٠]

تخريج: إسناده صحيح. م: (٤٩١).

1765. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (491)]

١٧٦٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [راجع: ١٧٦٤]

تخريج: إسناده صحيح. م: (٤٩١).

1766. Hatim bin Abi Sagheerah told us: One of Banu 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us during a *Hajj* season and I heard him say: My father, 'Abdullah bin 'Abbas, told me that his father al-'Abbas came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: "O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and wellbeing in this world and in the Hereafter." He said it three times. Then he came to him at *Qarnal-Hawl* and said something similar to him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٧٦٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ أَبِي صَغِيرَةَ ـ: حَدَّثَنِي بَعْضُ بَنِي الْمُطَّلِبِ قَالَ: قَدِمَ عَلَيْنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي بَعْضِ تِلْكَ الْمَوَاسِمِ، قَالَ: فَسَمِعْتُهُ يَقُولُ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنْ أَبِيهِ الْعَبَّاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا عَمُّكَ كَبِرَتْ سِنِّي وَاقْتَرَبَ أَجَلِي، فَعَلِّمْنِي شَيْئًا يَنْفَعُنِي اللَّهُ بِهِ. قَالَ: «يَا عَبَّاسُ، أَنْتَ عَمِّي، وَلَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَلَكِنْ سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ» قَالَهَا ثَلَاثًا، ثُمَّ أَتَاهُ عِنْدَ قَرْنِ الْحَوْلِ، فَقَالَ لَهُ مِثْلَ ذَلِكَ. [انظر: ١٧٨٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الرجل من بني المطلب.

1767. Abu Yoonus al-Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendents of 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us, and Banu 'Abdul-Muttalib came to meet him. He said: I heard 'Abdullah bin 'Abbas narrate that his father, 'Abbas bin 'Abdul-Muttalib, said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

١٧٦٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ حَاتِمُ بْنُ أَبِي صَغِيرَةَ: حَدَّثَنِي رَجُلٌ مِنْ وَلَدِ عَبْدِ الْمُطَّلِبِ قَالَ: قَدِمَ عَلَيْنَا عَلِيُّ ابْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فَحَضَرَهُ بَنُو عَبْدِ الْمُطَّلِبِ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُحَدِّثُ عَنْ أَبِيهِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَا عَمُّكَ، قَدْ كَبِرَتْ سِنِّي... فَذَكَرَ مَعْنَاهُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة رجل من ولد عبدالمطلب.

Comments: [*Hasan* because of corroborating evidence.. This is a *da'eef isnad* like the previous report]

1768. It was narrated from 'Abdullah bin al-Harith bin Nawfal, that 'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6208) and Muslim (209)]

١٧٦٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَلَوْلَا ذَلِكَ لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخريج: إسناده صحيح. خ: (٦٢٠٨)، م: (٢٠٩).

1769. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: The Messenger of Allah (ﷺ) said: "When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [A *saheeh hadeeth*]

١٧٦٩- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ ابْنُ آدَمَ، سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهِهِ، وَكَفَّيْهِ، وَرُكْبَتَيْهِ، وَقَدَمَيْهِ». [راجع: ١٧٦٤]

تخريج: حديث صحيح. م:(٤٩١)، وفي هذا الإسناد ابن لهيعة سيء الحفظ لكنه توبع.

1770. It was narrated that 'Abbas bin 'Abdul-Muttalib said: We were sitting with the Messenger of Allah (ﷺ) in al-Batha'. A cloud passed and the Messenger of Allah (ﷺ) said, "Do you know what this is?" They said, *Sahab* (a cloud). He said, "And *muzn* (rain cloud)?" We said, And *muzn*. He said, "And *'anan* (clouds)?" And we kept quiet. He said: "Do you know how much (distance) there is between heaven and earth?" We said, Allah and His Messenger know best. He said,

١٧٧٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا يَحْيَى بْنُ الْعَلَاءِ عَنْ عَمِّهِ شُعَيْبِ بْنِ خَالِدٍ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ بِالْبَطْحَاءِ، فَمَرَّتْ سَحَابَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا هَذَا؟» قَالَ: قُلْنَا: السَّحَابُ. قَالَ: «وَالْمُزْنُ» قُلْنَا: وَالْمُزْنُ، قَالَ: «وَالْعَنَانُ» قَالَ: فَسَكَتْنَا، فَقَالَ: «هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ

وَالْأَرْضِ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَكِثَفُ كُلِّ سَمَاءٍ خَمْسُمِائَةِ سَنَةٍ، وَفَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ (١/٢٠٧) رُكَبِهِنَّ وَأَظْلَافِهِنَّ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ الْعَرْشُ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ ذَلِكَ، وَلَيْسَ يَخْفَى عَلَيْهِ مِنْ أَعْمَالِ بَنِي آدَمَ شَيْءٌ».
[انظر: ١٧٧١]

تخريج: إسناده ضعيف جداً. فيه علل كثيرة.

"Between them there is (the distance of) five hundred years' march, and between each heaven and another there is (the distance of) five hundred years' march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted, and none of the deeds of the sons of Adam are hidden from Him."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

١٧٧١- **حَدَّثَنَا** عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ وَمُحَمَّدُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده ضعيف جدًا، فيه علل.

1771. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib, from the Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef jiddan*]

١٧٧٢- **حَدَّثَنَا** يَزِيدُ ـ هُوَ ابْنُ هَارُونَ ـ: أَخْبَرَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ أَبِي خَالِدٍ ـ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ:

1772. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us

with expressions we do not recognise. The Prophet (ﷺ) got very angry and said: "By the One in Whose hand is my soul, faith will not enter a man's heart unless he loves you for the sake of Allah and His Messenger."

Comments: [Its *isnad* is *da'eef* Yazeed bin Abu Ziyad is *da'eef*]

قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ قُرَيْشًا إِذَا لَقِيَ بَعْضُهُمْ بَعْضًا، لَقُوهُمْ بِبِشْرٍ حَسَنٍ، وَإِذَا لَقُونَا، لَقُونَا بِوُجُوهٍ لَا نَعْرِفُهَا، قَالَ: فَغَضِبَ النَّبِيُّ ﷺ غَضَبًا شَدِيدًا، وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِرَسُولِهِ». [انظر: ١٧٧٣]

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف.

1773. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: We go out and we see Quraish talking... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad and it is repeat of the previous report]

١٧٧٣- حَدَّثَنَاهُ جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ ابْنِ رَبِيعَةَ قَالَ: دَخَلَ الْعَبَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّا لَنَخْرُجُ فَنَرَى قُرَيْشًا تَحَدَّثُ.. فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٧٢]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد. وهو مكرر ماقبله.

1774. Al-'Abbas narrated: I said to the Prophet (ﷺ): How did you help your uncle, when he used to protect you and get angry for your sake? He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

١٧٧٤- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ: حَدَّثَنَا عَبْدُاللَّهِ بْنُ الْحَارِثِ: حَدَّثَنَا الْعَبَّاسُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ عَنْ عَمِّكَ، فَقَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «هُوَ فِي ضَحْضَاحٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخريج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

1775. Katheer bin 'Abbas bin 'Abdul-Muttalib narrated that his father al-'Abbas said: I was present with the Messenger of Allah (ﷺ) on the day of Hunain. I saw the Messenger of Allah (ﷺ) and there was no one with him

١٧٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ أَبِيهِ الْعَبَّاسِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، قَالَ: فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ، وَمَا مَعَهُ إِلَّا أَنَا وَأَبُو سُفْيَانَ بْنُ

except me and Abu Sufyan bin al-Harith bin 'Abdul-Muttalib. We stayed close to the Messenger of Allah (ﷺ) and did not leave him. He was riding a grey mule of his - and perhaps Ma'mar said: white - that had been given to him by Farwah bin Na'amah al-Judhami. When the Muslims and the *kuffar* met, the Muslims turned and fled, but the Messenger of Allah (ﷺ) spurred his mule towards the *kuffar*. Al-'Abbas said: I was holding on to the reins of the mule of the Messenger of Allah (ﷺ), trying to restrain it, but he was rushing towards the *mushrikeen*, and Abu Sufyan bin al-Harith was holding on to the stirrup of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Abbas, call out: O people of as-Samurah[1] ." I was a man with a loud voice, so I said at the top of my voice: Where are the people of as-Samurah? He said: By Allah, when they heard my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are, here we are!" The Muslims came and fought with the *kuffar*, then the call went out to the Ansar: O Ansar! And the last to be called were Banul-Harith bin al-Khazraj. They said: O Banul-Harith bin al-Khazraj! The Messenger of Allah (ﷺ), seated on his mule,

الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، فَلَزِمْنَا رَسُولَ اللَّهِ ﷺ، فَلَمْ نُفَارِقْهُ، وَهُوَ عَلَى بَغْلَةٍ شَهْبَاءَ، وَرُبَّمَا قَالَ مَعْمَرٌ: بَيْضَاءَ، أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نَعَامَةَ الْجُذَامِيُّ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، وَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ، قَالَ الْعَبَّاسُ: وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ أَكُفُّهَا، وَهُوَ لَا يَأْلُو مَا أَسْرَعَ نَحْوَ الْمُشْرِكِينَ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذٌ بِغَرْزِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبَّاسُ، نَادِ: يَا أَصْحَابَ السَّمُرَةِ» قَالَ: وَكُنْتُ رَجُلًا صَيِّتًا، فَقُلْتُ بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمُرَةِ؟ قَالَ: فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقَرِ عَلَى أَوْلَادِهَا، فَقَالُوا: يَا لَبَّيْكَ يَا لَبَّيْكَ يَا لَبَّيْكَ. وَأَقْبَلَ الْمُسْلِمُونَ، فَاقْتَتَلُوا هُمْ وَالْكُفَّارُ، فَنَادَتِ الْأَنْصَارُ يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ، ثُمَّ قَصَّرَتِ الدَّاعُونَ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَنَادَوْا: يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. قَالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «هَذَا حِينَ حَمِيَ الْوَطِيسُ» قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصَيَاتٍ، فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: «انْهَزَمُوا وَرَبِّ الْكَعْبَةِ، انْهَزَمُوا وَرَبِّ الْكَعْبَةِ»

[1] *As-Samurah*: this was the tree beneath which they swore the *bai'ah* (oath of allegiance) of ar-Ridwan.

craned his neck to watch the fighting, and the Messenger of Allah (ﷺ) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the *kuffar*, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (ﷺ) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (ﷺ), pursuing them on his mule.

قَالَ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ، فِيمَا أَرَى قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ رَسُولُ اللَّهِ ﷺ بِحَصَيَاتِهِ، فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْبِرًا حَتَّى هَزَمَهُمُ اللَّهُ، قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَى بَغْلَتِهِ. [انظر: ١٧٧٦]

تخريج: إسناده صحيح. م: (١٧٥٧).

Comments: [Its *isnad* is *saheeh,* Muslim (1757)]

1776. It was narrated that Katheer bin 'Abbas said: 'Abbas and Abu Sufyan were with him - meaning the Prophet (ﷺ) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of *Sooratal-Baqarah.*"

Comments: [Its *isnad* is *saheeh,* Muslim (1757)]

١٧٧٦- حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ مَرَّةً أَوْ مَرَّتَيْنِ، فَلَمْ أَحْفَظْهُ عَنْ كَثِيرِ بْنِ عَبَّاسٍ قَالَ: كَانَ عَبَّاسٌ وَأَبُو سُفْيَانَ مَعَهُ _ يَعْنِي النَّبِيَّ ﷺ _ قَالَ: فَخَطَبَهُمْ وَقَالَ: «الْآنَ حَمِيَ الْوَطِيسُ» وَقَالَ: «نَادِ: يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ». [راجع: ١٧٧٥]

تخريج: إسناده صحيح. م: (١٧٥٧).

1777. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (ﷺ) got angry and a vein stood out

١٧٧٧- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ أَبُو عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ: دَخَلَ الْعَبَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ (١/ ٢٠٨) فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا لَنَخْرُجُ فَنَرَى قُرَيْشًا تَحَدَّثُ، فَإِذَا رَأَوْنَا سَكَتُوا. فَغَضِبَ رَسُولُ

between his eyes. Then he said: "By Allah, faith will not enter a man's heart unless he loves you for the sake of Allah and because you are related to me."

اللَّهِ ﷺ وَدَرَّ عِرْقٌ بَيْنَ عَيْنَيْهِ، ثُمَّ قَالَ: «وَاللَّهِ لَا يَدْخُلُ قَلْبَ امْرِئٍ إِيمَانٌ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِقَرَابَتِي». [راجع: ١١٧٣]

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

تخريج: إسناده ضعيف لضعف يزيد بن أبي زياد.

1778. It was narrated from 'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

١٧٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ - يَعْنِي الشَّافِعِيَّ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ - يَعْنِي ابْنَ الْهَادِ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا». [انظر: ١٧٧٩]

Comments: [Its *isnad* is *saheeh*, Muslim (34)]

تخريج: إسناده صحيح. م: (٣٤).

1779. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

١٧٧٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا». [راجع: ١٧٧٨]

Comments: [Its *isnad* is *saheeh*, Muslim (34)]

تخريج: إسناده صحيح. م: (٣٤).

1780. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

١٧٨٠- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ، وَكَفَّاهُ، وَرُكْبَتَاهُ، وَقَدَمَاهُ». [راجع: ١٧٦٤]

Comments: [Its *isnad* is *saheeh*, Muslim (491)]

تخريج: إسناده صحيح. م: (٤٩١).

١٧٨١- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيُّ: أَنَّ عُمَرَ دَعَاهُ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَبَيْنَا أَنَا عِنْدَهُ إِذْ جَاءَ حَاجِبُهُ يَرْفَأُ، فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ. فَأَدْخَلَهُمْ. فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَهُ، فَقَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ يَسْتَأْذِنَانِ؟ قَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلَا قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا؛ لِعَلِيٍّ، وَهُمَا يَخْتَصِمَانِ فِي الصَّوَافِي الَّتِي أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ، فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الْآخَرِ. قَالَ عُمَرُ: اتَّئِدُوا، أُنَاشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» يُرِيدُ نَفْسَهُ، قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَلَى الْعَبَّاسِ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ، أَتَعْلَمَانِ أَنَّ النَّبِيَّ ﷺ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: أَنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ﴾ (الحشر: ٦) فَكَانَتْ هَذِهِ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا، وَبَثَّهَا فِيكُمْ، حَتَّى

1781. Malik bin Aws bin al-Hadathan an-Nasri narrated that 'Umar called him... and he narrated the *hadeeth*. He said: Whilst I was with him, his doorkeeper Yarfa' came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and Earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this *fai'* that

which He did not bestow upon anyone else. And he said: "And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime, then the Messenger of Allah (ﷺ) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done.

بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَهُ أَبُو بَكْرٍ؛ فَعَمِلَ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٤٠٣٣)، م: (١٧٥٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4033) and Muslim (1757)]

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same *hadeeth*. He said: Whilst we were sitting with him, his doorkeeper Yarfa' came to him and said to 'Umar: Will you give permission to 'Uthman, 'Abdur-Rahman, Sa'd and az-

١٧٨٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيُّ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ، أَتَاهُ حَاجِبُهُ يَرْفَأُ، فَقَالَ لِعُمَرَ:

هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ وَالزُّبَيْرِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، ائْذَنْ لَهُمْ. قَالَ: فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، قَالَ: ثُمَّ لَبِثَ يَرْفَأُ قَلِيلًا، فَقَالَ لِعُمَرَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ فَقَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلَا عَلَيْهِ، جَلَسَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ عَلِيٍّ. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: اقْضِ بَيْنَهُمَا، وَأَرِحْ أَحَدَهُمَا مِنَ الْآخَرِ، فَقَالَ عُمَرُ: اتَّئِدُوا فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» يُرِيدُ بِذَلِكَ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ ذَلِكَ؟ قَالَا: قَدْ قَالَ ذَلِكَ. فَقَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ (١/ ٢٠٩) بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ اللَّهُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ﴾ الْآيَةَ (الحشر: ٦) فَكَانَتْ هَذِهِ الْآيَةُ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْتَازَهَا، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا، وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ مِنْهُ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ

Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said: Yes, let them in. When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali (ﷺ). The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar (ﷺ) said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this *fai'* exclusively upon His Messenger. And Allah, may He be exalted, said: "And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad (ﷺ)) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. This verse was only for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it

رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، أَنْشُدُكُمُ اللَّهَ، هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ قَالَ لِعَلِيٍّ وَعَبَّاسٍ فَأَنْشُدُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ. ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ. فَقَبَضَهَا أَبُو بَكْرٍ ﷺ، فَعَمِلَ فِيهَا بِمَا عَمِلَ بِهِ فِيهَا رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ حِينَئِذٍ - وَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ - تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَا، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧).

among you until there was left of it this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime. I adjure you by Allah, do you know this? They said: Yes. He said to 'Ali and 'Abbas: I adjure you by Allah, do you know this? They said: Yes. Then the Messenger of Allah (ﷺ) died, and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done. And now you - and he turned to 'Ali and 'Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere, righteous and guided to the truth in the way he dealt with it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

١٧٨٣- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَدْعُو بِهِ، فَقَالَ: «سَلِ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ». قَالَ: ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَدْعُو بِهِ. قَالَ: فَقَالَ: «يَا عَبَّاسُ، يَا عَمَّ رَسُولِ اللَّهِ، سَلِ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ». [راجع: ١٧٦٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

1783. It was narrated that al-'Abbas said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: "Ask Allah for pardon and well being." Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: "O 'Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Yazeed bin Abu Ziyad]

1784. It was narrated that al-'Abbas said: I entered upon the Messenger of Allah (ﷺ) when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-'Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said to Hafsah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet (ﷺ) felt a little better, so Abu Bakr retreated a little, wanting to move backwards, but [the Prophet (ﷺ)] sat beside him, then he started to recite.

١٧٨٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ ابْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاؤُهُ، فَاسْتَتَرْنَ مِنِّي إِلَّا مَيْمُونَةَ، فَقَالَ: «لَا يَبْقَى فِي الْبَيْتِ أَحَدٌ شَهِدَ اللَّدَّ إِلَّا لُدَّ، إِلَّا أَنَّ يَمِينِي لَمْ تُصِبِ الْعَبَّاسَ» ثُمَّ قَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ إِذَا قَامَ مَقَامَكَ بَكَى. قَالَ: «مُرُوا أَبَا بَكْرٍ لِيُصَلِّ بِالنَّاسِ» فَقَامَ، فَصَلَّى، فَوَجَدَ النَّبِيُّ ﷺ خِفَّةً فَجَاءَ، فَنَكَصَ أَبُو بَكْرٍ ﷺ، فَأَرَادَ أَنْ يَتَأَخَّرَ، فَجَلَسَ إِلَى جَنْبِهِ، ثُمَّ اقْتَرَأَ. [انظر: ١٧٨٥]

تخريج: صحيح لغيره، قيس بن الربيع مختلف فيه، وحديثه حسن في الشواهد، وهذا منها.

Comments: [*Saheeh* because of corroborating evidence]

1785. It was narrated from al-'Abbas bin 'Abdul-Muttalib that the Messenger of Allah (ﷺ) said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said *takbeer*. The Prophet (ﷺ) felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet (ﷺ) gestured to him: Stay where you are. Then the Messenger of Allah (ﷺ) sat beside Abu Bakr, and carried on the recitation from where Abu Bakr (ﷺ) had reached.

١٧٨٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قَيْسٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ» فَخَرَجَ أَبُو بَكْرٍ، فَكَبَّرَ، وَوَجَدَ النَّبِيُّ ﷺ رَاحَةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ تَأَخَّرَ، فَأَشَارَ إِلَيْهِ النَّبِيُّ ﷺ: مَكَانَكَ، ثُمَّ جَلَسَ رَسُولُ اللَّهِ ﷺ إِلَى جَنْبِ أَبِي بَكْرٍ، فَاقْتَرَأَ مِنَ الْمَكَانِ الَّذِي بَلَغَ أَبُو بَكْرٍ ﷺ مِنَ السُّورَةِ.

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله.

1786. It was narrated that al-'Abbas said: I was with the Prophet (ﷺ) one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the *ummah*, two of whom will come to power through turmoil."

١٧٨٦- حَدَّثَنَا عُبَيْدُ بْنُ أَبِي قُرَّةَ: حَدَّثَنَا لَيْثُ ابْنُ سَعْدٍ عَنْ أَبِي قَبِيلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنِ الْعَبَّاسِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: «انْظُرْ هَلْ تَرَى فِي السَّمَاءِ مِنْ نَجْمٍ؟» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «مَا تَرَى؟» قَالَ: قُلْتُ: أَرَى الثُّرَيَّا. قَالَ: «أَمَا إِنَّهُ يَلِي هَٰذِهِ الْأُمَّةَ بِعَدَدِهَا مِنْ صُلْبِكَ اثْنَيْنِ فِي فِتْنَةٍ».

Comments: [Its *isnad* is *da'eef jiddan*]

تخريج: إسناده ضعيف جداً، لثلاث علل.

1787. It was narrated from Isma'eel bin Iyas bin 'Afeef al-Kindi, from his father, that his grandfather said: I was a merchant; I came for *Hajj* and came to al-'Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-'Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khuwailid. I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of

١٧٨٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ الْأَشْعَثِ عَنْ إِسْمَاعِيلَ بْنِ إِيَاسِ بْنِ عَفِيفٍ الْكِنْدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كُنْتُ امْرَءًا تَاجِرًا، فَقَدِمْتُ الْحَجَّ، فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَبْتَاعَ مِنْهُ بَعْضَ التِّجَارَةِ وَكَانَ امْرَءًا تَاجِرًا، فَوَاللَّهِ إِنِّي لَعِنْدَهُ بِمِنًى، إِذْ خَرَجَ رَجُلٌ مِنْ خِبَاءٍ قَرِيبٍ مِنْهُ، فَنَظَرَ إِلَى الشَّمْسِ، فَلَمَّا رَآهَا مَالَتْ ـ يَعْنِي ـ قَامَ يُصَلِّي، قَالَ: ثُمَّ خَرَجَتِ امْرَأَةٌ مِنْ ذَلِكَ الْخِبَاءِ الَّذِي خَرَجَ مِنْهُ ذَلِكَ الرَّجُلُ، فَقَامَتْ خَلْفَهُ تُصَلِّي، ثُمَّ خَرَجَ غُلَامٌ حِينَ رَاهَقَ الْحُلُمَ مِنْ ذَلِكَ الْخِبَاءِ، فَقَامَ مَعَهُ يُصَلِّي، قَالَ: فَقُلْتُ لِلْعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ: هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أَخِي. قَالَ: فَقُلْتُ: مَنْ هَذِهِ الْمَرْأَةُ؟ قَالَ: هَذِهِ امْرَأَتُهُ خَدِيجَةُ ابْنَةُ خُوَيْلِدٍ.

his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash'ath bin Qais - became Muslim after that and was a good Muslim, and he used to say: If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (ﷺ).

قَالَ: قُلْتُ: مَنْ هَذَا الْفَتَى؟ قَالَ: هَذَا عَلِيُّ ابْنُ أَبِي طَالِبٍ ابْنُ عَمِّهِ. قَالَ: فَقُلْتُ: فَمَا هَذَا الَّذِي يَصْنَعُ؟ قَالَ: يُصَلِّي، وَهُوَ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَلَمْ يَتْبَعْهُ عَلَى أَمْرِهِ إِلَّا امْرَأَتُهُ، وَابْنُ عَمِّهِ هَذَا (١/ ٢١٠) الْفَتَى، وَهُوَ يَزْعُمُ أَنَّهُ سَيُفْتَحُ عَلَيْهِ كُنُوزُ كِسْرَى وَقَيْصَرَ. قَالَ: فَكَانَ عَفِيفٌ ـ وَهُوَ ابْنُ عَمِّ الْأَشْعَثِ بْنِ قَيْسٍ ـ يَقُولُ ـ وَأَسْلَمَ بَعْدَ ذَلِكَ، فَحَسُنَ إِسْلَامُهُ ـ: لَوْ كَانَ اللَّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذٍ، فَأَكُونُ ثَالِثًا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ.

Comments: [Its *isnad* is *da'eef jiddan*]

تخريج: إسناده ضعيف جداً، لثلاث علل.

1788. It was narrated that al-Muttalib bin Abu Wada'ah said: al-'Abbas said: The Prophet (ﷺ) heard of some of what the people were saying, so he ascended the minbar and said: "Who am I?" They said: You are the Messenger of Allah. He said: "I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe. And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual."

١٧٨٨- حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: قَالَ الْعَبَّاسُ: بَلَغَهُ بَعْضُ مَا يَقُولُ النَّاسُ، قَالَ: فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «مَنْ أَنَا؟» قَالُوا: أَنْتَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِ خَلْقِهِ، وَجَعَلَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي فِي خَيْرِ فِرْقَةٍ، وَخَلَقَ الْقَبَائِلَ، فَجَعَلَنِي فِي خَيْرِ قَبِيلَةٍ، وَجَعَلَهُمْ بُيُوتًا، فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا، فَأَنَا خَيْرُكُمْ بَيْتًا، وَخَيْرُكُمْ نَفْسًا».

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، يزيد بن أبي زياد وإن كان فيه ضعف حديثه حسن في المتابعات.

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you

١٧٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ

الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ قَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنَ النَّارِ، لَوْلَا ذَلِكَ لَكَانَ هُوَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخريج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

١٧٩٠- حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَخِي عَبْدِ اللَّهِ قَالَ: كَانَ لِلْعَبَّاسِ مِيزَابٌ عَلَى طَرِيقِ عُمَرَ بْنِ الْخَطَّابِ، فَلَبِسَ عُمَرُ ثِيَابَهُ يَوْمَ الْجُمُعَةِ، وَقَدْ كَانَ ذُبِحَ لِلْعَبَّاسِ فَرْخَانِ، فَلَمَّا وَافَى الْمِيزَابَ صُبَّ مَاءٌ بِدَمِ الْفَرْخَيْنِ، فَأَصَابَ عُمَرَ، وَفِيهِ دَمُ الْفَرْخَيْنِ، فَأَمَرَ عُمَرُ بِقَلْعِهِ، ثُمَّ رَجَعَ عُمَرُ، فَطَرَحَ ثِيَابَهُ، وَلَبِسَ ثِيَابًا غَيْرَ ثِيَابِهِ، ثُمَّ جَاءَ فَصَلَّى بِالنَّاسِ، فَأَتَاهُ الْعَبَّاسُ، فَقَالَ وَاللَّهِ إِنَّهُ لَلْمَوْضِعُ الَّذِي وَضَعَهُ النَّبِيُّ ﷺ. فَقَالَ عُمَرُ لِلْعَبَّاسِ: وَأَنَا أَعْزِمُ عَلَيْكَ لَمَا صَعِدْتَ عَلَى ظَهْرِي، حَتَّى تَضَعَهُ فِي الْمَوْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ ﷺ. فَفَعَلَ ذَلِكَ الْعَبَّاسُ ﷺ.

تخريج: حسن، وهذا إسناد منقطع، هشام ابن سعد لم يدرك عبيدالله بن عباس.

1790. It was narrated that 'Ubaidullah bin 'Abbas bin 'Abdul-Muttalib, the brother of 'Abdullah, said: Al-'Abbas had a downspout on the route taken by 'Umar bin al-Khattab. One Friday, 'Umar got dressed. Two chickens had been slaughtered for al-'Abbas, and when ['Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on 'Umar, and in it was the blood of the two chickens. 'Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-'Abbas came to him and said: By Allah, the downspout is where the Prophet (ﷺ) put it. So 'Umar said to al-'Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah (ﷺ) put it. So al-'Abbas (ﷺ) did that.

Comments: [*Hasan*; this is a *munqati'* (interrupted) *isnad*]

مُسْنَدُ الْفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِي ﷺ

Musnad of al-Fadl bin 'Abbas narrating from the Prophet ﷺ

1791. It was narrated from al-Fadl bin 'Abbas that he rode seated behind the Prophet (ﷺ) from Muzdalifah and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩١ - حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمْعٍ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [انظر: ١٧٩٢، ١٧٩٣، ١٧٩٨، ١٨٠٢، ١٨٠٥، ١٨٠٦، ١٨٠٧، ١٧٠٨، ١٨٠٩، ١٨٠٩، ١٨١٠، ١٨١٤، ١٨١٦، ١٨٢٥، ١٨٢٧، ١٨٢٩، ١٨٣١، ١٨٣٢]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1792. It was narrated from al-Fadl that the Prophet recited the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٢ - قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1793. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah. 'Ata' said: Ibn 'Abbas told me that al-Fadl told him that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٣ - حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمْعٍ، قَالَ عَطَاءٌ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (ﷺ) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*."

Comments: [Its *isnad* is *saheeh*, Muslim (1282)]

١٧٩٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَخْبَرَنِي أَبُو مَعْبَدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ عَنِ الْفَضْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ غَدَاةَ جَمْعٍ لِلنَّاسِ حِينَ دَفَعْنَا: «عَلَيْكُمُ السَّكِينَةَ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّى إِذَا دَخَلَ مِنًى حِينَ هَبَطَ مُحَسِّرًا قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ» وَرَسُولُ اللَّهِ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ. و قَالَ رَوْحٌ وَالْبُرْسَانِيُّ: عَشِيَّةَ عَرَفَةَ، وَغَدَاةَ جَمْعٍ، وَقَالَا: حِينَ دَفَعُوا.[انظر: ١٧٩٦، ١٨٠٢، ١٨٢١]

تخريج: إسناده صحيح. م: (١٢٨٢).

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (ﷺ) stood inside the Ka'bah and glorified Allah (*tasbeeh*) and magnified Him (*takbeer*), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostate.

Comments: [Its *isnad* is *saheeh*]

١٧٩٥- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الْكَعْبَةِ، فَسَبَّحَ، وَكَبَّرَ، وَدَعَا اللَّهَ عَزَّ وَجَلَّ وَاسْتَغْفَرَ، وَلَمْ يَرْكَعْ وَلَمْ يَسْجُدْ. [انظر: ١٨١٩، ١٨٣٠]

تخريج: إسناده صحيح.

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until, when he entered Muhassir, which

١٧٩٦- حَدَّثَنَا حُجَيْنٌ وَيُونُسُ قَالَا: حَدَّثَنَا لَيْثُ ابْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ ـ وَكَانَ رَدِيفَ النَّبِيِّ ﷺ ـ أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمُ السَّكِينَةَ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّى إِذَا

is part of Mina, he said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah.*" And the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah.*

Comments: [Its *isnad* is *saheeh,* Muslim (1282)]

دَخَلَ مُحَسِّرًا، وَهُوَ مِنْ مِنًى، قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ» وَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ (١/ ٢١١) يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٤]

تخريج: إسناده صحيح. م: (١٢٨٢).

1797. It was narrated from 'Abbas bin 'Ubaidullah bin 'Abbas that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (ﷺ) prayed *'Asr* with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its *isnad* is *da'eef* because Abbas bin Ubaidullah is unknown]

١٧٩٧- حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنْ عَبَّاسِ ابْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيُّ ﷺ عَبَّاسًا فِي بَادِيَةٍ لَنَا، وَلَنَا كُلَيْبَةٌ وَحِمَارَةٌ تَرْعَى، فَصَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَهُمَا بَيْنَ يَدَيْهِ، فَلَمْ تُؤَخَّرَا وَلَمْ تُزْجَرَا. [انظر: ١٨١٧]

تخريج: إسناده ضعيف، عباس بن عبيدالله مجهول. ولم يدرك عمه الفضل.

1798. It was narrated from Abul-Tufail, from al-Fadl bin 'Abbas, that he rode seated behind the Prophet (ﷺ) from Muzdalifah to Mina, and he continued to recite the *Talbiyah* until he stoned the *Jamrah.*

Comments: [Its *isnad* is *Qawi,* al-Bukhari (1543) and Muslim (1281)]

١٧٩٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمْعٍ إِلَى مِنًى، فَلَمْ يَزَلْ يُلَبِّي، حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده قوي. خ: (١٥٤٣)، م: (١٢٨١).

1799. It was narrated that al-Fadl bin 'Abbas said: The Messenger of Allah (ﷺ) said: "The prayer is offered two [*rak'ahs*] by two, saying the *tashahhud* between each two *rak'ahs,* beseeching Allah, showing humility and expressing your need

١٧٩٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ: أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ رَبِيعَةَ ابْنِ الْحَارِثِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ : «الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ، وَتَضَرَّعُ وَتَخَشَّعُ وَتَمَسْكَنُ، ثُمَّ تُقْنِعُ يَدَيْكَ ـ يَقُولُ: تَرْفَعُهُمَا إِلَى رَبِّكَ ـ مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ، تَقُولُ: يَا رَبِّ، يَا رَبِّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ» فَقَالَ فِيهِ قَوْلًا شَدِيدًا.

تخريج: إسناده ضعيف، عبدالله بن نافع مجهول.

of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that -" and he said stern words concerning him.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Nafi' is unknown]

١٨٠٠- حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ الْعَدَنِيُّ: حَدَّثَنِي الْحَكَمُ ـ يَعْنِي ابْنَ أَبَانَ ـ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ، فَبَلَغْنَا الشِّعْبَ، نَزَلَ فَتَوَضَّأَ، ثُمَّ رَكِبْنَا حَتَّى جِئْنَا الْمُزْدَلِفَةَ.

تخريج: إسناده صحيح.

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'Ikrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did *wudoo'*, then we rode on until we came to Muzdalifah.

Comments: [Its *isnad* is *saheeh*]

١٨٠١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: حَدَّثَنِي أَخِي الْفَضْلُ ابْنُ عَبَّاسٍ، وَكَانَ مَعَهُ حِينَ دَخَلَهَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُصَلِّ فِي الْكَعْبَةِ، وَلَكِنَّهُ لَمَّا دَخَلَهَا وَقَعَ سَاجِدًا بَيْنَ الْعَمُودَيْنِ، ثُمَّ جَلَسَ يَدْعُو. [راجع: ١٧٩٥]

تخريج: إسناده حسن.

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (ﷺ) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its *isnad* is *hasan*]

١٨٠٢- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّهُ كَانَ رِدْفَ النَّبِيِّ ﷺ حِينَ أَفَاضَ مِنْ جَمْعٍ، قَالَ: فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ، قَالَ:

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he

recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two *ifadahs* [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the *Talbiyah* until he stoned *Jamratal-'Aqabah* several times.

وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. و قَالَ مَرَّةً: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَخْبَرَنَا الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: شَهِدْتُ الْإِفَاضَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ وَهُوَ كَافٌّ بَعِيرَهُ، قَالَ: وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩٤]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١). وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

Comments: [A *saheeh hadeeth;* al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad* because of the weakness of Ibn Abu Laila]

١٨٠٣- حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ ـ وَكَانَ رَدِيفَ النَّبِيِّ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ ـ قَالَ: فَرَأَى النَّاسَ يُوضِعُونَ، فَأَمَرَ مُنَادِيَهُ، فَنَادَى: لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَالْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ. [انظر: ١٨١٦]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف ابن أبي ليلى، وله طريق آخر يتقوى به.

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A'ishah and Umm Salamah, the wives of the Prophet (ﷺ), said: The Messenger of Allah (ﷺ) would wake up *junub* from intimacy with his wife, and he would do *ghusl* before praying *Fajr,* then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (ﷺ) told me this.

١٨٠٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ: قَالَتْ عَائِشَةُ وَأُمُّ سَلَمَةَ زَوْجَا النَّبِيِّ ﷺ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ مِنْ أَهْلِهِ جُنُبًا فَيَغْتَسِلُ قَبْلَ أَنْ يُصَلِّيَ الْفَجْرَ، ثُمَّ يَصُومُ يَوْمَئِذٍ. قَالَ: فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ، فَقَالَ: لَا أَدْرِي، أَخْبَرَنِي ذَلِكَ الْفَضْلُ بْنُ عَبَّاسٍ ﷺ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1805. It was narrated from Ibn 'Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (ﷺ) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (ﷺ) looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

١٨٠٥- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ ابْنِ عَبَّاسٍ عَنْ أَخِيهِ الْفَضْلِ قَالَ: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ﷺ مِنْ جَمْعٍ إِلَى مِنًى، فَبَيْنَا هُوَ يَسِيرُ إِذْ عَرَضَ لَهُ أَعْرَابِيٌّ مُرْدِفًا ابْنَةً لَهُ جَمِيلَةً وَكَانَ يُسَايِرُهُ، قَالَ: فَكُنْتُ أَنْظُرُ إِلَيْهَا، فَنَظَرَ إِلَيَّ النَّبِيُّ ﷺ، فَقَلَبَ وَجْهِي عَنْ وَجْهِهَا، ثُمَّ أَعَدْتُ النَّظَرَ، فَقَلَبَ وَجْهِي عَنْ وَجْهِهَا، حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا وَأَنَا لَا أَنْتَهِي، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ٥٦٢]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١).

Comments: A *saheeh hadeeth;* al-Bukhari (1543) and Muslim (1281)]

1806. It was narrated from al-Fadl bin 'Abbas that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned *Jamratal-'Aqabah.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1543) and Muslim (1281)]

١٨٠٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَيْسٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى يَوْمَ النَّحْرِ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1807. It was narrated from Ibn 'Abbas, from al-Fadl, that he rode seated behind the Prophet (ﷺ), who continued to recite the *Talbiyah* until he stoned the *Jamrah.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1543) and Muslim (1281)]

١٨٠٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَامِرٍ الْأَحْوَلِ (١/٢١٢) عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ كَانَ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1808. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: I was riding, seated behind the Prophet (ﷺ), and he continued to recite the *Talbiyah* for *Hajj* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [A *saheeh hadeeth;* al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

١٨٠٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَلَبَّى فِي الْحَجِّ حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٧٩١]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١). وهذا إسناد ضعيف، لضعف علي بن زيد بن جدعان.

1809. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he rode seated behind the Messenger of Allah (ﷺ), and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٨٠٩- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ عَامِرٍ الْأَحْوَلِ وَجَابِرٍ الْجُعْفِيِّ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَلَبَّى حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٨٠٧]

تخريج: إسناده صحيح بواسطة عامر الأحول. خ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الجعفي ضعيف وكذا ابن عطاء، وهما متابعان من عامر الأحول.

1810. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas was riding seated behind the Prophet (ﷺ) and he continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned the *Jamrah*.

Comments: [See the previous report]

١٨١٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ وَعَامِرٍ الْأَحْوَلِ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَكَانَ يُلَبِّي يَوْمَ النَّحْرِ حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٨٠٧]

تخريج: راجع ماقبله.

1811. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: The Messenger of Allah ﷺ ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*]

١٨١١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُشَاشٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ ضَعَفَةَ بَنِي هَاشِمٍ، أَمَرَهُمْ أَنْ يَتَعَجَّلُوا مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ١٩٢٠]

تخريج: إسناده صحيح.

1812. It was narrated from 'Abdullah bin 'Abbas or from al-Fadl bin 'Abbas that a man asked the Prophet (ﷺ): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do *Hajj* on his behalf? He said: "Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?" He said: Yes. He said: "So do *Hajj* on behalf of your father."

Comments: [A *saheeh hadeeth*]

١٨١٢- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَهُ الْإِسْلَامُ، وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَثْبُتُ عَلَى رَاحِلَتِهِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ عَنْهُ، أَكَانَ يُجْزِيهِ؟» قَالَ: نَعَمْ. قَالَ: «فَاحْجُجْ عَنْ أَبِيكَ». [انظر: ١٨١٣]

تخريج: حديث صحيح. سليمان بن يسار لم يدرك الفضل بن عباس، وهذا منقطع.

1813. Al-Fadl narrated: I was seated behind the Prophet (ﷺ) on his mount, and a man asked him: My father or mother is very old and cannot do *Hajj*... and he narrated the same *hadeeth*.

Comments: [A *saheeh hadeeth*]

١٨١٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ: حَدَّثَنَا الْفَضْلُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَسَأَلَهُ رَجُلٌ، فَقَالَ: إِنَّ أَبِي أَوْ أُمِّي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٨١٢]

تخريج: حديث صحيح، وقول سليمان بن يسار: «حدثنا الفضل» خطأ يقيناً من أحد الرواة، والصواب إثبات الواسطة بينه وبين الفضل، وهو عبدالله بن عباس.

1814. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount, and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its *isnad* is *saheeh*]

١٨١٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنِ الْأَحْوَلِ وَجَابِرٍ الْجُعْفِيِّ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَلَبَّى حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٨٠٩]

تخريج: إسناده صحيح بواسطة عامر الأحول. خ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الجعفي وابن عطاء ضعيفان ولكنهما توبعا.

1815. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*. He stoned it with seven pebbles, saying *takbeer* with each pebble.

Comments: [Its *isnad* is *saheeh*]

١٨١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ _ حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

تخريج: إسناده صحيح.

1816. It was narrated from 'Abdullah bin 'Abbas that al-Fadl said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in 'Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*]

١٨١٦- حَدَّثَنَا يَعْلَى وَمُحَمَّدٌ ابْنَا عُبَيْدٍ قَالَا: حدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ عَبْدِاللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، وَأُسَامَةُ بْنُ زَيْدٍ رَدِيفُهُ، فَجَالَتْ بِهِ النَّاقَةُ وَهُوَ وَاقِفٌ بِعَرَفَاتٍ قَبْلَ أَنْ يُفِيضَ، وَهُوَ رَافِعٌ يَدَيْهِ، لَا تُجَاوِزَانِ رَأْسَهُ، فَلَمَّا أَفَاضَ، سَارَ عَلَى هِينَتِهِ حَتَّى أَتَى جَمْعًا، ثُمَّ أَفَاضَ مِنْ جَمْعٍ وَالْفَضْلُ رِدْفُهُ، قَالَ الْفَضْلُ: مَا زَالَ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [انظر: ١٨٢٠، ١٨٦٠]

تخريج: إسناده صحيح.

1817. It was narrated that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: *'Asr* - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between

١٨١٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيُّ ﷺ عَبَّاسًا، وَنَحْنُ فِي بَادِيَةٍ لَنَا، فَقَامَ يُصَلِّي _ قَالَ: أُرَاهُ قَالَ: الْعَصْرَ _ وَبَيْنَ يَدَيْهِ كُلَيْبَةٌ لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بَيْنَهُ وَبَيْنَهُمَا شَيْءٌ يَحُولُ بَيْنَهُ وَبَيْنَهُمَا. [راجع: ١٧٩٧]

him and them to screen him from them.

Comments: [Its *isnad* is *da'eef*; it is *mu'dal*]

تخريج: إسناده ضعيف فهو معضل، محمد ابن عمر بن علي لم يدرك الفضل.

1818. It was narrated from Ibn 'Abbas: al-Fadl bin 'Abbas told me: A woman from Khath'am came and said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit firmly on his mount. He said: "Do *Hajj* on behalf of your father."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1335)]

١٨١٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: أَتَتِ امْرَأَةٌ مِنْ خَثْعَمٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى دَابَّتِهِ. قَالَ: «فَحُجِّي عَنْ أَبِيكِ». [راجع: ١٨١٢]

تخريج: إسناده صحيح. خ: (١٥١٣)، م: (١٣٣٥).

1819. 'Amr bin Deenar narrated that Ibn 'Abbas used to narrate that al-Fadl bin 'Abbas told him that he entered the House with the Prophet (ﷺ) and the Prophet (ﷺ) did not pray inside the House when he entered it, but when he came out, he went down and prayed two *rak'ahs* at the door of the House.

Comments: [Its *isnad* is *saheeh*]

١٨١٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يُخْبِرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ النَّبِيِّ ﷺ الْبَيْتَ، وَأَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ فِي الْبَيْتِ حِينَ دَخَلَهُ، وَلَكِنَّهُ لَمَّا خَرَجَ فَنَزَلَ، رَكَعَ رَكْعَتَيْنِ عِنْدَ بَابِ الْبَيْتِ. [راجع: ١٧٩٥]

تخريج: إسناده صحيح.

1820. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated Usamah bin Zaid behind him on his mount from Arafah until he came to Muzdalifah, and he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn 'Abbas said: And al-Fadl bin 'Abbas told me that the Prophet (ﷺ) continued to recite

١٨٢٠- (١/ ٢١٣) حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا ـ يَعْنِي ابْنَ أَبِي زَائِدَةَ ـ: حَدَّثَنِي عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَرْدَفَ أُسَامَةَ ابْنَ زَيْدٍ مِنْ عَرَفَةَ حَتَّى جَاءَ جَمْعًا، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمْعٍ حَتَّى جَاءَ مِنًى. قَالَ ابْنُ عَبَّاسٍ: وَأَخْبَرَنِي الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٣]

the *Talbiyah* until he stoned the *Jamrah.*

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٦٨١).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1543) and Muslim (1681)]

١٨٢١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَابْنُ بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ أَخْبَرَهُ أَبُو مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمُ السَّكِينَةَ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّى إِذَا دَخَلَ مِنًى حِينَ هَبَطَ مُحَسِّرًا، قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ» وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ. [راجع: ١٧٩٤]

تخريج: إسناده صحيح. م: (١٦٨٢).

1821. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, from the Messenger of Allah (ﷺ) that he said on the evening of 'Arafah and the morning of Muzdalifah to the people when they moved on: "You should be calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah.*" And the Prophet (ﷺ) indicated with his hand how a person should throw (the pebbles).

Comments: [Its *isnad* is *saheeh,* Muslim (1682)]

١٨٢٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ، قَالَ: «فَحُجِّي عَنْهُ». [راجع: ١٨١٨]

تخريج: إسناده صحيح. خ: (١٨٥٣)، م: (١٣٣٥)

1822. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl, that a woman of Khath'am said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit up on his camel's back. He said: "Do *Hajj* on his behalf."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1853) and Muslim (1335)]

١٨٢٣- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى وَأَبُو أَحْمَدَ ـ يَعْنِي الزُّبَيْرِيَّ ـ الْمَعْنَى، قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ

1823. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas - Abu Ahmad said: al-Fadl bin 'Abbas told me -: I was seated behind the Prophet (ﷺ) on his mount when he moved on from

Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. al-Fadl said: I started looking at her, and the Messenger of Allah (ﷺ) took hold of my face and turned it away from her. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [A *saheeh hadeeth*]

ـ قَالَ أَبُو أَحْمَدَ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ ـ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ حِينَ أَفَاضَ مِنَ الْمُزْدَلِفَةِ، وَأَعْرَابِيٌّ يُسَايِرُهُ، وَرِدْفُهُ ابْنَةٌ لَهُ حَسْنَاءُ، قَالَ الْفَضْلُ: فَجَعَلْتُ أَنْظُرُ إِلَيْهَا، فَتَنَاوَلَ رَسُولُ اللَّهِ ﷺ بِوَجْهِي يَصْرِفُنِي عَنْهَا، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٨٠٥]

تخريج: حديث صحيح.

1824. It was narrated that al-Fadl bin 'Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

Comments: [Its *isnad* is *da'eef*]

١٨٢٤- حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا ابْنُ عُلَاثَةَ عَنْ مَسْلَمَةَ الْجُهَنِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَبَرِحَ ظَبْيٌ، فَمَالَ فِي شِقِّهِ، فَاحْتَضَنْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، تَطَيَّرْتَ؟ قَالَ: «إِنَّمَا الطِّيَرَةُ مَا أَمْضَاكَ أَوْ رَدَّكَ».

تخريج: إسناده ضعيف، ابن علاثة ضعيف ومسلمة الجهني مجهول ثم هو لم يدرك الفضل ابن عباس.

1825. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٨٢٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1826. Ibn 'Awn told us, that Raja' bin Haiwah said: Ya'la bin 'Uqbah consummated his marriage in Ramadan, and the next morning he was *junub*. He met Abu Hurairah and asked him, and he said: Break

١٨٢٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ رَجَاءِ بْنِ حَيْوَةَ قَالَ: بَنَى يَعْلَى بْنُ عُقْبَةَ فِي رَمَضَانَ، فَأَصْبَحَ وَهُوَ جُنُبٌ، فَلَقِيَ أَبَا هُرَيْرَةَ فَسَأَلَهُ، فَقَالَ: أَفْطِرْ. قَالَ: أَفَلَا أَصُومُ

هَذَا الْيَوْمَ، وَأَجْزِيَهُ مِنْ يَوْمٍ آخَرَ؟ قَالَ: أَفْطِرْ. قَالَ: فَأَتَى مَرْوَانَ، فَحَدَّثَهُ، فَأَرْسَلَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ إِلَى أُمِّ الْمُؤْمِنِينَ، فَسَأَلَهَا، فَقَالَتْ: قَدْ كَانَ يُصْبِحُ فِينَا جُنُبًا مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يُصْبِحُ صَائِمًا، فَرَجَعَ إِلَى مَرْوَانَ، فَحَدَّثَهُ، فَقَالَ: الْقَ بِهَا أَبَا هُرَيْرَةَ. فَقَالَ: جَارِي جَارِي، فَقَالَ: أَعْزِمُ عَلَيْكَ لَتَلْقَ بِهِ. قَالَ: فَلَقِيَهُ، فَحَدَّثَهُ، فَقَالَ: إِنِّي لَمْ أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ، إِنَّمَا أَنْبَأَنِيهِ الْفَضْلُ بْنُ عَبَّاسٍ. قَالَ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ لَقِيتُ رَجَاءً، فَقُلْتُ: حَدِيثُ يَعْلَى مَنْ حَدَّثَكَهُ؟ قَالَ: إِيَّايَ حَدَّثَهُ. [راجع: ١٨٠٤]

تخريج: صحيح.

your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya'la] went to Marwan and told him, and he sent Abu Bakr bin 'Abdur -Rahman bin al-Harith to Umm al-Mu'mineen to ask her, and she said: The Prophet (ﷺ) would wake up *junub* among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (ﷺ); rather al-Fadl bin 'Abbas told me about it. He said: After that I met Raja' and said: Who told you the *hadeeth* about Ya'la? He said: He told it to me.

Comments: [*Saheeh*]

١٨٢٧ - حَدَّثَنَا مُحَمَّدٌ - هُوَ ابْنُ جَعْفَرٍ - وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ يَوْمَ النَّحْرِ، فَكَانَ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. قَالَ رَوْحٌ: فِي الْحَجِّ. [راجع: ١٨٠٨]

قَالَ رَوْحٌ - يَعْنِي فِي حَدِيثِهِ - قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ. كِلَاهُمَا قَالَ: ابْنُ مَاهَكَ.

1827. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*. Rawh said: During *Hajj*.

Comments: [*Saheeh*, al-Bukhari (1543) and Muslim (1218) this is a *da'eef isnad* because of the weakness of Ali bin Zaid]

تخريج: صحيح، خ: (١٥٤٣)، م: (١٢٨١)، وهذا إسناد ضعيف لضعف علي بن زيد.

1828. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (ﷺ) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah* on the Day of Sacrifice.

١٨٢٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ يَوْمَ النَّحْرِ، وَكَانَتْ جَارِيَةٌ خَلْفَ أَبِيهَا، فَجَعَلْتُ أَنْظُرُ إِلَيْهَا، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهِي عَنْهَا، فَلَمْ يَزَلْ مِنْ جَمْعٍ إِلَى مِنًى رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٨٠٥]

تخريج: حديث صحيح.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

1829. It was narrated from ash-Sha'bi that al-Fadl told him that he was seated behind the Prophet (ﷺ) on his mount on the way from 'Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha'bi told me that Usamah told him that he was seated behind the Prophet (ﷺ) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the *Jamrah.*

١٨٢٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي عَزْرَةُ عَنِ الشَّعْبِيِّ أَنَّ الْفَضْلَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ عَرَفَةَ، فَلَمْ تَرْفَعْ رَاحِلَتُهُ رِجْلَهَا غَادِيَةً حَتَّى (١/ ٢١٤) بَلَغَ جَمْعًا. قَالَ: وَحَدَّثَنِي الشَّعْبِيُّ: أَنَّ أُسَامَةَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمْعٍ، فَلَمْ تَرْفَعْ رَاحِلَتُهُ رِجْلَهَا غَادِيَةً حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٨١٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، الشعبي لم يدرك الفضل بن عباس، وأيضاً لم يدرك أسامة، وإن أدرك أسامة لم يسمع منه.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because it is *munqati'* (interrupted)]

1830. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) stood in the Ka'bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.

١٨٣٠- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ فِي الْكَعْبَةِ، فَسَبَّحَ وَكَبَّرَ، وَدَعَا اللَّهَ، وَاسْتَغْفَرَهُ، وَلَمْ يَرْكَعْ وَلَمْ يَسْجُدْ. [راجع: ١٧٩٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1831. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) seated Usamah behind him on his mount from 'Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [*Saheeh* because of corroborating evidence; see 1791]

١٨٣١- حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْدَفَ أُسَامَةَ مِنْ عَرَفَاتٍ إِلَى جَمْعٍ، وَأَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ إِلَى مِنًى، فَأَخْبَرَهُ بِأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: صحيح لغيره، خ: (١٥٤٣)، م: (١٢٨١). خصيف وإن كان سيء الحفظ قد توبع.

1832. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Messenger of Allah (ﷺ) on his mount, and he did not stop reciting the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its *isnad* is *saheeh*]

١٨٣٢- أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا فُرَاتٌ: حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ سَعْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1833. It was narrated from Ibn 'Abbas or from al-Fadl bin 'Abbas, or by one of them from the other, that he said: The Prophet (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

١٨٣٣- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبِهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَرَادَ أَنْ يَحُجَّ، فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ تَضِلُّ الضَّالَّةُ، وَيَمْرَضُ الْمَرِيضُ، وَتَكُونُ الْحَاجَةُ». [وانظر: ١٨٣٤، ٢٩٧٣، ٣٣٤٠]

تخريج: حديث حسن، وهذا إسناد ضعيف، أبو إسرائيل سيء الحفظ لكنه توبع.

1834. It was narrated from Ibn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A *hasan hadeeth*; see the previous report]

١٨٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو إِسْرَائِيلَ الْعَبْسِيُّ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ أَوْ أَحَدِهِمَا عَنِ الْآخَرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الضَّالَّةُ، وَتَعْرِضُ الْحَاجَةُ». [راجع: ١٨٣٣]

تخريج: حديث حسن. راجع ماقبله.

حديث تمام بن العباس بن عبد المطلب عن النبي ﷺ

Hadeeth of Tammam bin al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ)

١٨٣٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ أَبُو الْمُنْذِرِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّرَّادِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ تَمَّامِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ قَالَ: أَتَوُا النَّبِيَّ ﷺ أَوْ أُتِيَ، فَقَالَ: «مَا لِي أَرَاكُمْ تَأْتُونِي قُلْحًا؟ اسْتَاكُوا، لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُ عَلَيْهِمُ السِّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ الْوُضُوءَ».

تخريج: إسناده ضعيف، أبو علي الزراد الصيقل مجهول وتمام بن عباس حديثه عن النبي ﷺ مرسل.

1835. It was narrated that Abuz-Zarrad said: Ja'far bin Tammam bin 'Abbas narrated to me that his father said: They came to the Prophet (ﷺ), or someone came to him, and he said: "Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my *ummah*, I would have obliged them to use the *siwak* as I have obliged them to do *wudoo'*."

Comments: [Its *isnad* is *da'eef*]

١٨٣٦- حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُفُّ عَبْدَ اللَّهِ وَعُبَيْدَ اللَّهِ وَكَثِيرًا بَنِي الْعَبَّاسِ، ثُمَّ يَقُولُ: «مَنْ سَبَقَ إِلَيَّ، فَلَهُ كَذَا وَكَذَا» قَالَ: فَيَسْتَبِقُونَ إِلَيْهِ، فَيَقَعُونَ عَلَى ظَهْرِهِ وَصَدْرِهِ، فَيُقَبِّلُهُمْ يَلْتَزِمُهُمْ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف ورواية عبدالله بن الحارث عن النبي ﷺ مرسلة.

1836. It was narrated that 'Abdullah bin al-Harith said: The Messenger of Allah (ﷺ) used to line up 'Abdullah, 'Ubaidullah and Katheer, the sons of al-'Abbas, then he would say: "Whoever reaches me first will have such and such." Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its *isnad* is *da'eef*, Yazeed bin Abu Ziyad is *da'eef*]



حَدِيثُ عُبَيْدِ اللهِ بْنِ الْعَبَّاسِ عَنِ النَّبِيِّ ﷺ

Hadeeth of 'Ubaidullah bin al-'Abbas ﷺ from the Prophet (ﷺ)

1837. It was narrated that 'Ubaidullah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (ﷺ) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (ﷺ) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Its men are *thiqat*]

١٨٣٧ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْعَبَّاسِ قَالَ: جَاءَتِ الْغُمَيْصَاءُ - أَوِ الرُّمَيْصَاءُ إِلَى رَسُولِ اللَّهِ ﷺ تَشْكُو زَوْجَهَا، وَتَزْعُمُ أَنَّهُ لَا يَصِلُ إِلَيْهَا، فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى جَاءَ زَوْجُهَا، فَزَعَمَ أَنَّهَا كَاذِبَةٌ وَلَكِنَّهَا تُرِيدُ أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «لَيْسَ لَكِ ذَلِكَ، حَتَّى يَذُوقَ عُسَيْلَتَكِ رَجُلٌ غَيْرُهُ».

تخريج: رجاله ثقات، وقد اختلف في هذا الإسناد على سليمان بن يسار. انظر: (٥٦٠٥).



مُسْنَدُ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ

Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet ﷺ

أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْمُذْهِبِ الْوَاعِظُ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ جَعْفَرِ بْنِ حِمْدَانَ بْنِ مَالِكٍ قِرَاءَةً عَلَيْهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ ابْنِ مُحَمَّدِ بْنِ حَنْبَلٍ: حَدَّثَنِي أَبِي مِنْ كِتَابِهِ:

1838. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank from Zamzam whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1635) and Muslim (2027)]

١٨٣٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ. [وانظر: ١٩٠٣، ٢١٨٣، ٢٢٤٤، ١٦٠٨، ٢١٨٦، ٢٤٩٧، ٣٥٢٩]

تخريج: إسناده صحيح. خ: (١٦٣٥)، م: (٢٠٢٧).

1839. It was narrated from Ibn 'Abbas that a man said to the Prophet (ﷺ): Whatever Allah wills and you will. The Prophet (ﷺ) said to him: "Are you regarding me and Allah as equal? Rather it is what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٨٣٩- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَجْلَحُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: مَا شَاءَ اللَّهُ وَشِئْتَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَجَعَلْتَنِي وَاللَّهَ عَدْلًا؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ». [انظر: ١٩٤٦، ٢٥٦١، ٣٢٤٧]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الأجلح مختلف فيه.

1840. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) stroked my head and prayed for wisdom for me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (75)]

١٨٤٠- حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: مَسَحَ النَّبِيُّ ﷺ رَأْسِي، وَدَعَا لِي بِالْحِكْمَةِ. [انظر: ٢٣٩٧، ٢٤٢٢، ٢٨٧٩، ٣٠٣٢، ٣١٠٢، ٣٣٧٩]

تخريج: إسناده صحيح. خ: (٧٥).

1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: "Give me to drink." They said: This is used by the people; we will bring you some water from the House. He said: "I have no need of that; give me to drink from that from which the people drink."

Comments: [A *saheeh hadeeth,* al-Bukhari (1607) and Muslim (1272) this is a *da'eef isnad*]

١٨٤١- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ طَافَ بِالْبَيْتِ وَهُوَ عَلَى بَعِيرِهِ، وَاسْتَلَمَ الْحَجَرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَأَتَى السِّقَايَةَ (١/ ٢١٥) فَقَالَ: «اسْقُونِي» فَقَالُوا: إِنَّ هَذَا يَخُوضُهُ النَّاسُ، وَلَكِنَّا نَأْتِيكَ بِهِ مِنَ الْبَيْتِ. فَقَالَ: «لَا حَاجَةَ لِي فِيهِ، اسْقُونِي مِمَّا يَشْرَبُ مِنْهُ النَّاسُ». [انظر: ٢٧٧٢]

تخريج: حديث صحيح. خ: (١٦٠٧، ١٦٣٥)، م: (١٢٧٢). وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

1842. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Hearsay is not the same as seeing with your own eyes."

Comments: [A *saheeh hadeeth;* its *isnad* is *da'eef*]

١٨٤٢- حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ». [انظر: ٢٤٤٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لتدليس هشيم.

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5919) and Muslim (763)]

١٨٤٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَرَسُولُ اللَّهِ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ لِأُصَلِّيَ بِصَلَاتِهِ، قَالَ: فَأَخَذَ بِذُؤَابَةٍ كَانَتْ لِي، أَوْ بِرَأْسِي، حَتَّى جَعَلَنِي عَنْ يَمِينِهِ. [انظر: ٢٥٦٧، ٢٦٠٢، ٣١٦٩، ٣١٧٠، ٣١٧٥، ٣٣٠١، ٣٣٢٤، ٣٣٨٩]

تخريج: إسناده صحيح. خ: (٥٩١٩)، م: (٧٦٣).

1844. It was narrated that Ibn 'Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-'Abbas to speak to the Prophet (ﷺ) about him, and the Messenger of Allah (ﷺ) said to Bareerah: "He is your husband." She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: "I am just interceding." He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

١٨٤٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خُيِّرَتْ بَرِيرَةُ رَأَيْتُ زَوْجَهَا يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ، وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَكُلِّمَ الْعَبَّاسُ لِيُكَلِّمَ فِيهِ النَّبِيَّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِبَرِيرَةَ: «إِنَّهُ زَوْجُكِ» فَقَالَتْ: تَأْمُرُنِي بِهِ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّمَا أَنَا شَافِعٌ» قَالَ: فَخَيَّرَهَا، فَاخْتَارَتْ نَفْسَهَا. وَكَانَ عَبْدًا لِآلِ الْمُغِيرَةِ يُقَالُ لَهُ: مُغِيثٌ. [انظر: ٢٥٤٢]

تخريج: إسناده صحيح. خ: (٥٢٨٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5283)]

1845. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about the children of the *mushrikeen* (who died). He said: "Allah knows best what they would have done."

Comments: [A *saheeh hadeeth*]

١٨٤٥- حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [انظر: ٣٠٣٤، ٣١٦٥، ٣٣٦٧، ٢٠٧٢٢]

تخريج: حديث صحيح.

1846. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) died when he was sixty-five years old.

Comments: [Its *isnad* is *da'eef*]

١٨٤٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. [انظر: ٢٠١٧، ٢١١٠، ٢٢٤٢، ٣٤٢٩، ٣٥٠٣، ٣٥١٦]

تخريج: إسناده ضعيف، علي بن زيد بن جدعان ضعيف لسوء حفظه.

1847. It was narrated that Ibn 'Abbas said: Foodstuff is what the Messenger of Allah (ﷺ) forbade

١٨٤٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الطَّعَامُ

الَّذِي نَهَى عَنْهُ رَسُولُ اللهِ ﷺ أَنْ يُبَاعَ حَتَّى يُقْبَضَ، قَالَ ابْنُ عَبَّاسٍ: وَأَحْسَبُ كُلَّ شَيْءٍ مِثْلَهُ. [انظر: ١٩٢٨، ٢٢٧٥، ٢٤٣٨، ٢٥٨٥، ٣٣٤٦، ٣٤٨١، ٣٤٩٦]

to be sold until possession has been taken of it. Ibn 'Abbas said: I think everything is like that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

١٨٤٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِذَا لَمْ يَجِدِ الْمُحْرِمُ إِزَارًا، فَلْيَلْبَسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ، فَلْيَلْبَسِ الْخُفَّيْنِ». [انظر: ١٩١٧، ٢٠١٥، ٢٥٢٦، ٢٥٨٣، ٣١١٥]

1848. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) delivered a speech and said: "If the *muhrim* cannot find an *izar* (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear *khuffain* (leather slippers)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

١٨٤٩- حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ صَائِمٌ. [انظر: ١٩٢٢، ١٩٢٣، ٢١٠٨، ٢٢٤٣، ٢٣٥٥، ٢٥٦٠، ٢٦٦٦، ٢٨٨٨، ٣٠٧٥، ٣٢٨٢، ٣٥٢٣، ٣٥٢٤]

1849. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

١٨٥٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ، فَوَقَصَتْهُ نَاقَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا

1850. It was narrated from Ibn 'Abbas that a man was with the Prophet ﷺ and his she-camel threw him off and broke his neck when he was in *ihram*, and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and shroud him in his two garments, and do not

apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا». [انظر: ١٩١٤، ١٩١٥، ٢٣٩٤، ٢٣٩٥، ٢٥٩١، ٢٦٠٠، ٣٠٣٠، ٢٠٧٦، ٣٠٧٧، ٣٢٣٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

1851. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of Muzdalifah: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: "Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its *isnad* is *saheeh*]

١٨٥١- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَوْفٌ عَنْ زِيَادِ ابْنِ حُصَيْنٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: غَدَاةَ جَمْعٍ: «هَلُمَّ الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ، هُنَّ حَصَى الْخَذْفِ، فَلَمَّا وَضَعَهُنَّ فِي يَدِهِ، قَالَ: «نَعَمْ، بِأَمْثَالِ هَؤُلَاءِ، وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ». [راجع: ١٨٢١]

تخريج: إسناده صحيح.

1852. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two *rak'ahs*, until he came back.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

١٨٥٢- حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَافَرَ مِنَ الْمَدِينَةِ لَا يَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعَ. [انظر: ١٩٥٨، ١٩٩٥، ٢١٢٤، ٢٧٥٨، ٣٣١٧، ٣٣٣٤، ٣٤١١، ٣٤٩٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس

1853. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah (ﷺ) was preaching in secret in Makkah: And offer your *salah* (prayer) aloud

١٨٥٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ (الإسراء:

nor in la low voice. [al-Isra' 17:110]. When the Prophet (ﷺ) led his Companions in prayer, he would raise his voice when reciting the Qur'an, and whenever the *mushrikeen* heard that, they would revile the Qur'an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet "And offer your *Salah* (prayer) neither aloud", i.e., lest the *mushrikeen* hear you and revile the Qur'an, "nor in a low voice", i.e., so low that your Companions cannot hear the Qur'an and learn it from you. "But follow a way between" [al-Isra' 17:110].

١١٠) قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا صَلَّى بِأَصْحَابِهِ، رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَلَمَّا سَمِعَ ذَلِكَ الْمُشْرِكُونَ، سَبُّوا الْقُرْآنَ، وَسَبُّوا مَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُّوا الْقُرْآنَ: ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ، فَلَا تُسْمِعُهُمُ الْقُرْآنَ حَتَّى يَأْخُذُوهُ عَنْكَ: ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ (الإسراء: ١١٠).

تخريج: إسناده صحيح. خ: (٤٧٢٢)، م: (٤٤٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4722) and Muslim (446)]

1854. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) passed by the Wadi of al-Azraq. He said: "What wadi is this?" They said: This is the wadi of al-Azraq. He said: "It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the *Talbiyah*." Then he came to *Thaniyyat* Harsha and said: "What mountain pass (*thaniyyah*) is this? They said: *Thaniyyat* Harsha. He said: "It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre, reciting the *Talbiyyah*."

١٨٥٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هَذَا؟» قَالُوا: هَذَا وَادِي الْأَزْرَقِ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ (١/ ٢١٦) وَهُوَ هَابِطٌ مِنَ الثَّنِيَّةِ، وَلَهُ جُؤَارٌ إِلَى اللَّهِ عَزَّ وَجَلَّ بِالتَّلْبِيَةِ» حَتَّى أَتَى عَلَى ثَنِيَّةِ هَرْشَى، فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَى، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ، عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ_ قَالَ هُشَيْمٌ: يَعْنِي لِيفًا_ وَهُوَ يُلَبِّي». [انظر: ٢٥٠١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1555) and Muslim (166)]

تخريج: إسناده صحيح. خ: (١٥٥٥)، م: (١٦٦).

1855. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

١٨٥٥- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَصْحَابُنَا مِنْهُمْ شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَشْعَرَ بَدَنَتَهُ مِنَ الْجَانِبِ الْأَيْمَنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَلَّدَهَا بِنَعْلَيْنِ. [انظر: ٢٢٩٦، ٢٥٢٨، ٣١٤٩، ٣٢٠٦، ٣٢٤٤، ٣٥٢٥]

تخريج: إسناده صحيح. م: (١٢٤٣).

1856. It was narrated from Ibn 'Abbas that as-Sa'b bin Jaththamah al-Asdi gave the Messenger of Allah the leg of an onager when he was in *ihram*. He gave it back and said, "We are in *ihram*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Yazeed bin Abu Ziyad]

١٨٥٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ ابْنَ جَثَّامَةَ الْأَسْدِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ رِجْلَ حِمَارِ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ وَقَالَ: «إِنَّا مُحْرِمُونَ». [انظر: ٢٥٣٠]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

1857. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: "No problem, no problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (84) and Muslim (1307)]

١٨٥٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، وَنَحْوِ ذَلِكَ، فَجَعَلَ يَقُولُ: «لَا حَرَجَ، لَا حَرَجَ». [انظر: ١٨٥٨، ٢٣٣٨، ٢٧٣١، ٣٠٣٦]

تخريج: إسناده صحيح. خ: (٨٤)، م: (١٣٠٧).

1858. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet was asked about someone who put one ritual before another, and he kept saying, "No problem."

١٨٥٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ قَدَّمَ مِنْ نُسُكِهِ شَيْئًا قَبْلَ شَيْءٍ، فَجَعَلَ يَقُولُ: «لَا حَرَجَ». [انظر: ٢٦٤٨، ٢٨٣٢]

تخريج: راجع ماقبله.

Comments: [See the previous report]

١٨٥٩- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» فَقَالَ رَجُلٌ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» فَقَالَ الرَّجُلُ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «وَلِلْمُقَصِّرِينَ». [انظر: ٣٣١١]

1859. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "O Allah, forgive those who shaved their heads." A man said: And those who cut their hair? He said: "O Allah, forgive those who shaved their heads." The man said: And those who cut their hair? And on the third or fourth time he said: "and those who cut their hair."

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

١٨٦٠- حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ عَرَفَاتٍ وَرِدْفُهُ أُسَامَةُ وَأَفَاضَ مِنْ جَمْعٍ وَرِدْفُهُ الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٨٢٠]

1860. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from 'Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin 'Abbas seated behind him on his mount. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

تخريج: حديث صحيح، خ: (١٥٤٣)، م: (١٢٨٦). هشيم بن بشير مدلس، لكنه توبع.

Comments: [A *saheeh hadeeth*, al-Bukhari (1543) and Muslim (1286)]

١٨٦١- حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً رَكِبَتِ الْبَحْرَ، فَنَذَرَتْ إِنِ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْجَاهَا أَنْ تَصُومَ شَهْرًا، فَأَنْجَاهَا اللَّهُ عَزَّ وَجَلَّ، فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ قَرَابَةٌ لَهَا إِلَى النَّبِيِّ ﷺ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: «صُومِي». [انظر: ١٩٧٠، ٢٠٠٥، ٢٣٣٦، ٣١٣٧، ٣٤٢٠]

1861. It was narrated from Ibn 'Abbas that a woman travelled by sea and vowed that if Allah, may He be blessed and exalted, saved her, she would fast for a month. Allah, may He be glorified and exalted, saved her but she did not fast until she died. A relative of hers came to the Prophet (ﷺ) and told him about that, and he said: "Fast (on her behalf)."

Comments: [A *saheeh hadeeth,* al-Bukhari (1953) and Muslim (1148)]

تخريج: حديث صحيح. خ: (١٩٥٣- تعليقاً)، م: (١١٤٨). هشيم مدلس وقد عنعن، لكنه توبع.

1862. It was narrated that Moosa bin Salamah said: We were with Ibn 'Abbas in Makkah and I said: When we are with you, we pray four (*rak'ahs*) and when we go back to our lodgings, we pray two *rak'ahs*. He said: That is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *hasan*]

١٨٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ بِمَكَّةَ، فَقُلْتُ: إِنَّا إِذَا كُنَّا مَعَكُمْ صَلَّيْنَا أَرْبَعًا، وَإِذَا رَجَعْنَا إِلَى رِحَالِنَا صَلَّيْنَا رَكْعَتَيْنِ. قَالَ: تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [انظر: ١٩٩٦، ٢٦٣٢، ٢٦٣٧، ٣٤٩٤]

تخريج: إسناده حسن. م: (٦٨٨).

1863. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade using any animate being for target practice.

Comments: [A *saheeh hadeeth*]

١٨٦٣- حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ يُوسُفَ ـ حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ ذُو الرُّوحِ غَرَضًا. [انظر: ٢٤٧٤، ٢٧٠٥، ٣٢١٦]

تخريج: حديث صحيح، رواية سماك بن حرب عن عكرمة مضطربة، وله طريق آخر يصح به.

1864. It was narrated that Ibn 'Abbas said: The sun was eclipsed and the Messenger of Allah (ﷺ) and his Companions stood up (to pray). He recited a lengthy *soorah,* then he bowed. Then he raised his head and recited (some more), then he bowed, and he prostrated twice. Then he stood up and recited (Qur'an) and bowed, then he prostrated twice. Four bows and four prostrations in two *rak'ahs.*

١٨٦٤- حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ يُوسُفَ ـ عَنْ شَرِيكٍ، عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَسَفَتِ الشَّمْسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَقَرَأَ سُورَةً طَوِيلَةً، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ، ثُمَّ رَكَعَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَقَرَأَ وَرَكَعَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ أَرْبَعَ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ فِي رَكْعَتَيْنِ. [انظر: ١٩٧٥، ٢٧١١]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (١٠٤٦)، م: (٩٠٢). شريك سيء الحفظ وكذا خصيف، وكلاهما متابع.

1865. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse "Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory" [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn 'Abbas said: This was the first verse to be revealed about fighting.

Comments: [Its *isnad* is *saheeh*]

١٨٦٥- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ، قَالَ أَبُو بَكْرٍ: أَخْرَجُوا نَبِيَّهُمْ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتْ: ﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (الحج: ٣٩) قَالَ: فَعَرَفَ أَنَّهُ سَيَكُونُ قِتَالٌ. قَالَ ابْنُ عَبَّاسٍ: هِيَ أَوَّلُ آيَةٍ نَزَلَتْ فِي الْقِتَالِ.

تخريج: إسناده صحيح.

1866. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people's conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7042)]

١٨٦٦- حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَوَّرَ صُورَةً عُذِّبَ يَوْمَ الْقِيَامَةِ حَتَّى يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ، وَمَنْ تَحَلَّمَ، عُذِّبَ يَوْمَ الْقِيَامَةِ حَتَّى يَعْقِدَ شَعِيرَتَيْنِ، وَلَيْسَ عَاقِدًا، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفِرُّونَ بِهِ مِنْهُ، صُبَّ فِي أُذُنَيْهِ يَوْمَ الْقِيَامَةِ عَذَابٌ».

[انظر: ٢١٦٢، ٢٢١٣، ٣٣٨٣]

تخريج: إسناده صحيح. خ: (٧٠٤٢).

1867. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You bless us with,' if it is decreed that they should have a child as a result of that, the *Shaitan* will never harm that child."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1443)]

١٨٦٧- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ كُرَيْبٍ، (١/ ٢١٧) عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنْ قُدِرَ بَيْنَهُمَا فِي ذَلِكَ وَلَدٌ، لَمْ يَضُرَّ ذَلِكَ الْوَلَدَ الشَّيْطَانُ أَبَدًا». [انظر: ١٩٠٨، ٢١٧٨، ٢٥٥٥، ٢٥٩٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٤٣).

1868. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2239) and Muslim (1604)]

١٨٦٨- حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَالنَّاسُ يُسْلِفُونَ فِي التَّمْرِ الْعَامَ وَالْعَامَيْنِ_ أَوْ قَالَ: عَامَيْنِ وَالثَّلَاثَةَ_ فَقَالَ: مَنْ سَلَّفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ». [انظر: ١٩٣٧، ٢٥٤٨، ٣٣٧٠]

تخريج: إسناده صحيح. خ: (٢٢٣٩)، م: (١٦٠٤).

1869. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its

١٨٦٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو التَّيَّاحِ عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِثَمَانِيَ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ، فَأَمَرَهُ فِيهَا بِأَمْرِهِ، فَانْطَلَقَ، ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: أَرَأَيْتَ إِنْ أَزْحَفَ عَلَيْنَا مِنْهَا شَيْءٌ؟ فَقَالَ: «انْحَرْهَا، ثُمَّ اصْبُغْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اجْعَلْهَا عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ

hump, and neither you nor any of the people with you should eat from it."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ». [انظر: ٢١٨٩، ٢٥١٨]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَسْمَعْ إِسْمَاعِيلُ ابْنُ عُلَيَّةَ مِنْ أَبِي التَّيَّاحِ إِلَّا هَذَا الْحَدِيثَ.

تخريج: إسناده صحيح. م: (١٣٢٥).

1870. Isma'eel told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (ﷺ) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of *Hajj* and erased their adornment; the adornment of *Hajj* is the *Talbiyah*.

Comments: [A *saheeh hadeeth*]

١٨٧٠- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ، أَمْ نُبِّئْتُهُ عَنْهُ؟ قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ بِعَرَفَةَ وَهُوَ يَأْكُلُ رُمَّانًا، فَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، وَبَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ، و قَالَ: لَعَنَ اللَّهُ فُلَانًا، عَمَدُوا إِلَى أَعْظَمِ أَيَّامِ الْحَجِّ، فَمَحَوْا زِينَتَهُ، وَإِنَّمَا زِينَةُ الْحَجِّ التَّلْبِيَةُ. [انظر: ٢٥١٦، ٢٥١٧، ٢٩٤٦، ٣٢١٠، ٣٢٦٦، ٣٣٧٦]

تخريج: حديث صحيح.

1871. It was narrated from 'Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (ﷺ) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of that reached 'Ali (ﷺ) and he said: Woe to the son of the mother of Ibn 'Abbas.

١٨٧١- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا حَرَّقَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَمْ أَكُنْ لِأُحَرِّقَهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» وَكُنْتُ قَاتِلَهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ، فَاقْتُلُوهُ» فَبَلَغَ ذَلِكَ عَلِيًّا كَرَّمَ اللَّهُ وَجْهَهُ، فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَبَّاسٍ. [انظر: ١٩٠١، ٢٥٥١، ٢٥٥٢، ٢٩٦٦]

تخريج: إسناده صحيح. خ: (٣٠١٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

1872. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2622) and Muslim (1622)].

١٨٧٢- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لَنَا مَثَلُ السُّوءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». [انظر: ٢١١٩، ٢٢٥٠، ٢٥٢٩، ٣١٧٧]

تخريج: إسناده صحيح. خ: (٢٦٢٢)، م: (١٦٢٢).

1873. It was narrated that Ibn 'Abbas said: When the verse "When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)" an-Nasr 110:1] was revealed, the Messenger of Allah (ﷺ) said: "I have been given news of my own death," meaning that he would die in that year.

Comments: [Its *isnad* is *da'eef*]

١٨٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) قَالَ رَسُولُ اللَّهِ ﷺ: «نُعِيَتْ إِلَيَّ نَفْسِي» بِأَنَّهُ مَقْبُوضٌ فِي تِلْكَ السَّنَةِ. [انظر: ٣٢٠١]

تخريج: إسناده ضعيف، عطاء مختلط، محمد بن فضيل روى عنه بعد الاختلاط.

1874. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to put two prayers together when travelling: *Maghrib* and *'Isha'*, and *Zuhr* and *'Asr*.

Comments: [A *saheeh hadeeth*]

١٨٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ: الْمَغْرِبِ وَالْعِشَاءِ، وَالظُّهْرِ وَالْعَصْرِ. [انظر: ٢١٩١، ٣٢٨٨، ٣٣٩٧، ٣٤٨٠]

تخريج: حديث صحيح.

1875. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) said: "Cursed be the one who reviles his father, cursed be the one who reviles his mother, cursed be the one who offers a sacrifice to anyone but Allah, cursed be the one who changes boundary

١٨٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَلْعُونٌ مَنْ سَبَّ أَبَاهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، مَلْعُونٌ مَنْ غَيَّرَ

markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot."

Comments: [Its *isnad* is *hasan*]

تُخُومَ الْأَرْضِ، مَلْعُونٌ مَنْ كَمَهَ أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، مَلْعُونٌ مَنْ عَمِلَ بِعَمَلِ قَوْمِ لُوطٍ». [انظر: ٢٤٢٠، ٢٤١٦، ٢٩١٣، ٢٩١٥]

تخريج: إسناده حسن.

1876. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent his daughter back to her husband Abul-'As bin ar-Rabee' on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its *isnad* is *hasan*]

١٨٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ زَيْنَبَ ابْنَتَهُ عَلَى زَوْجِهَا أَبِي الْعَاصِ بْنِ الرَّبِيعِ بِالنِّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثْ شَيْئًا». [انظر: ٢٣٦٦، ٣٢٩٠]

تخريج: إسناده حسن.

1877. It was narrated from Ibn 'Abbas that he circumambulated the Ka'bah with Mu'awiyah and Mu'awiyah touched all four corners. Ibn 'Abbas said to him: Why did you touch these two corners? The Messenger of Allah (ﷺ) did not touch them. Mu'awiyah said: No part of the House is to be forsaken. Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21]. Mu'awiyah said: You are right.

Comments: [*Hasan* because of corroborating evidence]

١٨٧٧- حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: حَدَّثَنِي خُصَيْفٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ طَافَ مَعَ مُعَاوِيَةَ بِالْبَيْتِ، فَجَعَلَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ كُلَّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لِمَ تَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُهُمَا؟ فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا. فَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١) فَقَالَ مُعَاوِيَةُ: صَدَقْتَ. [انظر: ٢٢١٠]

تخريج: حسن لغيره، خصيف سيء الحفظ لكنه متابع.

1878. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) forbade a man to be married to a paternal aunt and a

١٨٧٨- حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي خُصَيْفٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

maternal aunt[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

نَهَى أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَةِ، وَبَيْنَ الْعَمَّتَيْنِ وَالْخَالَتَيْنِ. [انظر: ٣٥٣٠]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، خصيف سيء الحفظ.

1879. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

١٨٧٩- (١/٢١٨) حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا خُصَيْفٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصْمَتِ مِنْ قَزٍّ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا السَّدَى وَالْعَلَمُ، فَلَا نَرَى بِهِ بَأْسًا. [انظر: ١٨٨٠، ٢٨٥٦، ٢٨٥٧، ٢٩٥١]

Comments: [A *hasan hadeeth*]

تخريج: حديث صحيح.

1880. It was narrated that Ibn 'Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

١٨٨٠- حَدَّثَنَا مُعَمَّرٌ _ يَعْنِي ابْنَ سُلَيْمَانَ _ الرَّقِّيُّ قَالَ: قَالَ خُصَيْفٌ: حَدَّثَنِي غَيْرُ وَاحِدٍ عَنِ ابْنِ عَبَّاسٍ: عَنِ الْمُصْمَتِ مِنْهُ، وَ أَمَّا الْعَلَمُ فَلَا. [راجع: ١٨٧٩]

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله.

1881. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* at night, then when he finished he would use the *siwak*.

١٨٨١- حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ الْعَامِرِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1882. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was sitting with a group of his Companions - 'Abdur-Razzaq

١٨٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ

[1] i.e., one is the paternal aunt of the other, who is her maternal aunt.

said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (ﷺ) said to them: "What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?" They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri: Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (ﷺ) was sent. - The Messenger of Allah (ﷺ) said: "It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the *tasbeeh* reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it."

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي نَفَرٍ مِنْ أَصْحَابِهِ _ قَالَ عَبْدُ الرَّزَّاقِ: مِنَ الْأَنْصَارِ _ قَالَ: فَرُمِيَ بِنَجْمٍ عَظِيمٍ، فَاسْتَنَارَ قَالَ: «مَا كُنْتُمْ تَقُولُونَ إِذَا كَانَ مِثْلُ هَذَا فِي الْجَاهِلِيَّةِ؟» قَالَ: كُنَّا نَقُولُ: يُولَدُ عَظِيمٌ، أَوْ يَمُوتُ عَظِيمٌ _ قُلْتُ لِلزُّهْرِيِّ: أَكَانَ يُرْمَى بِهَا فِي الْجَاهِلِيَّةِ؟ قَالَ: نَعَمْ، وَلَكِنْ غُلِّظَتْ حِينَ بُعِثَ النَّبِيُّ ﷺ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهُ لَا يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ رَبَّنَا تَبَارَكَ اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ هَذِهِ السَّمَاءَ الدُّنْيَا، ثُمَّ يَسْتَخْبِرُ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ، فَيَقُولُ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ، وَيُخْبِرُ أَهْلُ كُلِّ سَمَاءٍ سَمَاءً، حَتَّى يَنْتَهِيَ الْخَبَرُ إِلَى هَذِهِ السَّمَاءِ، وَيَخْطَفُ الْجِنُّ السَّمْعَ فَيُرْمَوْنَ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ». [انظر: ١٨٨٣]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: قَالَ عَبْدُ الرَّزَّاقِ: وَيَخْطَفُ الْجِنُّ وَيُرْمَوْنَ.

تخريج: إسناده صحيح. م(٢٢٢٩).

Comments: [Its *isnad* is *saheeh*, Muslim (2229)

1883. It was narrated from Ibn 'Abbas: Some men from among

١٨٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ،

the Ansar, Companions of the Messenger of Allah (ﷺ), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the *hadeeth*, except that he said: "When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the *tasbeeh* reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' They say: 'The truth; and He is the Most High, the Most Great' (cf. 34:23). And they say: 'Such and such.' And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it."

عَنِ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ كَانُوا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ إِذْ رُمِيَ بِنَجْمٍ... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: «إِذَا قَضَى رَبُّنَا أَمْرًا، سَبَّحَهُ حَمَلَةُ الْعَرْشِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ السَّمَاءَ الدُّنْيَا، فَيَقُولُونَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيَقُولُونَ: الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَقُولُونَ: كَذَا وَكَذَا، فَيُخْبِرُ أَهْلُ السَّمَاوَاتِ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغَ الْخَبَرُ السَّمَاءَ الدُّنْيَا، قَالَ: وَيَأْتِي الشَّيَاطِينُ، فَيَسْتَمِعُونَ الْخَبَرَ، فَيَقْذِفُونَ بِهِ إِلَى أَوْلِيَائِهِمْ، وَيَرْمُونَ بِهِ إِلَيْهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَزِيدُونَ فِيهِ وَيَقْرِفُونَ وَيَنْقُصُونَ». [راجع: ١٨٨٢]

Comments: [*Saheeh*, Muslim (2229)]

تخريج: صحيح، م: (٢٢٢٩). في سنده محمد بن مصعب، وفيه كلام من جهة إلا أن حديثه عن الأوزاعي مقارب، ثم هو متابع.

1884. It was narrated from 'Abdullah bin 'Abbas and from 'A'ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: "May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship." 'A'ishah said:

١٨٨٤- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ وَعَنْ عَائِشَةَ أَنَّهُمَا قَالَا: لَمَّا نُزِلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يُلْقِي خَمِيصَةً عَلَى وَجْهِهِ، فَلَمَّا اغْتَمَّ رَفَعْنَاهَا عَنْهُ، وَهُوَ يَقُولُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» تَقُولُ عَائِشَةُ: يُحَذِّرُهُمْ مِثْلَ الَّذِي صَنَعُوا.

He was warning them [the Muslims] against doing what they [the Jews and Christians] did.

تخريج: إسناده صحيح. خ: (٤٣٥)، م: (٥٣١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn 'Abbas that Jibreel (ﷺ) came to the Prophet (ﷺ) and said: "The month is complete with twenty-nine days."

Comments: [Its *isnad* is *saheeh*,]

١٨٨٥- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ، فَقَالَ: تَمَّ الشَّهْرُ تِسْعًا وَعِشْرِينَ. [انظر: ٢١٠٣، ٣١٥٨]

تخريج: إسناده صحيح.

1886. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas: I prayed *Zuhr* in al-Batha' behind a foolish old man and he said twenty-two *takbeers*, saying *takbeer* when he prostrated and when he raised his head. Ibn 'Abbas said: That is the prayer of Abul-Qasim (ﷺ).

Comments: [A *saheeh hadeeth*; and its *isnad* is *da'eef*]

١٨٨٦- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: صَلَّيْتُ الظُّهْرَ بِالْبَطْحَاءِ خَلْفَ شَيْخٍ أَحْمَقَ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، يُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: تِلْكَ صَلَاةُ أَبِي الْقَاسِمِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. [انظر: ٢٢٥٧، ٢٦٥٦، ٣٠١٤، ٣١٠١، ٣١٤٠، ٣٢٩٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن أبي عروبة مختلط، ورواية ابن أبي عدي عنه بعد الاختلاط.

1887. It was narrated that Ibn 'Abbas said: The Prophet of Allah (ﷺ) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the

١٨٨٧- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ وَابْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ الْمَعْنَى - وَقَالَ ابْنُ أَبِي عَدِيٍّ: عَنْ سَعِيدٍ - عَنْ أَبِي يَزِيدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ نَبِيُّ اللَّهِ ﷺ فِي صَلَوَاتٍ وَسَكَتَ، فَنَقْرَأُ فِيمَا قَرَأَ فِيهِنَّ نَبِيُّ اللَّهِ ﷺ، وَنَسْكُتُ فِيمَا سَكَتَ. فَقِيلَ لَهُ: فَلَعَلَّهُ

Messenger of Allah (ﷺ) being accused? Ibn Ja'far and 'Abdur-Razzaq said: Are you accusing the Messenger of Allah (ﷺ)?

Comments: [A *saheeh hadeeth*]

كَانَ يَقْرَأُ فِي نَفْسِهِ، فَغَضِبَ مِنْهَا وَقَالَ: أَيُتَّهَمُ رَسُولُ اللَّهِ ﷺ (١/ ٢١٩)؟! وَقَالَ ابْنُ جَعْفَرٍ وَعَبْدُ الرَّزَّاقِ: أَتَتَّهِمُ رَسُولَ اللَّهِ؟. [انظر: ٢٢٣٨، ٣٠٩٢، ٣٣٩٩]

تخريج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر رويا عن ابن أبي عروبة بعد الاختلاط، قد رواه عنه يزيد بن زريع، وهو ممن سمع منه قبل الاختلاط، ثم إنه قد توبع.

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

١٨٨٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [انظر: ١٨٩٧، ٢١٦٣، ٢٣٦٥، ٢٤٨١، ٣٠٨٧، ٣٢٢٢، ٣٣٤٣، ٣٤٢١]

تخريج: إسناده صحيح. م: (١٤٢١).

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do *wudoo'* washing each part once and he attributed that to the Messenger of Allah (ﷺ).

Comments: [*Saheeh*, its *isnad* is *da'eef*]

١٨٨٩- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَتَوَضَّأُ مَرَّةً مَرَّةً، وَيُسْنِدُ ذَاكَ إِلَى رَسُولِ اللَّهِ ﷺ. [انظر: ٣٥٢٦، ٤٨١٨]

تخريج: صحيح، وهذا إسناد ضعيف، المطلب بن عبدالله مدلس وروايته عن ابن عباس مرسلة.

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (ﷺ) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made *Hajj* obligatory for His slaves when my father is an old

١٨٩٠- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ، وَالْفَضْلُ بْنُ عَبَّاسٍ رِدْفُهُ، فَقَالَتْ: إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا

man and cannot stay on his mount; do you think that I can do *Hajj* on his behalf? He said: "Yes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4399)]

كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَمْسِكَ عَلَى الرَّحْلِ، فَهَلْ تَرَى أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٨١٨]

تخريج: إسناده صحيح. خ: (٤٣٩٩).

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in 'Arafah. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (ﷺ) did not say anything to me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4412) and Muslim (504)]

١٨٩١- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ، وَنَحْنُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ، فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ، فَنَزَلْنَا عَنْهَا، وَتَرَكْنَاهَا تَرْتَعُ، وَدَخَلْنَا فِي الصَّفِّ، فَلَمْ يَقُلْ لِي رَسُولُ اللَّهِ ﷺ شَيْئًا [انظر: ٢٢٢٢، ٢٢٩٥، ٢٣٧٦، ٣٠١٧، ٣١٦٧، ٣١٨٤، ٣١٨٥، ٣٤٥٤]

تخريج: إسناده صحيح. خ: (٤٤١٢)، م: (٥٠٤).

1892. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) set out on the day of the conquest and he was fasting, then when he was in al-Kadeed, he broke his fast, and it is only what the Messenger of Allah (ﷺ) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (ﷺ) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the *hadeeth*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

١٨٩٢- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفَتْحِ، فَصَامَ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرَ، وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ مِنْ فِعْلِ رَسُولِ اللَّهِ ﷺ. قِيلَ لِسُفْيَانَ: قَوْلُهُ: إِنَّمَا يُؤْخَذُ بِالْآخِرِ، مِنْ قَوْلِ الزُّهْرِيِّ أَوْ قَوْلِ ابْنِ عَبَّاسٍ؟ قَالَ: كَذَا فِي الْحَدِيثِ. [انظر: ٢٠٥٧، ٢١٨٥، ٢٣٥٠، ٢٣٦٣، ٢٣٩٢، ٢٨٨٢، ٣٠٨٩، ٣١٦٢، ٣٢٥٨، ٣٤٦٠]

تخريج: إسناده صحيح. خ: (١٩٤٤)، م: (١١١٣).

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Prophet (ﷺ) about a

١٨٩٣- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ

vow that his mother had made, but she had died before she fulfilled it. He said: "Fulfil it on her behalf."

عُبَادَةَ سَأَلَ النَّبِيَّ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ: «اقْضِهِ عَنْهَا». [انظر: ٣٠٤٩، ٣٥٠٦]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2761) and Muslim (1638)]

تخريج: إسناده صحيح. خ: (٢٧٦١)، م: (١٦٣٨).

1894. It was narrated from Ibn 'Abbas that Abu Bakr urged the Prophet (ﷺ) to do something by swearing an oath, and the Prophet (ﷺ) said to him: "Do not swear oaths."

١٨٩٤- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ أَقْسَمَ عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُقْسِمْ». [انظر: ٢١١٣، ٢١١٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7046) and Muslim (2269)]

تخريج: إسناده صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩).

1895. It was narrated that Ibn 'Abbas said: I heard the Prophet (ﷺ) say: "Any animal skin that is tanned is pure."

١٨٩٥- حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَ». [انظر: ٢٤٣٥، ٢٥٢٢، ٢٥٣٨، ٣١٩٨]

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

تخريج: إسناده صحيح. م: (٣٦٦).

1896. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans."

١٨٩٦- حَدَّثَنَا سُفْيَانُ عَنْ زِيَادٍ ـ يَعْنِي ابْنَ سَعْدٍ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «ارْفَعُوا عَنْ بَطْنِ مُحَسِّرٍ، وَعَلَيْكُمْ بِمِثْلِ حَصَى الْخَذْفِ». [راجع: ١٧٩٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1897. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult

١٨٩٧- حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْمِرُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [راجع: ١٨٨٨]

her about her marriage, and her consent is her silence."

تخريج: إسناده صحيح. م: (١٤٢١).

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

1898. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) was in ar-Rawha', and he met some riders and greeted them with *salam*. He said: "Who are the people?' They said: Muslims. They said: Who are you? He said: "The Messenger of Allah ﷺ." A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will be rewarded."

١٨٩٨- حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِالرَّوْحَاءِ، فَلَقِيَ رَكْبًا، فَسَلَّمَ عَلَيْهِمْ، فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: فَمَنْ أَنْتُمْ؟ قَالَ: «رَسُولُ اللَّهِ ﷺ» فَفَزِعَتِ امْرَأَةٌ، فَأَخَذَتْ بِعَضُدِ صَبِيٍّ، فَأَخْرَجَتْهُ مِنْ مِحَفَّتِهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَلْ لِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [انظر: ١٨٩٩، ٢١٨٧، ٢٦١٠، ٣١٩٥، ٣١٩٦، ٣٢٠٢]

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

تخريج: إسناده صحيح. م: (١٣٣٦).

1899. A similar report was narrated from Kuraib, the freed slave of Ibn 'Abbas.

١٨٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ مَعْنَاهُ. [راجع: ١٨٩٨]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1900. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for

١٩٠٠- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ _ قَالَ: سُفْيَانُ لَمْ أَحْفَظْ عَنْهُ غَيْرَهُ_ قَالَ سَمِعْتُهُ مِنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ عَنِ السِّتَارَةِ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ» ثُمَّ قَالَ:

prostrating, strive in *du'a'*, for it is more likely to receive a response (from your Lord)."

«أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ، فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ»

Comments: [Its *isnad* is *saheeh*, Muslim (479)]

تخريج: إسناده صحيح. م: (٤٧٩).

1901. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, glorified and exalted."

١٩٠١- حَدَّثَنَا سُفْيَانُ عَنْ (١/ ٢٢٠) أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٨١٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

تخريج: إسناده صحيح. خ: (٣٠١٧).

1902. It was narrated from Ibn 'Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah* on *Eid*, then he delivered the *khutbah*. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

١٩٠٢- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ صَلَّى قَبْلَ الْخُطْبَةِ فِي الْعِيدِ، ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ فَذَكَّرَهُنَّ، وَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخُرْصَ، وَالْخَاتَمَ وَالشَّيْءَ. [انظر: ١٩٨٣، ٢٠٦٢، ٢١٦٩، ٢١٧١، ٢٥٣٣، ٢٥٩٣، ٣٠٦٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

تخريج: إسناده صحيح. خ: (١٤٤٩)، م: (٨٨٤).

1903. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

١٩٠٣- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ دَلْوٍ مِنْ زَمْزَمَ قَائِمًا. قَالَ سُفْيَانُ: كَذَا أَحْسَبُ. [راجع: ١٨٣٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

تخريج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

1904. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) drank with Ibn 'Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (ﷺ) said to him [Ibn 'Abbas]: "The drink is yours, but if you want you can give precedence to Khalid." He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

١٩٠٤- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُدْعَانَ، عَنْ عَمْرِو بْنِ حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ: شَرِبَ النَّبِيُّ ﷺ وَابْنُ عَبَّاسٍ عَنْ يَمِينِهِ، وَخَالِدُ بْنُ الْوَلِيدِ عَنْ شِمَالِهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «الشَّرْبَةُ لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا». قَالَ: مَا أُوثِرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ ﷺ أَحَدًا. [انظر: ١٩٧٨، ١٩٧٩، ٢٥٦٩]

تخريج: حديث حسن، وهذا إسناد ضعيف، ابن جدعان ضعيف وعمرو بن حرملة مجهول. وأصل القصة في استئذان الصغير الجالس على اليمين ثابت في «الصحيحين» من حديث سهل بن سعد.

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn 'Abbas asked for permission to enter upon 'A'ishah, and her brother's sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to him and the Messenger of Allah (ﷺ) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa' and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn 'Abbas, for by Allah I wish...

١٩٠٥- حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ - إِنْ شَاءَ اللَّهُ - يَعْنِي: اسْتَأْذَنَ ابْنُ عَبَّاسٍ عَلَى عَائِشَةَ، فَلَمْ يَزَلْ بِهَا بَنُو أَخِيهَا، قَالَتْ: أَخَافُ أَنْ يُزَكِّيَنِي. فَلَمَّا أَذِنَتْ لَهُ، قَالَ: مَا بَيْنَكِ وَبَيْنَ أَنْ تَلْقَيِ الْأَحِبَّةَ إِلَّا أَنْ يُفَارِقَ الرُّوحُ الْجَسَدَ، كُنْتِ أَحَبَّ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ إِلَيْهِ، وَلَمْ يَكُنْ يُحِبُّ رَسُولُ اللَّهِ ﷺ إِلَّا طَيِّبًا، وَسَقَطَتْ قِلَادَتُكِ لَيْلَةَ الْأَبْوَاءِ، فَنَزَلَتْ فِيكِ آيَاتٌ مِنَ الْقُرْآنِ، فَلَيْسَ مَسْجِدٌ مِنْ مَسَاجِدِ الْمُسْلِمِينَ إِلَّا يُتْلَى فِيهِ عُذْرُكِ آنَاءَ اللَّيْلِ، وَآنَاءَ النَّهَارِ. قَالَتْ: دَعْنِي مِنْ تَزْكِيَتِكَ يَا ابْنَ عَبَّاسٍ، فَوَاللَّهِ لَوَدِدْتُ. [انظر: ٢٤٩٦، ٣٢٦٢]

تخريج: إسناده قوي. خ: (٤٧٥٣).

Comments: [Its *isnad* is *qawi*, al-Bukhari (4753)]

1906. It was narrated from Ibn 'Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its *isnad* is *da'eef*]

١٩٠٦- حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لَهَا: إِنَّمَا سُمِّيتِ أُمَّ الْمُؤْمِنِينَ لِتَسْعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُولَدِي.

تخريج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيخه مجهول.

1907. It was narrated from Ibn 'Abbas - in sha Allah - that the Prophet (ﷺ) forbade breathing into the vessel or blowing into it.

Comments: [Its *isnad* is *saheeh*]

١٩٠٧- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ - إِنْ شَاءَ اللَّهُ - أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ. [انظر: ٢٨١٧، ٣٣٦٦]

تخريج: إسناده صحيح.

1908. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You bless us with,' if it is decreed that they should have a child as a result of that, the *Shaitan* will never harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

١٩٠٨- حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَقُضِيَ بَيْنَهُمَا وَلَدٌ، مَا ضَرَّهُ الشَّيْطَانُ». [راجع: ١٨٦٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

1909. 'Abdul-'Azeez bin Rufai' told us: Shaddad bin Ma'qil and I entered upon Ibn 'Abbas, and Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not leave anything except what is between these two covers. We entered upon Muhammad bin 'Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

Comments: [Its *isnad* is *saheeh* al-Bukhari (5019)]

١٩٠٩- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ قَالَ: دَخَلْتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ عَلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ إِلَّا مَا بَيْنَ هَذَيْنِ اللَّوْحَيْنِ. وَدَخَلْنَا عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، فَقَالَ مِثْلَ ذَلِكَ. قَالَ: وَكَانَ الْمُخْتَارُ يَقُولُ الْوَحْيَ.

تخريج: إسناده صحيح. خ: (٥٠١٩).

1910. Ibn 'Abbas said: When Qur'an was revealed to the Prophet (ﷺ), he would want to memorise it. Allah said: "Move not your tongue concerning (the Qur'an, O Muhammad (ﷺ)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad ﷺ through Jibreel] then follows its (the Qur'an's) recital" [al-Qiyamah 75:16-18].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٩١٠- حَدَّثَنَا سُفْيَانُ قَالَ: وَقَالَ مُوسَى بْنُ أَبِي عَائِشَةَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: كَانَ إِذَا نَزَلَ عَلَى النَّبِيِّ ﷺ قُرْآنٌ، يُرِيدُ أَنْ يَحْفَظَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ○ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ○ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ (القيامة: ١٦-١٨). [انظر: ٣١٩١]

تخريج: إسناده صحيح. خ: (٥).

1911. It was narrated from Ibn 'Abbas that he said: When he prayed *Fajr* he would lie down until he began to breathe deeply, and we used to say to 'Amr: The Messenger of Allah (ﷺ) said: "My eyes sleep but my heart does not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

١٩١١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي كُرَيْبٌ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا صَلَّى الْفَجْرَ اضْطَجَعَ حَتَّى نَفَخَ. فَكُنَّا نَقُولُ لِعَمْرٍو: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي». [انظر: ١٩١٢، ٢٠٨٤، ٢١٩٦، ٢٥٦٧، ٣١٩٤]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

1912. It was narrated from Ibn 'Abbas: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to pray at night. He did a light *wudoo'*, then he stood (to pray), and Ibn 'Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (ﷺ)) moved him to make him stand on his right. Then he prayed with the Prophet (ﷺ), who then lay down until he breathed deeply. Then the *mu'adhdhin* came to him and he

١٩١٢- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، قَالَ: فَتَوَضَّأَ وُضُوءًا خَفِيفًا، فَقَامَ، فَصَنَعَ ابْنُ عَبَّاسٍ كَمَا صَنَعَ، ثُمَّ جَاءَ، فَقَامَ فَصَلَّى، فَحَوَّلَهُ فَجَعَلَهُ عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ اضْطَجَعَ حَتَّى نَفَخَ، فَأَتَاهُ الْمُؤَذِّنُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. [راجع: ١٨٤٣]

تخريج: راجع ماقبله.

got up to pray and did not do *wudoo'*.

Comments: [See the previous report]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet (ﷺ) deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6524) and Muslim (2860)]

١٩١٣- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلَاقُو اللَّهِ حُفَاةً عُرَاةً غُرْلًا». [انظر: ١٩٥٠، ٢٠٢٧، ٢٠٩٦، ٢٢٨١، ٢٢٨٢، ٢٣٢٧]

تخريج: إسناده صحيح. خ: (٦٥٢٤)، م: (٢٨٦٠).

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah (ﷺ) and a man fell from his camel and broke his neck, and he died when he was in *ihram*. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

١٩١٤- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَّ رَجُلٌ عَنْ بَعِيرِهِ فَوُقِصَ، فَمَاتَ وَهُوَ مُحْرِمٌ، فَقَالَ رَسُولُ (١/ ٢٢١) اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَادْفِنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُهِلًّا». وَقَالَ مَرَّةً: «يُهِلُّ». [راجع: ١٨٥٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its *isnad* is *saheeh*, see the previous report]

١٩١٥- حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: «وَلَا تُقَرِّبُوهُ طِيبًا». [راجع: ١٩٥٠]

تخريج: إسناده صحيح. راجع ماقبله.

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And We made not the vision which we showed you (O Muhammad as an actual eye-

١٩١٦- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

witness and not as a dream on the night of *Al-Isrâ'*) but a trial for mankind" [al-Isra' 17:60], that he said: It is something that the Prophet (ﷺ) saw with his own eyes on the night on which he was taken on the Night Journey (*Isra'*).

(الإسراء: ٦٠) قَالَ: هِيَ رُؤْيَا عَيْنٍ رَآهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ. [انظر: ٣٥٠٠]

تخريج: إسناده صحيح. خ: (٣٨٨٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3888)]

1917. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (ﷺ) deliver a speech and say -: "Whoever cannot find sandals, let him wear *khuffain* (leather slippers), and whoever cannot find an *izar* (waist wrapper), let him wear pants."

١٩١٧- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ ابْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - وَقَالَ مَرَّةً: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاوِيلَ». [راجع: ١٨٤٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

1918. Jabir bin Zaid narrated that he heard Ibn 'Abbas say: I prayed with the Prophet (ﷺ) eight (*rak'ahs*) together and seven (*rak'ahs*) together. I [the narrator] said: O Abush-Sha'tha', I think he delayed *Zuhr* and hastened *'Asr*, and he delayed *Maghrib* and hastened *'Isha'*. He said: I think so too.

١٩١٨- حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: أَخْبَرَنِي جَابِرُ بْنُ زَيْدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا، قَالَ: قُلْتُ: يَا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ، وَعَجَّلَ الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ، وَعَجَّلَ الْعِشَاءَ؟ قَالَ: وَأَنَا أَظُنُّ ذَلِكَ. [انظر: ١٩٥٣، ٢٤٦٥، ٢٥٨٢، ٣٤٦٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1147) and Muslim (705)]

تخريج: إسناده صحيح. خ: (١١٤٧)، م: (٧٠٥).

1919. 'Amr said: Abush-Sha'tha' said: Who is she? I said: They say she is Maimoonah. He said: Ibn 'Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in *ihram*.

١٩١٩- حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: قَالَ أَبُو الشَّعْثَاءِ: مَنْ هِيَ؟ قَالَ: قُلْتُ: يَقُولُونَ: مَيْمُونَةُ، قَال: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [انظر: ٢٠١٤، ٢٢٠٠،

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

، ٢٢٧٣، ٢٣٩٣، ٢٤٣٧، ٢٥٦٠، ٢٩٨٠، ٢٩٨١، ٣١١٦، ٤٣١٣]

تخريج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

1920. It was narrated from Ibn 'Abbas that he said: I was one of those whom the Prophet (ﷺ) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (ﷺ) sent on ahead the weak ones among his family.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1678) and Muslim (1293)]

١٩٢٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. وَقَالَ مَرَّةً: إِنَّ النَّبِيَّ ﷺ قَدَّمَ ضَعَفَةَ أَهْلِهِ. [انظر: ٢٠٨٢، ٢٢٠٤، ٢٢٣٩، ٢٤٥٩، ٢٤٦٠، ٢٤٣٥، ٣١٥٩، ٣٢٢٩]

تخريج: إسناده صحيح. خ: (١٦٧٨)، م: (١٢٩٣).

1921. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) only trotted (*raml*) around the Ka'bah in order to show the *mushrikeen* his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4257) and Muslim (1266)]

١٩٢١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: إِنَّمَا رَمَلَ رَسُولُ اللَّهِ ﷺ حَوْلَ الْكَعْبَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ. [انظر: ٢٠٢٩، ٢٣٠٥، ٢٦٣٩، ٣٣٤٧]

تخريج: إسناده صحيح. خ: (٤٢٥٧)، م: (١٢٦٦).

1922. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

١٩٢٢- حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو أَوَّلًا: فَحَفِظْنَاهُ عَنْ طَاوُسٍ وَقَالَ مَرَّةً: أَخْبَرَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ١٩٢٣، ٣٥٢٤]

تخريج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

1923. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [See the previous report]

١٩٢٣- قَالَ أَبِي: وَقَدْ حَدَّثَنَاهُ سُفْيَانُ وَقَالَ: عَمْرٌو عَنْ عَطَاءٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٨٤٩]

تخريج: راجع ماقبله.

1924. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "When one of you eats, let him not wipe his hand until he has licked it or it is licked for him."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5456) and Muslim (2031)]

١٩٢٤- قَالَ أَبِي: وقَالَ سُفْيَانُ: عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا أَكَلَ أَحَدُكُمْ، فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [انظر: ٢٦٧٢، ٣٢٣٤، ٣٤٩٩]

تخريج: إسناده صحيح. خ: (٥٤٥٦)، م: (٢٠٣١).

1925. It was narrated that Ibn 'Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (ﷺ) halted.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1766) and Muslim (1312)]

١٩٢٥- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ الْمُحَصَّبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٢٨٩، ٣٤٨٨]

تخريج: إسناده صحيح. خ: (١٧٦٦)، م: (١٣١٢).

1926. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) delayed *'Isha'* until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: "Were it not that it would be too difficult for my *ummah,* I would have enjoined them to pray at this hour."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7239) and Muslim (642)]

١٩٢٦- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ وَابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَهَا حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ، نَامَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجَ فَقَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هَذِهِ السَّاعَةَ». [انظر: ٢١٩٥، ٣٤٦٦]

تخريج: إسناده صحيح. خ: (٧٢٣٩)، م: (٦٤٢).

1927. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (809) and Muslim (490)]

١٩٢٧- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ رَسُولُ اللَّهِ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ وَنُهِيَ أَنْ يَكُفَّ شَعَرَهُ وَثِيَابَهُ. [انظر: ١٩٤٠، ٢٣٠٠، ٢٤٣٦، ٢٥٢٧، ٢٥٨٨، ٢٥٩٠، ٢٥٩٦، ٢٦٥٨، ٢٧٧٧، ٢٩٨٣]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

١٩٢٨- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: أَمَّا الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاعَ حَتَّى يُقْبَضَ، فَالطَّعَامُ. و قَالَ ابْنُ عَبَّاسٍ بِرَأْيِهِ: وَلَا أَحْسَبُ كُلَّ شَيْءٍ إِلَّا مِثْلَهُ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

1928. It was narrated that Tawoos said: I heard Ibn 'Abbas say: As for what the Messenger of Allah (ﷺ) forbade to be sold before possession was taken of it, that is food. And Ibn 'Abbas stated his opinion: I think everything is like that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1235) and Muslim (1525)]

١٩٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ صَفْوَانَ ابْنِ أُمَيَّةَ الْجُمَحِيُّ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَدِينَةِ مُقِيمًا غَيْرَ مُسَافِرٍ سَبْعًا وَثَمَانِيًا. [راجع: ١٩١٨]

تخريج: صحيح لغيره، خ: (١١٧٤)، م: (٧٠٥). وهذا إسناد ضعيف، محمد بن عثمان الجمحي ضعيف.

1929. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) prayed in Madinah, when he was a resident and not travelling, seven [*rak'ahs*] and eight [*rak'ahs*].

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its *isnad* is *da'eef*]

١٩٣٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ: رَجُلٌ مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَتْرُكْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ، فَأَعْطَاهُ مِيرَاثَهُ.

تخريج: إسناده ضعيف، عوسجة مجهول.

1930. It was narrated from Ibn 'Abbas: A man died at the time of the Messenger of Allah (ﷺ), leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its *isnad* is *da'eef*, and Awsajah is unknown]

١٩٣١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ مُحَمَّدِ ابْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ الشَّهْرَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا حَتَّى تَرَوْهُ» أَوْ قَالَ: «صُومُوا لِرُؤْيَتِهِ». [انظر: ١٩٨٥، ٣٤٧٤]

تخريج: صحيح لغيره، وفي سنده عمرو بن دينار مجهول.

1931. It was narrated from Ibn 'Abbas: I am surprised at those who anticipate the month when the Messenger of Allah (ﷺ) said: "Do not fast until you see it" or he said "Fast when you see it."

Comments: [*Saheeh* because of corroborating evidence]

1932. It was narrated from Sa'eed bin al-Huwairith, who heard Ibn 'Abbas (say): We were with the Prophet (ﷺ) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do *wudoo'*? He said: "I am not going to pray such that I needed to do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

١٩٣٢- حَدَّثَنَا سُفْيَانُ (١/ ٢٢٢) عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعَ ابْنَ عَبَّاسٍ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَتَى الْغَائِطَ، ثُمَّ خَرَجَ، فَدَعَا بِالطَّعَامِ- وَقَالَ مَرَّةً: فَأُتِيَ بِالطَّعَامِ- فَقِيلَ: يَا رَسُولَ اللَّهِ، أَلَا تَوَضَّأُ؟ قَالَ: «لَمْ أُصَلِّ فَأَتَوَضَّأَ». [انظر: ٢٠١٦، ٢٥٥٨، ٢٥٧٠، ٣٢٤٥، ٣٣٨٢، ٢٥٤٩]

تخريج: إسناده صحيح. م: (٣٧٤).

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (ﷺ) had ended from the *takbeer.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (841) and Muslim (583)]

١٩٣٣- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ. [انظر: ٣٤٧٨]

قَالَ عَمْرٌو: قُلْتُ لَهُ: حَدَّثْتَنِي؟ قَالَ: لَا، مَا حَدَّثْتُكَ بِهِ.

تخريج: إسناده صحيح. خ: (٨٤١)، م: (٥٨٣).

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "No man should be alone with a woman and no woman should travel unless she has a *mahram* with her." A man came and said: My wife has gone out for *Hajj* and I have enlisted in such and such a campaign. He said: "Go and do *Hajj* with your wife."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1862) and Muslim (1341)]

١٩٣٤- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلَا تُسَافِرُ امْرَأَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ» وَجَاءَ رَجُلٌ فَقَالَ: إِنَّ امْرَأَتِي خَرَجَتْ إِلَى الْحَجِّ، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. قَالَ: «انْطَلِقْ فَاحْجُجْ مَعَ امْرَأَتِكَ». [انظر: ٣٢٣١، ٣٢٣٢]

تخريج: إسناده صحيح. خ: (١٨٦٢)، م: (١٣٤١).

1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (ﷺ) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious?[1] Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do." And he enjoined three things - Sufyan said: He gave instructions to do three things - and said: "Expel the *mushrikeen* from the Arabian Peninsula, and honour the delegations as I used to do." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another occasion he said that he forgot it. And Sufyan said on one occasion: Either he omitted it or forgot it.

١٩٣٥- حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ خَالِ ابْنِ أَبِي نَجِيحٍ: سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ؟ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ _ وَقَالَ مَرَّةً: دُمُوعُهُ _ الْحَصَى، قُلْنَا: يَا أَبَا الْعَبَّاسِ، وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فَقَالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا» فَتَنَازَعُوا، وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا: مَا شَأْنُهُ أَهَجَرَ؟ قَالَ سُفْيَانُ: يَعْنِي هَذَى_ اسْتَفْهِمُوهُ، فَذَهَبُوا يُعِيدُونَ عَلَيْهِ، فَقَالَ: «دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ» وَأَمَرَ بِثَلَاثٍ _ وَقَالَ سُفْيَانُ مَرَّةً: أَوْصَى بِثَلَاثٍ _ قَالَ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ» وَسَكَتَ سَعِيدٌ عَنِ الثَّالِثَةِ، فَلَا أَدْرِي أَسَكَتَ عَنْهَا عَمْدًا، وَقَالَ مَرَّةً: أَوْ نَسِيَهَا؟ وَقَالَ سُفْيَانُ مَرَّةً وَإِمَّا أَنْ يَكُونَ تَرَكَهَا، أَوْ نَسِيَهَا.
[انظر: ٢٦٧٦، ٢٩٩٠، ٣٣٣٦]

تخريج: إسناده صحيح. خ: (٣٠٥٣)، م: (١٦٣٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (ﷺ) said: "No one should leave until the last thing he has done is to circumambulate the House."

١٩٣٦- حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفِرُ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ». [انظر: ١٩٩٠]

[1] The speaker was reminding the people that it is impossible for a Prophet to become delirious because he *ma'soom* (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1755) and Muslim (1327)]

تخريج: إسناده صحيح. خ: (١٧٥٥)، م: (١٣٢٧).

1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

١٩٣٧- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ: «مَنْ سَلَّفَ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ». [راجع: ١٨٦٨]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2240) and Muslim (1604)]

تخريج: إسناده صحيح. خ: (٢٢٤٠)، م: (١٦٠٤).

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (ﷺ) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Ashoora' - and on one occasion Sufyan said: Except this day, meaning 'Ashoora' - and this month, the month of Ramadan.

١٩٣٨- حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ أَبِي يَزِيدَ مُنْذُ سَبْعِينَ سَنَةً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ صَامَ يَوْمًا، يَتَحَرَّى فَضْلَهُ عَلَى الْأَيَّامِ غَيْرَ يَوْمِ عَاشُورَاءَ_ وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى: إِلَّا هَذَا الْيَوْمَ، يَعْنِي عَاشُورَاءَ_ وَهَذَا الشَّهْرَ، شَهْرَ رَمَضَانَ. [انظر: ٢٨٥٤، ٣٤٧٥]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2006) and Muslim (1132)]

تخريج: إسناده صحيح. خ: (٢٠٠٦)، م: (١١٣٢).

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (ﷺ) sent on ahead with the weak ones of his family on the night of Muzdalifah.

١٩٣٩- حَدَّثَنَا سُفْيَانُ: أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. [راجع: ١٩٢٠]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1856) and Muslim (1293)]

تخريج: إسناده صحيح. خ: (١٨٥٦)، م: (١٢٩٣).

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah

١٩٤٠- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ

(ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

يَسْجُدَ عَلَى سَبْعٍ، وَنُهِيَ أَنْ يَكُفَّ شَعْرًا أَوْ ثَوْبًا. [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

1941. It was narrated from Salim that Ibn 'Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (ﷺ) say: "The slain one will come, holding on to his killer, saying: 'O Lord, ask this one why he killed me.'" By Allah, Allah revealed it to your Prophet (ﷺ) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

Comments: [Its *isnad* is *saheeh*]

١٩٤١- حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ، عَنْ سَالِمٍ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ قَتَلَ مُؤْمِنًا، ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَيْحَكَ وَأَنَّى لَهُ الْهُدَى؟! سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ الْمَقْتُولُ مُتَعَلِّقًا بِالْقَاتِلِ يَقُولُ: يَا رَبِّ، سَلْ هَذَا فِيمَ قَتَلَنِي؟» وَاللَّهِ لَقَدْ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّكُمْ ﷺ، وَمَا نَسَخَهَا بَعْدَ إِذْ أَنْزَلَهَا، قَالَ: وَيْحَكَ، وَأَنَّى لَهُ الْهُدَى؟!. [انظر: ٢١٤٢، ٢٦٨٣، ٣٤٤٥]

تخريج: إسناده صحيح.

1942. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) was shrouded in three pieces of cloth: his chemise in which he died and a Najrani *hullah* (a kind of suit), and the *hullah* is two pieces of cloth.

Comments: [Its *isnad* is *da'eef*, because Yazeed bin Abu Ziyad is *da'eef*]

١٩٤٢- حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا يَزِيدُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ: فِي قَمِيصِهِ الَّذِي مَاتَ فِيهِ، وَحُلَّةٍ نَجْرَانِيَّةٍ. الْحُلَّةُ ثَوْبَانِ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف.

1943. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was treated with cupping between Makkah and Madinah, when he was fasting and in *ihram*.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Yazeed bin Abu Ziyad]

١٩٤٣- حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُوَ صَائِمٌ مُحْرِمٌ. [راجع: ١٨٣٩]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its *isnad* is *saheeh*]

١٩٤٤- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: «يَعْتِقُ مِنْهُ بِقَدْرِ مَا أَدَّى دِيَةَ الْحُرِّ، وَبِقَدْرِ مَا رَقَّ مِنْهُ دِيَةَ الْعَبْدِ». [انظر: ١٩٨٤، ٢٣٥٦، ٢٦٦٠، ٢٤٢٣، ٣٤٨٩] (٢٢٣/١)

تخريج: إسناده صحيح.

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

١٩٤٥- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هِشَامٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً. [راجع: ١٨٤٦]

تخريج: رجاله ثقات غير عمار بن أبي عمار فمن رجال مسلم، لكن لا يتابع عليه في هذا الحديث. والثقات يروونه عن ابن عباس بلفظ: ابن ثلاث وستين.

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, "The Day that the sky will be like *al-muhl*" [al-Ma'arij 70:8]: [This means] the filth of oil. And he said concerning the verse, "during the hours of the night" [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its *isnad* is *da'eef*]

١٩٤٦- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: آخِرُ شِدَّةٍ يَلْقَاهَا الْمُؤْمِنُ الْمَوْتُ، وَفِي قَوْلِهِ: ﴿يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ﴾ (المعارج: ٨) قَالَ: كَدُرْدِيِّ الزَّيْتِ، وَفِي قَوْلِهِ ﴿ءَانَآءَ ٱلَّيْلِ﴾ (آل عمران: ١١٣) قَالَ: جَوْفُ اللَّيْلِ، وَقَالَ: هَلْ تَدْرُونَ مَا ذَهَابُ الْعِلْمِ؟ قَالَ: هُوَ ذَهَابُ الْعُلَمَاءِ مِنَ الْأَرْضِ.

تخريج: إسناده ضعيف، قابوس ضعيف.

1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its *isnad* is *da'eef*]

١٩٤٧- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرَّجُلَ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

تخريج: إسناده ضعيف لضعف قابوس.

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof" [al-Isra' 17:80].

Comments: [Its *isnad* is *da'eef*]

١٩٤٨- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهِجْرَةِ، وَأُنْزِلَ عَلَيْهِ: ﴿وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا﴾ (الإسراء: ٨٠).

تخريج: إسناده ضعيف لضعف قابوس.

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There cannot be two *qiblahs* in one land, and the Muslim does not have to pay *jizyah*."

Comments: [Its *isnad* is *da'eef*]

١٩٤٩- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْلُحُ قِبْلَتَانِ فِي أَرْضٍ، وَلَيْسَ عَلَى مُسْلِمٍ جِزْيَةٌ». [انظر: ٢٥٧٦، ٢٥٧٧]

تخريج: إسناده ضعيف لضعف قابوس.

1950. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ)." Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349)]

١٩٥٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ النَّاسُ حُفَاةً عُرَاةً غُرْلًا، فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ» ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ﴾ (الأنبياء: ١٠٤). [راجع: ١٩١٣]

تخريج: إسناده صحيح. خ: (٣٣٤٩).

1951. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank some milk and rinsed his mouth after that, and he said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

١٩٥١- حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ. وَقَالَ: «إِنَّ لَهُ دَسَمًا». [انظر: ٢٠٠٧، ٣٠٥١، ٣١٢٣، ٣٥٣٨]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (ﷺ) [as a potential bride] but he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

١٩٥٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ ابْنَةُ حَمْزَةَ، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [انظر: ٢٤٩٠، ٢٦٣٣، ٣٠٤٣، ٣١٤٤، ٣٢٣٧]

تخريج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) put *Zuhr* and *'Asr*, and *Maghrib* and *'Isha'*, together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

١٩٥٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ، قِيلَ لِابْنِ عَبَّاسٍ: وَمَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ. [انظر: ٢٥٥٧، ٣٢٦٥، ٣٣٢٣]

تخريج: إسناده صحيح. م: (٧٠٥).

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (ﷺ) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (ﷺ) said to

١٩٥٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ رَجُلٌ مِنْ بَنِي عَامِرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرِنِي الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْكَ، فَإِنِّي مِنْ أَطَبِّ النَّاسِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

him: "Shall I not show you a sign?" He said: Yes. He looked at a palm tree and said: "Call this bunch of dates." So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: "Go back," and it went back to its place. The 'Amiri man said: O Banu 'Amir, I have never seen any man more skilled in magic than I have seen today.

«أَلَا أُرِيكَ آيَةً؟» قَالَ: بَلَى، قَالَ: فَنَظَرَ إِلَى نَخْلَةٍ، فَقَالَ: «ادْعُ ذَلِكَ الْعِذْقَ» قَالَ: فَدَعَاهُ فَجَاءَ يَنْقُزُ حَتَّى قَامَ بَيْنَ يَدَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ» فَرَجَعَ إِلَى مَكَانِهِ، فَقَالَ الْعَامِرِيُّ: يَا آلَ بَنِي عَامِرٍ، مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَسْحَرَ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1955. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed by the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

١٩٥٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي نُصِرْتُ بِالصَّبَا، وَإِنَّ عَادًا أُهْلِكَتْ بِالدَّبُورِ». [انظر: ٢٠١٣، ٣٥٤٠]

تخريج: إسناده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

1956. It was narrated that Ibn 'Abbas said, concerning the verse "The (Prophet's) heart lied not in what he (Muhammad (ﷺ)) saw" [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its *isnad* is *saheeh*, Muslim (176)]

١٩٥٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾ (النجم: ١١) قَالَ: رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ بِقَلْبِهِ مَرَّتَيْنِ. [انظر: ٢٥٨٠]

تخريج: إسناده صحيح. م: (١٧٦).

1957. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her."

١٩٥٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنِ ابْنِ حُدَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وُلِدَتْ لَهُ ابْنَةٌ، فَلَمْ يَئِدْهَا، وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا ـ يَعْنِي الذَّكَرَ ـ أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ».

Comments: [Its *isnad* is *da'eef* and Ibn Hudair is unknown]

تخريج: إسناده ضعيف، ابن حدير مجهول.

1958. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [*rak'ahs*] by two. Ibn 'Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [*rak'ahs*] by two, but if we stayed longer than that, we offered the prayers with four [*rak'ahs*].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1080)]

١٩٥٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ سَفَرًا، فَأَقَامَ تِسْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ. قَالَ ابْنُ عَبَّاسٍ: فَنَحْنُ إِذَا سَافَرْنَا، فَأَقَمْنَا تِسْعَ عَشْرَةَ، صَلَّيْنَا رَكْعَتَيْنِ رَكْعَتَيْنِ، فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذَلِكَ، صَلَّيْنَا أَرْبَعًا. [انظر: ٢٧٥٨، ٢٨٨٣، ٢٨٨٤]

تخريج: إسناده صحيح. خ: (١٠٨٠).

1959. It was narrated that Ibn 'Abbas said: On the day of at-Ta'if, the Messenger of Allah (ﷺ) freed all the slaves of the *mushrikeen* who came out to him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٩٥٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ (١/ ٢٢٤) عَبَّاسٍ قَالَ: أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْهِ مِنْ عَبِيدِ الْمُشْرِكِينَ. [انظر: ٢١١١، ٢١٧٦، ٢٢٢٩، ٣٢٦٧، ٣٤١٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنعنه والحكم بن عتبة لم يسمعه من مقسم، وإنما هو كتاب.

1960. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade *muhaqalah* and *muzabanah*[1], and 'Ikrimah regarded it as *makrooh* to sell wheat or barley harvested when it is green.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2187)]

١٩٦٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. وَكَانَ عِكْرِمَةُ يَكْرَهُ بَيْعَ الْقَصِيلِ.

تخريج: إسناده صحيح. خ: (٢١٨٧).

[1] *Muhaqalah* means selling the field for a known measure of grain. *Muzabanah* means selling the palm tree for some *wasqs* of dried dates.

1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its *isnad* is *saheeh*]

١٩٦١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ ـ يَعْنِي الشَّيْبَانِيَّ ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ أَنْ يَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ. [انظر: ٢٤٩٩، ٣١١٠]

تخريج: إسناده صحيح.

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1247) and Muslim (954)]

١٩٦٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى صَاحِبِ قَبْرٍ بَعْدَمَا دُفِنَ. [انظر: ٢٥٥٤، ٣١٣٤]

تخريج: إسناده صحيح. خ: (١٢٤٧)، م: (٩٥٤).

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (ﷺ) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

١٩٦٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُنْقَعُ لِلنَّبِيِّ ﷺ الزَّبِيبُ، قَالَ: فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ، وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ، ثُمَّ يَأْمُرُ بِهِ، فَيُسْقَى أَوْ يُهَرَاقُ. [انظر: ٢٠٦٨، ٢١٤٣، ٣٣٣٧]

تخريج: إسناده صحيح. م: (٢٠٠٤).

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidences]

١٩٦٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَجْلَحُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقُولُ: مَا شَاءَ اللَّهُ وَشِئْتَ، فَقَالَ: بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ. [راجع: ١٨٣٩]

تخريج: صحيح لغيره. أجلح مختلف فيه.

1965. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed in an open space with nothing in front of him.

Comments: [*Hasan* because of corroborating evidence]

١٩٦٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي فَضَاءٍ، لَيْسَ بَيْنَ يَدَيْهِ شَيْءٌ. [راجع: ١٧٩٧]

تخريج: حسن لغيره، الحجاج بن أرطاة مدلس وقد عنعن.

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray *Jumu'ah* with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (ﷺ) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray *Jumu'ah* with you, then catch up with them. The Messenger of Allah (ﷺ) said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its *isnad* is *da'eef*]

١٩٦٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ، فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ. قَالَ: فَقَدَّمَ أَصْحَابَهُ وَقَالَ: أَتَخَلَّفُ فَأُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ أَلْحَقُهُمْ، قَالَ: فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ رَآهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تَغْدُوَ مَعَ أَصْحَابِكَ؟» قَالَ: فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ الْجُمُعَةَ، ثُمَّ أَلْحَقَهُمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ، مَا أَدْرَكْتَ غَدْوَتَهُمْ». [انظر: ٢٣١٧]

تخريج: إسناده ضعيف، فيه عنعنة الحجاج، والحكم لم يسمعه من مقسم، إنما هو كتاب.

1967. It was narrated that Ibn 'Abbas said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing boys; who the *khumus* belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell

١٩٦٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الصِّبْيَانِ، وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَعَنِ الصَّبِيِّ مَتَى يَنْقَطِعُ عَنْهُ الْيُتْمُ؟ وَعَنِ النِّسَاءِ هَلْ كَانَ يَخْرُجُ بِهِنَّ، أَوْ يَحْضُرْنَ الْقِتَالَ؟ وَعَنِ الْعَبْدِ هَلْ لَهُ فِي الْمَغْنَمِ نَصِيبٌ؟ قَالَ: فَكَتَبَ إِلَيْهِ ابْنُ

disbelievers apart from believers, then (go ahead) and kill them; as for the *khumus*, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

Comments: [A *saheeh hadeeth*]

عَبَّاسٍ: أَمَّا الصِّبْيَانُ، فَإِنْ كُنْتَ الْخَضِرَ تَعْرِفُ الْكَافِرَ مِنَ الْمُؤْمِنِ، فَاقْتُلْهُمْ، وَأَمَّا الْخُمُسُ فَكُنَّا نَقُولُ: إِنَّهُ لَنَا، فَزَعَمَ قَوْمُنَا أَنَّهُ لَيْسَ لَنَا، وَأَمَّا النِّسَاءُ، فَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مَعَهُ بِالنِّسَاءِ فَيُدَاوِينَ الْمَرْضَى وَيَقُمْنَ عَلَى الْجَرْحَى، وَلَا يَحْضُرْنَ الْقِتَالَ، وَأَمَّا الصَّبِيُّ، فَيَنْقَطِعُ عَنْهُ الْيُتْمُ إِذَا احْتَلَمَ، وَأَمَّا الْعَبْدُ، فَلَيْسَ لَهُ مِنَ الْمَغْنَمِ نَصِيبٌ، وَلَكِنَّهُمْ قَدْ كَانَ يُرْضَخُ لَهُمْ. [انظر: ٢٢٣٥]

تخريج: حديث صحيح، الحجاج وإن عنعنه توبع.

1968. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. They said: O Messenger of Allah, not even *jihad* for the sake of Allah? He said, "Not even *jihad* for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its *isnad* is *saheeh*]

١٩٦٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ، مِنْ هَذِهِ الْأَيَّامِ» - يَعْنِي أَيَّامَ الْعَشْرِ - قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ». [انظر: ١٩٦٩، ٣١٣٩، ١٩٦٩، ٣٢٢٨]

تخريج: إسناده صحيح.

1969. Al-A'mash narrated a similar report from Mujahid - and it does not say from Ibn 'Abbas - from the Prophet (ﷺ), i.e., "There are no days on which righteous deeds..."

١٩٦٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، قَالَ: وَحَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ - لَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ - عَنِ النَّبِيِّ ﷺ مِثْلَهُ، يَعْنِي: «مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهَا». [راجع: ١٩٦٨]

Comments: [Its men are *thiqat* but it is *mursal*. See the previous report]

تخريج: رجاله ثقات، لكنه مرسل، راجع ماقبله.

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: "Do you think that if your mother owed a debt, would you pay it off?" She said: Of course. He said: "The debt owed to Allah is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

١٩٧٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِي عَنْهَا؟ قَالَ: فَقَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ، أَمَا كُنْتِ تَقْضِينَهُ؟» قَالَتْ: بَلَى. قَالَ: «فَدَيْنُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ». [راجع: ١٨٦١]

تخريج: إسناده صحيح. خ (١٩٥٣- تعليقاً)، م: (١١٤٨).

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If I live till next year, I will certainly fast the ninth day [of Muharram]."

Comments: [Its *isnad* is *qawi*]

١٩٧١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٢٥): «لَئِنْ بَقِيتُ إِلَى قَابِلٍ، لَأَصُومَنَّ الْيَوْمَ التَّاسِعَ». [انظر: ٢١٠٦، ٣٢١٣]

تخريج: إسناده قوي.

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (*raml*) in both his *Hajj* and his *'Umrah*, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its *isnad* is *saheeh*]

١٩٧٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ وَفِي عُمَرِهِ كُلِّهَا وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَالْخُلَفَاءُ. [راجع: ١٩٢١]

تخريج: إسناده صحيح.

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever wants

١٩٧٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو الْفُقَيْمِيُّ عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ». [راجع: ١٨٣٣]

to do *Hajj*, let him hasten to do it."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخريج: حديث حسن، وهذا إسناد ضعيف، مهران أبو صفوان مجهول.

١٩٧٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ- يَعْنِي الْمُحَارِبِيَّ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ». [راجع: ١٤٣٣]

1974. It was narrated that Safwan al-Jammal said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it."

Comments: [It is repeat of the previous report]

تخريج: هو مكرر ماقبله. وقوله: «عن صفوان الجمال» خطأ، والصواب: أبو صفوان واسمه مهران.

١٩٧٥- حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عِنْدَ كُسُوفِ الشَّمْسِ ثَمَانِيَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ. [وانظر: ٣٢٣٦]

1975. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، حبيب بن أبي ثابت مدلس، وقد عنعنه والمتن شاذ، والمحفوظ: أربع ركعات وأربع سجدات.

١٩٧٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ عِكْرِمَةَ: أَنَّ عُمَرَ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا. قَالَ هِشَامٌ: وَكَتَبَ إِلَيَّ يَحْيَى يُحَدِّثُ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا، فَقَالَ ابْنُ عَبَّاسٍ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١).

1976. It was narrated from 'Ikrimah that 'Umar used to say concerning declaring one's wife to be *haram*: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya'la bin Hakeem, from Sa'eed bin Jubair, that Ibn 'Abbas used to say concerning declaring one's wife to be *haram*: It is an oath for which expiation must be offered. And Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have

a good example to follow for him" [al-Ahzab 33:21].

Comments: [Its *isnad* is *munqati'*]

تخريج: حديث عكرمة عن عمر فيه انقطاع، لأن عكرمة لم يدرك عمر، وحديث يعلى بن حكيم صحيح. خ: (٥٢٦٦)، م: (١٤٧٣).

1977. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people, except for three things: He instructed us to do *wudoo'* properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met 'Abdullah bin Hasan and said: 'Abdullah bin 'Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

Comments: [Its *isnad* is *saheeh*]

١٩٧٧- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ أَبُو جَهْضَمٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِاللَّهِ بْنِ عَبَّاسٍ: سَمِعَ ابْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عَبْدًا مَأْمُورًا، بَلَّغَ- وَاللَّهِ - مَا أُرْسِلَ بِهِ، وَمَا اخْتَصَّنَا دُونَ النَّاسِ بِشَيْءٍ، لَيْسَ ثَلَاثًا: أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ، وَأَنْ لَا نُنْزِيَ حِمَارًا عَلَى فَرَسٍ. قَالَ مُوسَى: فَلَقِيتُ عَبْدَ اللَّهِ بْنَ حَسَنٍ، فَقُلْتُ: إِنَّ عَبْدَ اللَّهِ بْنَ عُبَيْدِ اللَّهِ حَدَّثَنِي كَذَا وَكَذَا. فَقَالَ: إِنَّ الْخَيْلَ كَانَتْ فِي بَنِي هَاشِمٍ قَلِيلَةً، فَأَحَبَّ أَنْ تَكْثُرَ فِيهِمْ. [انظر: ٢٠٦٠، ٢٠٩٢، ٢٢٣٨]

تخريج: إسناده صحيح.

1978. It was narrated that Ibn 'Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (ﷺ). She said: Shall we give you some food that was given to us by Umm 'Ufaiq? Two grilled lizards were brought, and the Messenger of Allah (ﷺ) spat. Khalid said to him: I think you find it off-putting? He said: "Yes." She said: Shall I give you some milk that was given to us? He said: "Yes." A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,

١٩٧٨- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي حَرْمَلَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقَالَتْ: أَلَا نُطْعِمُكُمْ مِنْ هَدِيَّةٍ أَهْدَتْهَا لَنَا أُمُّ عُفَيْقٍ؟ قَالَ: فَجِيءَ بِضَبَّيْنِ مَشْوِيَّيْنِ، فَتَبَزَّقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ خَالِدٌ: كَأَنَّكَ تَقْذَرُهُ؟ قَالَ: «أَجَلْ» قَالَتْ: أَلَا أُسْقِيكُمْ مِنْ لَبَنٍ أَهْدَتْهُ لَنَا؟ فَقَالَ: «بَلَى» قَالَ: فَجِيءَ بِإِنَاءٍ مِنْ لَبَنٍ فَشَرِبَ رَسُولُ اللَّهِ ﷺ وَأَنَا عَنْ يَمِينِهِ، وَخَالِدٌ عَنْ شِمَالِهِ، فَقَالَ لِي: «الشَّرْبَةُ

and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا» فَقُلْتُ: مَا كُنْتُ لِأُوثِرَ بِسُؤْرِكَ عَلَيَّ أَحَدًا. فَقَالَ: «مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ». [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إسناد ضعيف، علي بن زيد ضعيف وعمر بن أبي حرملة مجهول.

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

1979. It was narrated from Ibn 'Abbas, from Umm 'Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

Comments: [A *hasan hadeeth*, like the previous report]

١٩٧٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ بْنِ حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّ عُفَيْقٍ أَهْدَتْ إِلَى أُخْتِهَا مَيْمُونَةَ بِضَبَّيْنِ.. فَذَكَرَهُ. [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إسناد ضعيف، كسابقه.

1980. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine - Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."

١٩٨٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، الْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ ـ قَالَ وَكِيعٌ: سَمِعْتُ مُجَاهِدًا ـ يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَنْزِهُ مِنَ الْبَوْلِ ـ قَالَ وَكِيعٌ: مِنْ بَوْلِهِ ـ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ» ثُمَّ أَخَذَ جَرِيدَةً فَشَقَّهَا بِنِصْفَيْنِ فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا؟ قَالَ: «لَعَلَّهُمَا أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا». قَالَ وَكِيعٌ: «تَيْبَسَا». [انظر: ١٩٨١]

تخريج: إسناده صحيح. خ: (٢١٦)، م: (٢٩٢).

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٩٨١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا... فَذَكَرَهُ. وَقَالَ: «حَتَّى يَيْبَسَا» أَوْ «مَا لَمْ يَيْبَسَا». [راجع: ١٩٨٠]

1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

تخريج: إسناده صحيح. خ: (٢١٦)، م: (٢٩٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (216) and Muslim (292)]

١٩٨٢- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ (١/ ٢٢٦). بُيُوتِكُمْ» فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [انظر: ٢٠٠٦، ٢١٢٣، ٢٢٦٣، ٢٢٩١، ٣٠٥٩، ٣١٥١، ٣٤٥٨]

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men. He said: "Expel them from your houses." And the Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so."

تخريج: إسناده صحيح. خ: (٥٨٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

١٩٨٣- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَيَرَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، وَمَعَهُ بِلَالٌ نَاشِرًا ثَوْبَهُ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي، وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ، وَإِلَى حَلْقِهِ، كَأَنَّهُ يُرِيدُ التُّومَةَ وَالْقِلَادَةَ. [راجع: ١٩٠٢]

1983. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*, then he delivered the *khutbah*. Then he thought that the women had not heard him, so he went to them, accompanied by Bilal who spread out his cloak, and he exhorted them and enjoined them to give charity, so the women started

throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

تخريج: إسناده صحيح. خ: (١٤٤٩)، م: (٨٨٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

1984. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

١٩٨٤- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: «يَعْتِقُ مِنْهُ بِقَدْرِ مَا أَدَّى دِيَةَ الْحُرِّ، وَبِقَدْرِ مَا رَقَّ مِنْهُ دِيَةَ الْعَبْدِ». [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

1985. It was narrated that 'Ikrimah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month." Hatim said: i.e., the number of days in Sha'ban.

١٩٨٥- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَ بَيْنَكُمْ وَبَيْنَهُ سَحَابٌ، فَكَمِّلُوا الْعِدَّةَ ثَلَاثِينَ، وَلَا تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالًا». قَالَ حَاتِمٌ: يَعْنِي عِدَّةَ شَعْبَانَ. [انظر: ٢٣٣٥، ٣٠٢١]

Comments: [*Saheeh*]

تخريج: صحيح. سماك عن عكرمة، مضطربة، لكن سماكا توبع.

1986. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when

١٩٨٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَرِدْفُهُ أُسَامَةُ ابْنُ زَيْدٍ، فَجَالَتْ بِهِ النَّاقَةُ، وَهُوَ رَافِعٌ يَدَيْهِ

لَا يُجَاوِزَانِ رَأْسَهُ، فَسَارَ عَلَى هِيئَتِهِ حَتَّى أَتَى جَمْعًا، ثُمَّ أَفَاضَ الْغَدَ وَرِدْفُهُ الْفَضْلُ بْنُ عَبَّاسٍ، فَمَا زَالَ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٨٦٠]

تخريج: إسناده صحيح.

he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its *isnad* is *saheeh*]

١٩٨٧- حَدَّثَنَا يَحْيَى عَنْ حَبِيبِ بْنِ شِهَابٍ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَطَبَ النَّاسَ بِتَبُوكَ: «مَا فِي النَّاسِ مِثْلُ رَجُلٍ آخِذٍ بِرَأْسِ فَرَسِهِ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَيَجْتَنِبُ شُرُورَ النَّاسِ، وَمِثْلُ آخَرَ بَادٍ فِي نَعَمِهِ يَقْرِي ضَيْفَهُ، وَيُعْطِي حَقَّهُ». [انظر: ٢١١٦، ٢٨٣٧]

تخريج: إسناده صحيح.

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said, on the day he addressed the people in Tabook: "There is no one among the people who is better than a man who holds on to his horse's head and wages *jihad* for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due."

Comments: [Its *isnad* is *saheeh*]

١٩٨٨- حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ: حَدَّثَنِي زَيْدُ ابْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ كَتِفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ١٩٩٤، ٢٠٠٢، ٢١٥٣، ٢١٨٨، ٢٤٠٦، ٢٥٢٤، ٣٣٥٢، ٣٤٥٣، ٢٤٦٤]

تخريج: إسناده صحيح. خ: (٢٠٧)، م: (٣٥٤).

1988. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) ate some meat from the shoulder (of an animal), then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

١٩٨٩- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنِي قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade the milk of a

sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

اللَّهِ ﷺ عَنْ لَبَنِ شَاةِ الْجَلَّالَةِ، وَعَنِ الْمُجَثَّمَةِ، وَعَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ. [انظر: ٢١٦١، ٢٦٧١، ٢٩٤٩، ٣١٤٢، ٣١٤٣]

تخريج: إسناده صحيح.

1990. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn 'Abbas said: Yes. Thabit said: Do not do that. Ibn 'Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (1328)]

١٩٩٠- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ، فَقَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ: أَنْتَ تُفْتِي الْحَائِضَ أَنْ تَصْدُرَ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ قَالَ: نَعَمْ، قَالَ: فَلَا تُفْتِ بِذَلِكَ. قَالَ: إِمَّا لَا، فَاسْأَلْ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلْ أَمَرَهَا النَّبِيُّ ﷺ بِذَلِكَ؟ فَرَجَعَ زَيْدٌ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ، فَقَالَ: مَا أُرَاكَ إِلَّا قَدْ صَدَقْتَ. [انظر: ٣٢٥٦]

تخريج: إسناده صحيح. م: (١٣٢٨).

1991. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There is no migration after the conquest, but there is *jihad* and good intentions, and if you are asked to mobilize then do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2783) and Muslim (1383)]

١٩٩١- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [انظر: ٢٣٩٦، ٢٨٩٦، ٣٣٣٥]

تخريج: إسناده صحيح. خ: (٢٧٨٣)، م: (١٣٥٣).

1992. It was narrated from Ibn 'Abbas - Sufyan said: I think it must be from the Prophet (ﷺ) -: "Bring me a Book (revealed before this), or some trace of knowledge" [al-Ahqaf 46:4]. He said: "The calligraphy."

١٩٩٢- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِالرَّحْمَنِ، عَنِ ابْنِ عَبَّاسٍ - قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ -: ﴿أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ﴾ (الأحقاف: ٤) قَالَ: «الْخَطُّ».

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1993. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Fridays *"Alif lam meem Tanzeel"* (i.e., Soorat as-Sajdah) and *"Hal ata"* [i.e., Soorat al-Insan]; and in *Jumu'ah* prayer (he used to recite Soorat) *al-Jumu'ah* and *"Idha ja'akal-Munafiqoon"* [i.e., Sooratal-Munafiqoon].

Comments: [Its *isnad* is *saheeh*]

١٩٩٣- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي مُخَوَّلٌ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿الٓمٓ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ﴾ وَفِي الْجُمُعَةِ بِسُورَةِ ﴿ٱلْجُمُعَةِ﴾ وَ ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾. [انظر: ٢٤٥٧، ٢٤٩٩، ٢٩٠٦، ٣٠٣٩، ٣٠٩٦، ٣٠٩٧، ٣١٦٠، ٣٣٢٥، ٣٣٢٦، ٣٤٠٤]

تخريج: إسناده صحيح.

1994. 'Umar bin 'Ata' bin Abul-Khuwar narrated: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

١٩٩٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَكَلَ رَسُولُ اللَّهِ ﷺ مِمَّا غَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخريج: إسناده صحيح.

1995. It was narrated that Ibn 'Abbas said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, and he prayed two *rak'ahs*, not fearing anyone but Allah.

Comments: [A *saheeh hadeeth*; its *isnad* is *da'eef*]

١٩٩٥- حَدَّثَنَا يَحْيَى حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَصَلَّى رَكْعَتَيْنِ لَا يَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ. [راجع: ١٨٥٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لايصح له سماع من ابن عباس.

1996. It was narrated that Moosa bin Salamah said: I said to Ibn 'Abbas: If you do not catch up with

١٩٩٦- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنَا قَتَادَةُ عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ:

إِذَا لَمْ تُدْرِكِ الصَّلَاةَ فِي الْمَسْجِدِ، كَمْ تُصَلِّي بِالْبَطْحَاءِ؟ قَالَ: رَكْعَتَيْنِ، تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ (١/ ٢٢٧). [راجع: ١٨٦٢]

تخريج: إسناده صحيح. م: (٦٨٨).

the prayer in the mosque, how many (*rak'ahs*) do you pray in al-Batha'? He said: Two *rak'ahs*. That is the way of the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

١٩٩٧- حَدَّثَنَا يَحْيَى قَالَ: أَمْلَاهُ عَلَيَّ سُفْيَانُ إِلَى شُعْبَةَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مُرَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمُعَلِّمُ: حَدَّثَنِي طَلِيقُ بْنُ قَيْسٍ الْحَنَفِيُّ أَخُو أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: «رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهُدَى إِلَيَّ، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَّارًا، لَكَ ذَكَّارًا، لَكَ رَهَّابًا، لَكَ مِطْوَاعًا، إِلَيْكَ مُخْبِتًا، لَكَ أَوَّاهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي».

تخريج: إسناده صحيح.

1997. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to say in his *du'a'*: "O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A *saheeh hadeeth*]

١٩٩٨- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ، وَمَا صَامَ شَهْرًا تَامًّا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ. [انظر: ٢٠٤٦، ٢١٥١، ٢٤٥٠، ٢٧٣٧، ٢٩٤٧]

1998. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1999. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "This and this are the same [with regard to *diyah*]" - the pinkie finger and the thumb."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

١٩٩٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ» الْخِنْصَرُ وَالْإِبْهَامُ. [انظر: ٢٦٢١، ٢٦٢٤، ٣١٥٠، ٣٢٢٠]

تخريج: إسناده صحيح. خ: (٦٨٩٥).

2000. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter)."

Comments: [Its *isnad* is *saheeh*]

٢٠٠٠- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا اقْتَبَسَ رَجُلٌ عِلْمًا مِنَ النُّجُومِ، إِلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السِّحْرِ، مَا زَادَ زَادَ». [انظر: ٢٨٤٠]

تخريج: إسناده صحيح.

2001. Ibn 'Abbas narrated that the Prophet (ﷺ) said: "If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one *hasanah*. If he thinks of doing a bad deed and does it, it will be recorded as one *sayyi'ah*, and if he does not do it, it will be recorded as one *hasanah*."

Comments: [A *saheeh hadeeth*]

٢٠٠١- حَدَّثَنَا يَحْيَى: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ، عَنْ أَبِي رَجَاءٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ هَمَّ بِحَسَنَةٍ، فَعَمِلَهَا كُتِبَتْ عَشْرًا، وَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ حَسَنَةً، وَإِنْ هَمَّ بِسَيِّئَةٍ، فَعَمِلَهَا، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلْهَا، كُتِبَتْ حَسَنَةً». [انظر: ٢٥١٩، ٢٨٢٧، ٣٤٠٢]

تخريج: حديث صحيح، الحسن بن ذكوان ضعيف، لكنه توبع.

2002. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) ate some meat or a bone with meat on it, then he prayed and did not touch water [do *wudoo'*].

٢٠٠٢- حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ

أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ لَحْمًا أَوْ عَرْقًا، فَصَلَّى وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٨٨]

تخريج: أسانيده صحاح. م: (٣٥٤، ٣٥٩).

Comments: [Its *isnads* are *saheeh*, Muslim (354,359]

٢٠٠٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ دَاجِنَةً لِمَيْمُونَةَ مَاتَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا انْتَفَعْتُمْ بِإِهَابِهَا، أَلَا دَبَغْتُمُوهُ، فَإِنَّهُ ذَكَاتُهُ». [انظر: ٢٣٦٩، ٢٥٠٤، ٣٠٢٦، ٣٤٦١، ٣٥٢١]

تخريج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٤).

2003. It was narrated from Ibn 'Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (ﷺ) said; "Why don't you make use of its skin? Why don't you tan it, because that will purify it?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (364)]

٢٠٠٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِغَيْرِ أَذَانٍ، وَلَا إِقَامَةٍ. [انظر: ٢٠٦٢، ٢١٦٩، ٢١٧١، ٢١٧٣، ٢٥٧٤، ٣٢٢٥، ٣٢٢٧]

تخريج: إسناده صحيح.

2004. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the *Eid* prayer with no *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢٠٠٥- حَدَّثَنَا يَحْيَى سَمِعْتُ الْأَعْمَشَ: حَدَّثَنِي مُسْلِمٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ عَلَى أُمِّهَا صَوْمُ شَهْرٍ، فَمَاتَتْ، أَفَأَصُومُهُ عَنْهَا؟ قَالَ: «لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ، أَكُنْتِ قَاضِيَتَهُ؟» قَالَتْ: نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَى». [راجع: ١٨٦١]

2005. It was narrated from Ibn 'Abbas that a woman said: O Messenger of Allah, [my] mother owed the fasting of one month but she died; should I fast on her behalf? He said: "If your mother owed a debt, wouldn't you pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

تخريج: إسناده صحيح. خ: (١٩٥٣-تعليقاً)، م: (١١٤٨).

2006. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who imitate men and effeminate men, and he said: "Expel them from your houses." The Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

٢٠٠٦- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَالْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» قَالَ: فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [راجع: ١٩٨٢]

تخريج: إسناده صحيح. خ: (٥٨٨٦).

2007. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank some milk then he rinsed out his mouth and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

٢٠٠٧- حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِاللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [راجع: ١٩٥١]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

2008. It was narrated that Ibn 'Abbas said: Abu Talib fell sick; Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said: "O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the *jizyah* to them." He said: What is it? He said: *"La ilaha illallah."* They stood up and said: Has he made the gods all into One God? Then the verse " 'Has he made

٢٠٠٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ ـ يَعْنِي الْأَعْمَشَ ـ عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرِضَ أَبُو طَالِبٍ، فَأَتَتْهُ قُرَيْشٌ، وَأَتَاهُ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، وَعِنْدَ رَأْسِهِ مَقْعَدُ رَجُلٍ، فَقَامَ أَبُو جَهْلٍ فَقَعَدَ فِيهِ، فَقَالُوا: إِنَّ ابْنَ أَخِيكَ يَقَعُ فِي آلِهَتِنَا. وَقَالَ: مَا شَأْنُ قَوْمِكَ يَشْكُونَكَ؟ قَالَ: «يَا عَمِّ، أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ، تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي الْعَجَمُ إِلَيْهِمُ الْجِزْيَةَ» قَالَ: مَا هِيَ؟ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» فَقَامُوا، فَقَالُوا: أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا؟ قَالَ: (١/ ٢٢٨)

the *alihah* (gods) (all) into One *ilah* (God - Allah). Verily, this is a curious thing!'" [Sad 38:5] was revealed.

Comments: [Its *isnad* is *da'eef* and Yahya bin Umarah is unknown]

وَنَزَلَ: ﴿إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ﴾ (ص: ٥). [انظر: ٣٤١٩]

قَالَ عبدُ اللَّهِ: قَالَ أَبِي: وَحَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عَبَّادٌ... فَذَكَرَ نَحْوَهُ. و قَالَ أَبِي: قَالَ الْأَشْجَعِيُّ: يَحْيَى بْنُ عَبَّادٍ.

تخريج: إسناده ضعيف، يحيى بن عمارة مجهول.

2009. It was narrated from 'Uyainah bin 'Abdur-Rahman: My father told me: A man came to Ibn 'Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn 'Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [*nabeedh*] made in earthenware vessels? He said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware vessels.

Comments: [Its *isnad* is *saheeh*]

٢٠٠٩- حَدَّثَنَا يَحْيَى عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبِي قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ، وَإِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَذَكَرَ مِنْ ضُرُوبِ الشَّرَابِ، فَقَالَ: اجْتَنِبْ مَا أَسْكَرَ مِنْ زَبِيبٍ، أَوْ تَمْرٍ، أَوْ مَا سِوَى ذَلِكَ. قَالَ: مَا تَقُولُ فِي نَبِيذِ الْجَرِّ؟ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ. [انظر: ٢٠٢٠]

تخريج: إسناده صحيح.

2010. Ibn Abi Mulaikah narrated that Ibn 'Abbas told him that the Prophet (ﷺ) said: "It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone," meaning the Ka'bah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1595)]

٢٠١٠- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَنِّي أَنْظُرُ إِلَيْهِ أَسْوَدَ أَفْحَجَ يَنْقُضُهَا حَجَرًا حَجَرًا» يَعْنِي الْكَعْبَةَ.

تخريج: إسناده صحيح. خ: (١٥٩٥).

2011. It was narrated that Abu Ghatafan said: I saw Ibn 'Abbas doing *wudoo'* and he said: The Prophet (ﷺ) said: "Rinse your nose thoroughly twice or three times."

٢٠١١- حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي ذِئْبٍ: حَدَّثَنِي قَارِظٌ عَنْ أَبِي غَطَفَانَ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ تَوَضَّأَ قَالَ: قَالَ النَّبِيُّ ﷺ: «اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلَاثًا». [انظر: ٢٨٨٧، ٣٢٩٦]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2012. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٠١٢- حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [انظر: ٢٢٩٧، ٢٣٤٤، ٢٣٤٥، ٢٤١١، ٢٥٣١، ٢٥٣٧، ٢٥٦٨، ٣١٤٧، ٣٣٥٤]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2013. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٢٠١٣- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [انظر: ٢٩٨٢، ٣١٧١، ٣٣٣٨]

تخريج: إسناده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

2014. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him, that the Prophet (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

٢٠١٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ نَكَحَ وَهُوَ حَرَامٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

2015. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him that he heard the Messenger of Allah (ﷺ) deliver a speech in which he said: "Whoever cannot find an *izar* but can find pants, let him put them on, and whoever cannot find

٢٠١٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «مَنْ لَمْ يَجِدْ إِزَارًا وَوَجَدَ سَرَاوِيلَ، فَلْيَلْبَسْهَا، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ وَوَجَدَ خُفَّيْنِ،

فَلْيَلْبَسْهُمَا» قُلْتُ: لَمْ يَقُلْ: لِيَقْطَعْهُمَا؟ قَالَ: لَا. [راجع: ١٨٤٨]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

sandals but can find leather slippers (*khuffain*), let him put them on." I said: Did he not say to cut them down? He said: No.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

٢٠١٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَبَرَّزَ، فَطَعِمَ وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٣٢]

تخريج: إسناده صحيح. م: (٣٧٤).

2016. It was narrated from 'Abbas that the Messenger of Allah (ﷺ) defecated, then ate, and he did not touch water (i.e., do *wudoo'*).

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٠١٧- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أُنْزِلَ عَلَى النَّبِيِّ ﷺ، وَهُوَ ابْنُ ثَلَاثٍ وَأَرْبَعِينَ، فَمَكَثَ بِمَكَّةَ عَشْرًا وَبِالْمَدِينَةِ عَشْرًا، وَقُبِضَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [انظر: ٢١١٠، ٢٢٤٢، ٣٥٠٣، ٣٥١٧، ٢٦٩٦، ٢٤٢٩، ٣٥١٦]

2017. It was narrated from Ibn 'Abbas: Revelation came to the Prophet (ﷺ) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده ضعيف، ومتنه شاذ، والصواب: أنزل على رسول الله ﷺ وهو ابن أربعين، فأقام بمكة ثلاث عشرة سنة، وأقام بالمدينة عشر سنين.

٢٠١٨- حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ هَذِهِ الصَّدَقَةَ كَذَا وَكَذَا وَنِصْفَ صَاعٍ بُرًّا. [انظر: ٣٢٩١]

2018. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined this *zakah*, such and such, and half a *sa'* of wheat.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، الحسن البصري مدلس وقد عنعن.

٢٠١٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ النَّبِيَّ ﷺ صَلَّى مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ. [انظر: ٢٩٨٥، ٣١٣٠]

2019. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The Prophet (ﷺ) prayed thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

تخريج: إسناده صحيح. خ: (١١٣٨)، م: (٧٦٤).

2020. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said: "Who is this delegation?" - or: "Who are these people?" - They said: Rabee'ah. He said: "Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets." They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the *kuffar* of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, "Do you know what believing in Allah alone means?" They said: Allah and His Messenger know best. He said: "(It means) testifying that there is no god but Allah alone and that Muhammad is the Messenger of Allah (ﷺ), establishing regular prayer, paying *zakah,* fasting Ramadan and giving one-fifth (*khumus*) of the war booty." And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:

٢٠٢٠- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو جَمْرَةَ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «مِمَّنِ الْوَفْدُ- أَوْ قَالَ: الْقَوْمُ؟» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْوَفْدِ_ أَوْ قَالَ: الْقَوْمِ _ غَيْرَ خَزَايَا وَلَا نَدَامَى» قَالُوا: يَا رَسُولَ اللَّهِ، أَتَيْنَاكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ، وَلَسْنَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَأَخْبِرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الْجَنَّةَ، وَنُخْبِرُ بِهِ مَنْ وَرَاءَنَا، وَسَأَلُوهُ عَنْ أَشْرِبَةٍ، فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ. قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمُسَ مِنَ الْمَغْنَمِ». وَنَهَاهُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ _ قَالَ: وَرُبَّمَا قَالَ: وَالْمُقَيَّرِ _ قَالَ: «احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

[انظر: ٢٤٧٦، ٣٤٠٦]

تخريج: إسناده صحيح. خ: (٥٣)، م: (١٧).

"Remember this and tell it to those whom you have left behind."

Comments: [Its isnad is *saheeh,* al-Bukhari (53) and Muslim (17)]

٢٠٢١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ. [انظر: ٣٣٤١]

تخريج: إسناده صحيح. م: (٩٦٧).

2021. It was narrated that Ibn 'Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh,* Muslim (967)]

٢٠٢٢- حَدَّثَنَا (١/٢٢٩) يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْعِيرَ، لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِنَّهُ لَا يَصْلُحُ لَكَ. قَالَ: «وَلِمَ» قَالَ: لِأَنَّ اللَّهَ عَزَّ وَجَلَّ إِنَّمَا وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [انظر: ٢٨٧٣، ٣٠٠١]

تخريج: رواية سماك عن عكرمة فيها اضطراب، ومع ذلك فقد قال الترمذي: حديث حسن صحيح وقال الحاكم: صحيح الإسناد، وجود إسناده ابن كثير. قلنا: لعل هذا الحديث من صحيح حديث سماك عن عكرمة.

2022. It was narrated that Ibn 'Abbas said: It was said to the Messenger of Allah (ﷺ), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-'Abbas bin 'Abdul-Muttalib called out to him, saying: You cannot have it. He said: "Why not?" He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and He has given you what He promised you.

Comments: [At-Tirmidhi said: A *saheeh hasan hadeeth.* Al-Hakim said: Its *isnad* is *saheeh*]

٢٠٢٣- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ بِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَسُوقُ غَنَمًا لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ

2023. It was narrated that Ibn 'Abbas said: A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (ﷺ), driving some sheep of his, and greeted them with *salam.* They said: He only greeted us with *salam* so as to protect himself

from us. So they went and killed him, and brought his sheep to the Messenger of Allah (ﷺ). Then this verse was revealed: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth)." [an-Nisa' 4:94].

Comments: [*Saheeh* because of corroborating evidence]

عَلَيْنَا إِلَّا لِيَتَعَوَّذَ مِنَّا، فَعَمَدُوا إِلَيْهِ، فَقَتَلُوهُ وَأَتَوْا بِغَنَمِهِ النَّبِيَّ ﷺ، فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟﴾ (النساء: ٩٤). [انظر: ٢٤٦٢، ٢٩٨٦]

تخريج: صحيح لغيره.خ: (٤٥٩١)، م: (٣٠٢٥). رواية سماك عن عكرمة مضطربة، لكن سماكاً قد توبع.

2024. It was narrated that Tawoos said: A man came to Ibn 'Abbas and asked him - Sulaiman bin Dawood said: Shu'bah told us: 'Abdul-Malik told us: I heard Tawoos say: A man asked Ibn 'Abbas about the meaning of the verse in which Allah says: "Say (O Muhammad (ﷺ)): 'No reward do I ask of you for this except to be kind to me for my kinship with you'" [ash-Shoora 42:23]. Sa'eed bin Jubair said: [It refers to] the relatives of Muhammad (ﷺ). Ibn 'Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (ﷺ) had ties of kinship with them. Then this verse was revealed: "Say (O Muhammad (ﷺ)): 'No reward do I ask of you for this except to be kind to me for my kinship with you'" [ash-Shoora 42:23], [meaning], will you not uphold ties of kinship between me and you?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3497)]

٢٠٢٤- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ قَالَ: أَتَى ابْنَ عَبَّاسٍ رَجُلٌ، فَسَأَلَهُ.. وَسُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ: أَنْبَأَنِي عَبْدُ الْمَلِكِ قَالَ: سَمِعْتُ طَاوُسًا يَقُولُ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ الْمَعْنَى عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ (الشورى: ٢٣) فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قَرَابَةُ مُحَمَّدٍ. قَالَ ابْنُ عَبَّاسٍ: عَجِلْتَ، إِنَّ رَسُولَ اللَّهِ ﷺ، لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا لِرَسُولِ اللَّهِ ﷺ فِيهِمْ قَرَابَةٌ، فَنَزَلَتْ: ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ إِلَّا أَنْ تَصِلُوا قَرَابَةَ مَا بَيْنِي وَبَيْنَكُمْ. [انظر: ٢٥٩٩]

تخريج: إسناده صحيح. خ: (٣٤٩٧).

2025. 'Ata' said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said to a woman of the

٢٠٢٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَالَ

Ansar - Ibn 'Abbas named her but I have forgotten her name - "What kept you from doing *Hajj* with us this year?" She said: O Prophet of Allah, we only have two camels. Abu So and so and his son - meaning her husband and son - rode one camel and left us a camel to bring water. The Prophet (ﷺ) said: "When Ramadan comes, do *'Umrah*, because *'Umrah* in [Ramadan] is equivalent to *Hajj*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1782) and Muslim (1256)]

رَسُولُ اللَّهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ ـ سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا ـ: «مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا الْعَامَ؟» قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّمَا كَانَ لَنَا نَاضِحَانِ، فَرَكِبَ أَبُو فُلَانٍ وَابْنُهُ ـ لِزَوْجِهَا وَابْنِهَا ـ نَاضِحًا وَتَرَكَ نَاضِحًا نَنْضَحُ عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «فَإِذَا كَانَ رَمَضَانُ فَاعْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً». [انظر: ٢٨٠٨، ٢٨٠٩]

تخريج: إسناده صحيح. خ: (١٧٨٢)، م: (١٢٥٦).

2026. It was narrated from 'A'ishah and Ibn 'Abbas that Abu Bakr kissed the Prophet (ﷺ) after he died.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4455)]

٢٠٢٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ.

تخريج: إسناده صحيح. خ: (٤٤٥٥).

2027. It was narrated from Ibn 'Abbas from the Prophet (ﷺ): "The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ). Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

٢٠٢٧- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «يُحْشَرُ النَّاسُ عُرَاةً حُفَاةً غُرْلًا، فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ (الأنبياء: ١٠٤). [راجع: ١٩٥٠]

تخريج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas about *nabeedh* made in earthenware vessels and he said:

٢٠٢٨- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ نَبِيذِ الْجَرِّ،

فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ، وَ قَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، فَلْيُحَرِّمِ النَّبِيذَ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware vessels and gourds. And he said: Whoever would like to regard as *haram* what Allah and His Messenger forbade, let him regard *nabeedh* as *haram*.

Comments: [Its *isnad* is *saheeh*]

٢٠٢٩- حَدَّثَنَا يَحْيَى عَنْ فِطْرٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ بِالْبَيْتِ، وَأَنَّهَا سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: كَيْفَ صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَلَيْسَ بِسُنَّةٍ، قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، وَالْمُشْرِكُونَ عَلَى جَبَلِ قُعَيْقِعَانَ، فَبَلَغَهُ أَنَّهُمْ يَتَحَدَّثُونَ أَنَّ بِهِمْ هَزْلًا، فَأَمَرَهُمْ أَنْ يَرْمُلُوا لِيُرِيَهُمْ أَنَّ بِهِمْ قُوَّةً. [راجع: ١٩٢١]

تخريج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

2029. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (*raml*) around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: The Messenger of Allah (ﷺ) trotted around the House but it is not *Sunnah*. The Messenger of Allah (ﷺ) and his Companions came [to Makkah] when the *mushrikeen* were on Mount Qu'aiqi'an and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the *mushrikeen*] that they had strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

٢٠٣٠- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جُحَادَةَ عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، وَوَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ بَعْدَمَا كَبِرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. [انظر: ٢٦٠٣، ٢٩٨٤، ٣١١٨]

2030. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build mosques over them and set up lamps on them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn 'Abbas about a slave man who is married to a slave woman and divorces her twice (two *talaqs*), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

Comments: [Its *isnad* is *da'eef* and Umar bin Mu'attib is *da'eef*]

٢٠٣١- حَدَّثَنَا يَحْيَى عَنْ عَلِيِّ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَنَّ عُمَرَ ابْنَ مُعَتِّبٍ أَخْبَرَهُ: أَنَّ أَبَا حَسَنٍ مَوْلَى أَبِي نَوْفَلٍ أَخْبَرَهُ: أَنَّهُ اسْتَفْتَى ابْنَ عَبَّاسٍ فِي مَمْلُوكٍ، تَحْتَهُ مَمْلُوكَةٌ فَطَلَّقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَا، هَلْ يَصْلُحُ لَهُ أَنْ يَخْطُبَهَا؟ قَالَ: نَعَمْ، قَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٨٨]

تخريج: إسناده ضعيف، عمربن معتب ضعيف.

2032. It was narrated from Ibn 'Abbas, from the Prophet (ﷺ) about one who has intercourse with his wife when she is menstruating: "Let him give a dinar or half a dinar in charity." 'Abdullah said: My father said: And neither 'Abdur-Rahman nor Bahz attributed it to the Prophet (ﷺ).

Comments: [*Saheeh mawqoof*]

٢٠٣٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَمُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا (١/ ٢٣٠) شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ، أَوْ بِنِصْفِ دِينَارٍ». [انظر: ٢١٢١، ٢١٢٢، ٢٤٥٨، ٢٥٩٥، ٢٨٨٣، ٢٩٩٥، ٣١٤٥، ٣٤٧٣]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعْهُ عَبْدُ الرَّحْمَنِ وَلَا بَهْزٌ.

تخريج: صحيح موقوفاً.

2033. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, 'Be quiet,' has no *Jumu'ah*."

Comments: [Its *isnad* is *da'eef* and Mujalid is *da'eef*]

٢٠٣٣- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَ لَهُ جُمُعَةٌ». [راجع: ٧١٩]

تخريج: إسناده ضعيف، مجالد ضعيف.

2034. It was narrated that Ibn 'Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (ﷺ) said: "One third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2743) and Muslim (1629)]

٢٠٣٤- حَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ كَثِيرٌ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٢٧٤٣)، م: (١٦٢٩).

2035. It was narrated from Sa'eed bin Jubair that a man came to Ibn 'Abbas and said: The Prophet (ﷺ) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih]

٢٠٣٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا الْمِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَقَالَ: أُنْزِلَ عَلَى النَّبِيِّ ﷺ عَشْرًا بِمَكَّةَ وَعَشْرًا بِالْمَدِينَةِ، فَقَالَ: مَنْ يَقُولُ ذَلِكَ؟ لَقَدْ أُنْزِلَ عَلَيْهِ بِمَكَّةَ خَمْسَ عَشْرَةَ، وَبِالْمَدِينَةِ عَشْرًا، خَمْسًا وَسِتِّينَ وَأَكْثَرَ. [راجع: ١٨٤٦]

تخريج: لعل هذا الحديث من منكرات العلاء بن صالح.

2036. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said in his Farewell Sermon: "O people, what day is this?" They said: This is a sacred day. He said: "What land is this?" They said: This is a sacred land. He said: "What month is this?" They said: This is a sacred month. He said: "Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours." Then he repeated it several times, then he looked up to the heavens and said: "O Lord, have I conveyed (the message)?" several times. And Ibn 'Abbas said: By Allah,

٢٠٣٦- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا فُضَيْلٌ - يَعْنِي ابْنَ غَزْوَانَ - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟» قَالُوا: هَذَا يَوْمٌ حَرَامٌ. قَالَ: «أَيُّ بَلَدٍ هَذَا؟» قَالُوا: بَلَدٌ حَرَامٌ. قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: «إِنَّ أَمْوَالَكُمْ وَدِمَاءَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا» ثُمَّ أَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ» مِرَارًا، قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى

this is advice for the sake of Allah. Then he said: "Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another's necks."

رَبِّهِ عَزَّ وَجَلَّ، ثُمَّ قَالَ: «أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: إسناده صحيح. خ: (١٧٣٩).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1739)]

2037. Moosa bin Muslim at-Tahhan as-Sagheer narrated: I heard 'Ikrimah attributing the *hadeeth*, as I think, to Ibn 'Abbas. He said: The Messenger of Allah (ﷺ) said: "Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them."

٢٠٣٧- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ الطَّحَّانُ الصَّغِيرُ قَالَ: سَمِعْتُ عِكْرِمَةَ يَرْفَعُ الْحَدِيثَ فِيمَا أُرَى إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلَبِهِنَّ، فَلَيْسَ مِنَّا، مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ». [انظر: ٣٢٥٤]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2038. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in the first *rak'ah* of *Fajr* prayer: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)..." [al-Baqarah 2:136] to the end of the verse; and in the second *rak'ah* he would recite: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

٢٠٣٨- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ فِي أَوَّلِ رَكْعَةٍ: ﴿ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَٰهِيمَ﴾ إِلَى آخِرِ الْآيَةِ (البقرة: ١٣٦) وَفِي الرَّكْعَةِ الثَّانِيَةِ: ﴿ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٥٢). [انظر: ٢٠٤٥]

تخريج: إسناده صحيح. م: (٧٢٧).

Comments: [Its *isnad* is *saheeh*, Muslim (727)]

2039. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two

٢٠٣٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُتَخَشِّعًا مُتَضَرِّعًا، مُتَوَاضِعًا، مُتَبَذِّلًا،

rak'ahs, like the *Eid* prayer, and he did not deliver a *khutbah* like this *khutbah* of yours.

Comments: [Its *isnad* is *hasan*]

مُتَرَسِّلًا، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ كَخُطْبَتِكُمْ هَذِهِ. [انظر: ٢٤٢٣، ٣٣٣١]

تخريج: إسناده حسن.

2040. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) left Makkah, 'Ali took the daughter of Hamzah with him; 'Ali, Ja'far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (ﷺ). 'Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood [among the believers, after the *Hijrah* to Madinah]. The Messenger of Allah (ﷺ) said to Zaid: "You are my *mawla* and her *mawla*." He said to 'Ali: "You are my brother and my Companion." And he said to Ja'far: "You resemble me physically and in attitude. And she should stay with her maternal aunt."

٢٠٤٠- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ خَرَجَ عَلِيٌّ بِابْنَةِ حَمْزَةَ، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَجَعْفَرٌ وَزَيْدٌ إِلَى رسولِ اللَّهِ ﷺ، فَقَالَ عَلِيٌّ: ابْنَةُ عَمِّي، وَأَنَا أَخْرَجْتُهَا. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا عِنْدِي. وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. وَكَانَ زَيْدٌ مُؤَاخِيًا لِحَمْزَةَ، آخَى بَيْنَهُمَا رَسُولُ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِزَيْدٍ: «أَنْتَ مَوْلَايَ وَمَوْلَاهَا». وَقَالَ لِعَلِيٍّ: «أَنْتَ أَخِي وَصَاحِبِي» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي، وَهِيَ إِلَى خَالَتِهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعن والحكم لم يسمع من مقسم سوى خمسة أحاديث، ليس هذا منها.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2041. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeef, or from Daws. He met

٢٠٤١- حَدَّثَنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ فَقَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ صَدِيقٌ

him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: "O Father of So and so, don't you know that Allah has forbidden it?" The man turned to his slave and said: Go and sell it. The Messenger of Allah (ﷺ) said: "O Father of So and so, what did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it also forbade selling it." So he instructed that it be poured away in al-Batha'.

Comments: [A *saheeh hadeeth*]

مِنْ ثَقِيفٍ، أَوْ مِنْ دَوْسٍ، فَلَقِيَهُ بِمَكَّةَ عَامَ الْفَتْحِ بِرَاوِيَةِ خَمْرٍ يُهْدِيهَا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا فُلَانٍ، أَمَا عَلِمْتَ أَنَّ اللَّهَ حَرَّمَهَا؟» فَأَقْبَلَ الرَّجُلُ عَلَى غُلَامِهِ، فَقَالَ: اذْهَبْ فَبِعْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا فُلَانٍ، بِمَاذَا أَمَرْتَهُ؟» قَالَ: أَمَرْتُهُ أَنْ يَبِيعَهَا. قَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» فَأَمَرَ بِهَا فَأُفْرِغَتْ فِي الْبَطْحَاءِ. [انظر: ٢١٩٠، ٢٩٧٨، ٣٣٧٣]

تخريج: حديث صحيح. م: (١٥٧٩). في سنده محمد بن اسحاق مدلس ولكنه توبع.

2042. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A *saheeh hadeeth*, al-Bukhari (6) and Muslim (2308)]

٢٠٤٢- حَدَّثَنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ (١/ ٢٣١) ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ الْكِتَابَ عَلَى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي كُلِّ رَمَضَانَ، فَإِذَا أَصْبَحَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلَةِ الَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ، أَصْبَحَ وَهُوَ أَجْوَدُ مِنَ الرِّيحِ الْمُرْسَلَةِ، لَا يُسْأَلُ عَنْ شَيْءٍ إِلَّا أَعْطَاهُ، فَلَمَّا كَانَ فِي الشَّهْرِ الَّذِي هَلَكَ بَعْدَهُ، عَرَضَ عَلَيْهِ عَرْضَتَيْنِ. [انظر: ٢٦١٦، ٣٠١٢، ٣٤٢٥، ٣٤٦٩، ٣٥٣٩، ٢٤٩٤، ٣٤٢٢]

تخريج: حديث صحيح.خ: (٦)، م: (٢٣٠٨).

2043. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the

٢٠٤٣- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ: «مَا

يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾ إِلَى آخِرِ الْآيَةِ (مريم: ٦٤). [انظر: ٢٠٧٨، ٣٣٦٥]

تخريج: إسناده صحيح. خ: (٣٢١٨).

verse "And we (angels) descend not except by the Command of your Lord..." [Maryam 19:64] was revealed.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3218)]

٢٠٤٤- حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةُ، إِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوهَا وَلَا تُزَلْزِلُوهَا، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهُ تِسْعُ نِسْوَةٍ، وَكَانَ يَقْسِمُ لِثَمَانٍ، وَوَاحِدَةٌ لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءٌ: الَّتِي لَمْ يَكُنْ يَقْسِمُ لَهَا صَفِيَّةُ. [انظر: ٣٢٥٩، ٣٢٦١]

تخريج: إسناده صحيح. خ: (٥٠٦٧)، م: (١٤٦٥).

2044. It was narrated that 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), in Sarif, with Ibn 'Abbas. Ibn 'Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (ﷺ) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. 'Ata' said: The one to whom he did not give a share of his time was Safiyyah.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5067) and Muslim (1465)]

٢٠٤٥- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُثْمَانُ عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَكْثَرُ مَا يُصَلِّي رَسُولُ اللَّهِ ﷺ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ الْفَجْرِ: ﴿ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ﴾ إِلَى آخِرِ الْآيَةِ (البقرة: ١٣٦)، وَالْأُخْرَى: ﴿ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٥٢). [راجع: ٢٠٣٨]

تخريج: إسناده صحيح. م: (٧٢٧).

2045. It was narrated that Ibn 'Abbas said: What the Messenger of Allah (ﷺ) mostly recited in the two *rak'ahs* before *Fajr* was: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma'il (Ishmael)..." [al-Baqarah 2:136] to the end of the verse, and: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

Comments: [Its *isnad* is *saheeh,* Muslim (727)]

٢٠٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ

2046. 'Uthman bin al-Hakam said: I asked Sa'eed bin Jubair about fasting in Rajab: what do

you think about it? He said: Ibn 'Abbas told me: The Messenger of Allah (ﷺ) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

Comments: [Its *isnad* is *saheeh*]

صَوْمِ رَجَبٍ، كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ. [انظر: ١٩٩٨]

تخريج: إسناده صحيح.

2047. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony: it makes the vision clear and causes hair to grow."

Comments: [Its *isnad* is *qawi*]

٢٠٤٧- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعَرَ». [انظر: ٢٢١٩، ٢٤٧٩، ٣٠٣٥، ٣٣٤٢، ٣٤٢٦]

تخريج: إسناده قوي.

2048. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this *ummah* is the one who has the most wives.

Comments: [*Saheeh* because of corroborating evidence]

٢٠٤٨- حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَقِيَنِي ابْنُ عَبَّاسٍ فَقَالَ: تَزَوَّجْتَ؟ قَالَ: قُلْتُ: لَا، قَالَ: تَزَوَّجْ، ثُمَّ لَقِيَنِي بَعْدَ ذَلِكَ فَقَالَ: تَزَوَّجْتَ؟ قَالَ: قُلْتُ: لَا، قَالَ: تَزَوَّجْ، فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهَا نِسَاءً. [انظر: ٢١٧٩، ٣٥٠٧]

تخريج: صحيح لغيره. خ: (٥٠٦٩).

2049. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,

٢٠٤٩- حَدَّثَنَا أَسْبَاطُ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرْسَلْتَ الْكَلْبَ، فَأَكَلَ مِنَ الصَّيْدِ، فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا أَرْسَلْتَهُ

then eat it, for he killed it for his master."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

فَقَتَلَ وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى صَاحِبِهِ».

قَالَ عَبْدُ اللَّهِ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، فَضَرَبَ عَلَيْهِ أَبِي: كَذَا قَالَ أَسْبَاطٌ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، إبراهيم نخعي لم يسمع من ابن عباس.

2050. It was narrated that Ibn 'Abbas said: I heard the Messenger of Allah (ﷺ) say: "There are three things that are obligatory for me and are voluntary for you: *Witr* prayer, offering sacrifice and *Duha* prayer."

Comments: [Its *isnad* is *da'eef*, Abu Janab al-Kalbi is *da'eef*]

٢٠٥٠- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ أَبِي جَنَابٍ الْكَلْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلَاثٌ هُنَّ عَلَيَّ فَرَائِضُ، وَهُنَّ لَكُمْ تَطَوُّعٌ: الْوِتْرُ، وَالنَّحْرُ، وَصَلَاةُ الضُّحَى». [انظر: ٢٠٦٥، ٢٠٨١، ٢٩١٦، ٢٩١٧]

تخريج: إسناده ضعيف، أبو جناب الكلبي ضعيف.

2051. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from Muzdalifah before the sun rose.

Comments: [Its *isnad* is *saheeh*]

٢٠٥١- حَدَّثَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ الْأَعْمَشَ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ مُزْدَلِفَةَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تخريج: إسناده صحيح.

2052. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Seek it [*Lailatal-Qadr*] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٢٠٥٢- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى». [وانظر: ٢٥٢٠، ٣٤٠١، ٣٤٥٦]

تخريج: إسناده صحيح. خ: (٢٠٢١).

2053. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not fight any people until he called them [to Islam first].

Comments: [A *saheeh hadeeth*]

٢٠٥٣- حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ ﷺ قَوْمًا حَتَّى يَدْعُوَهُمْ. [انظر: ٢١٠٥]

تخريج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

2054. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to enjoin his daughters and wives to go out on the two *Eids*.

Comments: [*Saheeh* because of corroborating evidence]

٢٠٥٤- حَدَّثَنَا حَفْصٌ: حَدَّثَنَا حَجَّاجٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بَنَاتِهِ وَنِسَاءَهُ أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ.

تخريج: صحيح لغيره، حجاج بن أرطاة مدلس، وقد عنعن.

2055. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (ﷺ) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.

Comments: [Its *isnad* is *saheeh*]

٢٠٥٥- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ النَّبِيُّ ﷺ أَمَرَ أَبَا بَكْرٍ (١/ ٢٣٢) أَنْ يُصَلِّيَ بِالنَّاسِ، ثُمَّ وَجَدَ خِفَّةً فَخَرَجَ، فَلَمَّا أَحَسَّ بِهِ أَبُو بَكْرٍ، أَرَادَ أَنْ يَنْكِصَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ، فَجَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ عَنْ يَسَارِهِ، وَاسْتَفْتَحَ مِنَ الْآيَةِ الَّتِي انْتَهَى إِلَيْهَا أَبُو بَكْرٍ. [راجع: ١٧٨٤]

تخريج: صحيح.رواية زكريا بن أبي زائدة عن أبي إسحاق بعد التغيير، لكنه توبع.

2056. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) stoned the *Jamrah, Jamratal-'Aqabah,* on the Day of Sacrifice, riding.

Comments: [*Saheeh* because of corroborating evidence]

٢٠٥٦- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ، جَمْرَةَ الْعَقَبَةِ، يَوْمَ النَّحْرِ رَاكِبًا.

تخريج: صحيح لغيره. الحجاج بن أرطاة مدلس وقد عنعن.

2057. It was narrated that Ibn 'Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast.

Comments: [Its *isnad* is *saheeh*, Muslim (1113)]

٢٠٥٧- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا تَعِبْ عَلَى مَنْ صَامَ فِي السَّفَرِ، وَلَا عَلَى مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ. [انظر: ٢٣٥٠]

تخريج: إسناده صحيح. م: (١١١٣).

2058. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent word to the people of a village four parasangs away - or he said: two parasangs - on the day of 'Ashoora', telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

٢٠٥٨- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ أَوْ غَيْرِهِ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَهلِ قَرْيَةٍ عَلَى رَأْسِ أَرْبَعَةِ فَرَاسِخَ - أَوْ قَالَ: فَرْسَخَيْنِ- يَوْمَ عَاشُورَاءَ، فَأَمَرَ مَنْ أَكَلَ أَنْ لَا يَأْكُلَ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَأْكُلْ أَنْ يُتِمَّ صَوْمَهُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، وكيع شك في شيخه وجابر الجعفي ضعيف.

2059. It was narrated from Ibn 'Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its *isnad* is *da'eef*]

٢٠٥٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَتِ امْرَأَتُهُ مُسْلِمَةً بَعْدَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ أَسْلَمَتْ مَعِي، فَرَدَّهَا عَلَيْهِ النَّبِيُّ ﷺ.

تخريج: إسناده ضعيف، رواية سماك عن عكرمة مضطربة.

2060. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) commanded us to do *wudoo'* properly.

٢٠٦٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي جَهْضَمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِسْبَاغِ الْوُضُوءِ. [راجع: ١٩٧٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2061. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed on a reed mat.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٦١- حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ وَسَلَمَةَ ابْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [انظر: ٢٤٧٢، ٢٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، زمعة بن صالح ضعيف.

2062. It was narrated that 'Abdur-Rahman bin 'Abis said: I said to Ibn 'Abbas: Were you present on *Eid* with the Messenger of Allah (ﷺ)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (ﷺ) came out and prayed two *rak'ahs* at Dar Katheer bin as-Salt, then he delivered the *khutbah*. And he did not mention any *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢٠٦٢- حَدَّثَنِي وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَشَهِدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ لِصِغَرِي، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ رَكْعَتَيْنِ، ثُمَّ خَطَبَ، لَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. [انظر: ٢١٦٩، ٢٥٧٤، ٣٢٢٦، ٣٣١٥، ٣٣٥٨، ٣٤٨٧]

تخريج: إسناده صحيح.

2063. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one *rak'ah*, then they moved back to where the others were and the others took their places, then he

٢٠٦٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِذِي قَرَدٍ ـ أَرْضٍ مِنْ أَرْضِ بَنِي سُلَيْمٍ ـ فَصَفَّ النَّاسُ خَلْفَهُ صَفَّيْنِ: صَفٌّ مُوَازِي الْعَدُوِّ، وَصَفٌّ خَلْفَهُ، فَصَلَّى بِالصَّفِّ الَّذِي يَلِيهِ رَكْعَةً، ثُمَّ نَكَصَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَهَؤُلَاءِ إِلَى

led them in praying another *rak'ah*.

Comments: [Its *isnad* is *saheeh*]

مَصَافٌ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى. [انظر: ٢٣٨٣، ٣٣٦٤]

تخريج: إسناده صحيح.

2064. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined prayer when travelling and not travelling. Just as (*nafl*) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its *isnad* is *hasan*]

٢٠٦٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ قَالَ: سَأَلْتُ طَاوُسًا عَنِ السُّبْحَةِ فِي السَّفَرِ قَالَ: وَالْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقٍ جَالِسٌ، فَقَالَ الْحَسَنُ بْنُ مُسْلِمٍ وَطَاوُسٌ يَسْمَعُ: حَدَّثَنَا طَاوُس عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَلَاةَ الْحَضَرِ وَالسَّفَرِ، فَكَمَا تُصَلِّي فِي الْحَضَرِ قَبْلَهَا وَبَعْدَهَا، فَصَلِّ فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا. قَالَ وَكِيعٌ مَرَّةً: وَصَلِّهَا فِي السَّفَرِ.

تخريج: إسناده حسن.

2065. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I was commanded to pray two *rak'ahs* of *Duha* and *Witr*, but that is not obligatory for you."

Comments: [Its *isnad* is *da'eef*]

٢٠٦٥- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِرَكْعَتَيِ الضُّحَى، وَبِالْوِتْرِ وَلَمْ يُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إسناده ضعيف، جابر الجعفي ضعيف.

2066. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) recited "Glorify the Name of your Lord, the Most High" [al-A'la 87:1], he would say: "Glory be to my Lord, the Most High."

Comments: [*Saheeh mawqoof*]

٢٠٦٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ (الأعلى: ١) قَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى».

تخريج: صحيح موقوفاً.

2067. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) passed by Wadi

٢٠٦٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

'Usfan, when he went for *Hajj*, he said: "O Abu Bakr, what wadi is this?" He said: Wadi 'Usfan. He said: "Hood and Salih passed through it on red camels, with reins of palm fibres. Their *izars* were woollen striped cloaks and their *rida*'s were woollen garments. They were reciting the *Talbiyah*, performing pilgrimage to the Ancient House."

Comments: [Its *isnad* is *da'eef*]

عَبَّاسٍ قَالَ: لَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بِوَادِي عُسْفَانَ حِينَ حَجَّ قَالَ: «يَا أَبَا بَكْرٍ، أَيُّ وَادٍ هَذَا؟» قَالَ: وَادِي عُسْفَانَ. قَالَ: «لَقَدْ مَرَّ بِهِ هُودٌ وَصَالِحٌ عَلَى بَكَرَاتٍ حُمْرٍ خُطُمُهَا اللِّيفُ، أُزُرُهُمُ الْعَبَاءُ، وَأَرْدِيَتُهُمُ النِّمَارُ، يُلَبُّونَ يَحُجُّونَ الْبَيْتَ الْعَتِيقَ». [راجع: ١٨٥٤]

تخريج: إسناده ضعيف، زمعة ضعيف وسلمة بن وهرام مختلف فيه.

2068. It was narrated from Ibn 'Abbas that dates would be soaked for the Prophet (ﷺ) on the night before Thursday, and he would drink it on Thursday and Friday. - [The narrator] said: And I think he said: on Saturday. - Then when the time for *'Asr* came, if any of it was left over, he would give it to the servants or order that it be poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

٢٠٦٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ (١/ ٢٣٣) عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ لَيْلَةَ الْخَمِيسِ، فَيَشْرَبُهُ يَوْمَ الْخَمِيسِ، وَيَوْمَ الْجُمُعَةِ - قَالَ: وَأُرَاهُ قَالَ: وَيَوْمَ السَّبْتِ - فَإِذَا كَانَ عِنْدَ الْعَصْرِ، فَإِنْ بَقِيَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَدَمَ، أَوْ أَمَرَ بِهِ فَأُهَرِيقَ. [راجع: ١٩٦٣]

تخريج: إسناده صحيح. م: (٢٠٠٤).

2069. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdul-A'la ath-Tha'labi]

٢٠٦٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٢٤٢٩، ٢٩٧٥، ٣٠٢٥]

تخريج: إسناده ضعيف، لضعف عبد الأعلى الثعلبي.

2070. It was narrated that Ibn 'Abbas said: When this verse was revealed: "... and whether you disclose what is in your own

٢٠٧٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ بْنِ سُلَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ

selves or conceal it, Allah will call you to account for it..." [al-Baqarah 2:284], their hearts were filled with distress as never before. The Prophet (ﷺ) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawla* (Patron, Supporter and Protector) and give us victory over the disbelieving people''' [al-Baqarah 2:285, 286].

هَذِهِ الآيَةُ: ﴿إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾ (البقرة: ٢٨٤) قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» فَأَلْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (البقرة: ٢٨٥، ٢٨٦). [انظر: ٣٠٧٠]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: آدَمُ هَذَا: هُوَ أَبُو يَحْيَى بْنُ آدَمَ.

تخريج: إسناده صحيح. م: (١٢٦).

Comments: [Its *isnad* is *saheeh*, Muslim (126)]

2071. It was narrated from Ibn 'Abbas that when the Messenger

٢٠٧١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ

صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ قَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ حِجَابٌ».

تخريج: إسناده صحيح. خ: (١٣٩٥)، م: (١٩).

of Allah (ﷺ) sent Mu'adh bin Jabal to Yemen, he said: "You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (*zakah*) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1395) and Muslim (19)]

٢٠٧٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً. [انظر: ٢٤١٦، ٣٠٧٣، ٣١١٣]

تخريج: إسناده صحيح. خ: (١٥٧).

2072. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) did *wudoo'* washing each part once.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (157)]

٢٠٧٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ. [انظر: ٢٩٣٣، ٢٩٣٤، ٣٣٠٥، ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شعبة مولى ابن عباس سيء الحفظ.

2073. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٧٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِصَابَةٌ دَسِمَةٌ.

تخريج: إسناده صحيح. خ: (٩٢٧).

2074. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) addressed the people wearing a large turban.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (927)]

٢٠٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، وَصَفْوَانُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ حُسَيْنٍ أَنَّهَا سَمِعَتِ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُدِيمُوا إِلَى الْمَجْذُومِينَ النَّظَرَ». [راجع: ٥٨١]

تخريج: إسناده ضعيف، لمحمد بن عبدالله بن عمرو الديباج وفي هذا الحديث اضطراب.

2075. It was narrated from Muhammad bin 'Abdullah bin 'Amr bin 'Uthman, from his mother Fatimah bint Husain, that she heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Do not keep staring at lepers."

Comments: [Its *isnad* is *da'eef*]

٢٠٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَدِدْتُ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ فِي الْوَصِيَّةِ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: «الثُّلُثُ كَثِيرٌ، أَوْ كَبِيرٌ». [راجع: ٢٠٣٤]

تخريج: إسناده صحيح. خ: (٢٧٤٣)، م: (١٦٢٩).

2076. It was narrated that Ibn 'Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (ﷺ) said: "One third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2743) and Muslim (1629)]

٢٠٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا فِطْرٌ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ، وَأَنَّهَا سُنَّةٌ. قَالَ: صَدَقَ قَوْمِي وَكَذَبُوا، قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَتْ بِسُنَّةٍ،

2077. It was narrated that 'Amir bin Wathilah said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (*raml*- around the Ka'bah) and that it is *Sunnah*. He said: My people are telling the truth and they are lying. The Messenger of Allah (ﷺ) trotted (around the

وَلَكِنَّهُ قَدِمَ وَالْمُشْرِكُونَ عَلَى جَبَلِ قُعَيْقِعَانَ، فَتَحَدَّثُوا أَنَّ بِهِ وَأَصْحَابِهِ هَزْلًا وَجَهْدًا وَشِدَّةً، فَأَمَرَهُمْ، فَرَمَلُوا بِالْبَيْتِ لِيُرِيَهُمْ أَنَّهُمْ لَمْ يُصِبْهُمْ جَهْدٌ. [راجع: ٢٠٢٩]

تخريج: إسناده صحيح.

Ka'bah) but it is not *Sunnah*. He came [to Makkah] when the *mushrikeen* were on Mount Qu'aiqi'an and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the *mushrikeen*] that they were not exhausted.

Comments: [Its *isnad* is *saheeh*]

٢٠٧٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٣٤) لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: «أَلَا تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ إِلَى آخِرِ الْآيَةِ (مريم: ٦٤). [راجع: ٢٠٤٣]

تخريج: إسناده صحيح. خ: (٣٢١٨).

2078. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the verse "And we (angels) descend not except by the Command of your Lord(O Muhammad (ﷺ)).To Him belongs what is before us and what is behind us. " [Maryam 19:64] was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3218)]

٢٠٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَهْدَى فِي بُدْنِهِ جَمَلًا كَانَ لِأَبِي جَهْلٍ، بُرَتُهُ فِضَّةٌ. [انظر: ٢٤٢٨، ٢٨٨٠]

تخريج: حسن، ابن أبي ليلى سيء الحفظ ولكنه توبع.

2079. It was narrated from Ibn 'Abbas that among the animals that the Prophet (ﷺ) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

Comments: [*Hasan*]

٢٠٨٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجُبْنَةٍ قَالَ: فَجَعَلَ أَصْحَابُهُ يَضْرِبُونَهَا بِالْعِصِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ضَعُوا السِّكِّينَ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا». [انظر: ٢٧٥٥]

2080. It was narrated from Ibn 'Abbas that some cheese was brought to the Prophet (ﷺ) and his Companions started hitting it with sticks. The Messenger of Allah (ﷺ) said: "Put the knife through it, mention the name of Allah, and eat."

Comments: [*Hasan* because of corroborating evidence. This is a *da'eef isnad* because of the weakness of Jabir]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر، وقد توبع.

2081. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been commanded to pray *Duha* and *Witr*, but it is not obligatory [for you]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

٢٠٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ وَعَطَاءٍ قَالَا: الْأَضْحَى سُنَّةٌ، وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالْأَضْحَى وَالْوِتْرِ وَلَمْ تُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

2082. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (ﷺ), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: "My young ones, do not stone the *Jamrah* until the sun rises." Sufyan added: Ibn 'Abbas said: I do not think that anyone with any sense would stone the *Jamrah* until the sun has risen.

Comments: [A *saheeh hadeeth*, and its *isnad* is interrrupted]

٢٠٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَمِسْعَرٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا رَسُولُ اللَّهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتٍ لَنَا مِنْ جَمْعٍ - قَالَ سُفْيَانُ: بِلَيْلٍ - فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا، وَيَقُولُ: «أُبَيْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ» وَزَادَ سُفْيَانُ: قَالَ ابْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يَعْقِلُ يَرْمِي حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ١٩٢٠]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العرني لم يلق ابن عباس بل لم يدركه.

2083. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

٢٠٨٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ اللَّيْلِ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ جَاءَ فَنَامَ. [راجع: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

2084. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) slept until he breathed deeply, then he got up and prayed and did not do *wudoo'*.

Comments: [See the previous report]

٢٠٨٤- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩١٢]

تخريج: راجع ماقبله.

2085. It was narrated that al-Hasan - i.e., al-'Urani - said: Ibn 'Abbas said: We do not know whether the Messenger of Allah (ﷺ) recited Qur'an in *Zuhr* and *'Asr,* but we recite it.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٢٠٨٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنِ الْحَسَنِ ـ يَعْنِي الْعُرَنِيَّ ـ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَا نَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ وَلَكِنَّا نَقْرَأُ. [انظر: ٢٢٤٦]

تخريج: إسناده ضعيف لانقطاعه، الحسن العرني لم يسمعه من ابن عباس.

2086. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women."

Comments: [Its *isnad* is *saheeh*]

٢٠٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ: سَمِعَهُ مِنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». [انظر: ٣٣٨٦]

تخريج: إسناده صحيح. خ: (٦٤٤٩- تعليقاً)، م: (٢٧٣٧).

2087. It was narrated that 'Amr bin Deenar said: I heard Ibn 'Umar say: We used to lease land in return for a share of the crop (*mukhabarah*), and we did not see anything wrong with that, until Rafi' bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. 'Amr said: I mentioned that to Tawoos and Tawoos said: Ibn 'Abbas said: Rather the Messenger of Allah (ﷺ) said was: "For one of you to give land to his brother is better for him

٢٠٨٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْسًا، حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ. قَالَ عَمْرٌو: ذَكَرْتُهُ لِطَاوُسٍ، فَقَالَ طَاوُسٌ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ الْأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ لَهَا خَرَاجًا مَعْلُومًا». [انظر: ٢٥٤١، ٢٥٩٨، ٢٨٦٢، ٣١٣٥، ٣٢٦٣]

than if he were to take a set amount (of the produce) in rent for it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

تخريج: إسناده صحيح. خ: (٢٣٣٠)، م: (١٥٥٠).

2088. It was narrated that Ibn 'Abbas said: When the prohibition on *khamr* (alcohol) was revealed, they said: O Messenger of Allah, what about our brothers who died, and they used to drink it? Then the verse "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93 - to the end of the verse] was revealed.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٨٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ بِإِخْوَانِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾ إِلَى آخِرِ الآيَةِ (المائدة: ٩٣). [انظر: ٢٤٥٢، ٢٦٩١، ٢٧٧٤]

تخريج: صحيح لغيره، رواية سماك عن عكرمة فيها اضطراب.

2089. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (ﷺ) from Muzdalifah at night, riding red camels of ours. He started to pat our thighs and say: "My young ones, do not stone the *Jamrah* until the sun rises."

Comments: [*Saheeh* because of corroborating evidence. It is a repeat of 2082].

٢٠٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، مِنْ جَمْعٍ بِلَيْلٍ عَلَى حُمُرَاتٍ لَنَا، فَجَعَلَ يَلْطَخُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٠٨٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العرني لم يدرك ابن عباس.

2090. It was narrated that Ibn 'Abbas said: When you have stoned the *Jamrah*, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (ﷺ) apply a lot of musk to his head. Is that perfume or not?

٢٠٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ» فَقَالَ رَجُلٌ: وَالطِّيبُ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا أَنَا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُضَمِّخُ رَأْسَهُ

بِالشَّكِّ، أَفَطِيبٌ ذَاكَ أَمْ لَا؟! [انظر: ٣٢٠٤، ٣٤٩١]

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is interrupted]

تخريج: صحيح لغيره، وهذا إسناد منقطع، الحسن العرني وبين ابن عباس.

٢٠٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ النَّبِيُّ ﷺ فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ. [انظر: ٢١٥٥، ٢٩٠٤، ٢٩٧٩، ٣٠٧٨م]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2091. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [*Hasan*, because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

٢٠٩٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِيَ (١/ ٢٣٥) حِمَارًا عَلَى فَرَسٍ. [راجع: ١٩٧٧]

تخريج: إسناده صحيح.

2092. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade mating a donkey with a mare.

Comments: [Its *isnad* is *saheeh*]

٢٠٩٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَتْ عِيرٌ الْمَدِينَةَ، فَاشْتَرَى النَّبِيُّ ﷺ مِنْهَا فَرَبِحَ أَوَاقِيَّ، فَقَسَمَهَا فِي أَرَامِلِ بَنِي عَبْدِ الْمُطَّلِبِ، وَقَالَ: «لَا أَشْتَرِي شَيْئًا لَيْسَ عِنْدِي ثَمَنُهُ». [انظر: ٢٩٧٠، ٢٩٧١]

تخريج: إسناده ضعيف، شريك سيئ الحفظ وسماك في روايته عن عكرمة مضطرب.

2093. It was narrated that Ibn 'Abbas (ﷺ) said: A caravan came to Madinah and the Prophet (ﷺ) bought something from it and earned a few *Ooqiyyah* (by selling it), which he shared out among the widows of Banu 'Abdul-Muttalib, and he said: "I shall never buy anything for which I do not have the price."

Comments: [Its *isnad* is *da'eef*]

٢٠٩٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ

2094. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

عَنْ مَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْخَمْرِ. [انظر: ٢٥١٢، ٢٦٢٦، ٣٢٧٣، ٣٣٤٤، ٣٣٤٥].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٠٩٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ حَتَّى أَخَذَتَا بِرُكْبَتَيْهِ، فَفَرَّعَ بَيْنَهُمَا. [انظر: ٣١٦٧، ٣٣٥٨، ٢٤٠٣، ٢٨٩٩].

تخريج: صحيح دون قوله: «ففرع بينهما» فحسن من أجل صهيب.

2095. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its *isnad* is *hasan;* its men are *thiqat,* the men of al-Bukhari and Muslim]

٢٠٩٦- حَدَّثَنَا وَكِيعٌ وَابْنُ جَعْفَرٍ الْمَعْنَى قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ، فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةً عُرَاةً غُرْلًا: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ (الأنبياء: ١٠٤)، فَأَوَّلُ الْخَلَائِقِ يُكْسَى إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ عَزَّ وَجَلَّ قَالَ: ثُمَّ يُؤْخَذُ بِقَوْمٍ مِنْكُمْ ذَاتَ الشِّمَالِ _ قَالَ ابْنُ جَعْفَرٍ: وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ_ فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، قَالَ: فَيُقَالُ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُذْ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا

2096. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of mankind to be clothed will be Ibraheem, the Close Friend of the Most Merciful (*Khaleelur-Rahman*). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my *ummah* will be brought and taken to the left - and I shall say: 'My Lord, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone; they kept turning on their heels since you left them.' And I shall say the same as the righteous slave

['Eesa] said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117].

مَا دُمْتُ فِيهِمْ﴾ _ الآيَةَ إِلَى _ ﴿فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: ١١٧]. [راجع: ١٩١٣) وانظر ٢٢٨١، ٢٢٨٢، ٢٣٢٧]

تخريج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (ﷺ) said: *"Allahu Akbar, Allahu Akbar, Allahu Akbar,* praise be to Allah Who has reduced his (the Shaitan's) plots to whispers."

Comments: [Its *isnad* is *saheeh*]

٢٠٩٧- حَدَّثَنَا وَكِيعٌ. عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أُحَدِّثُ نَفْسِي بِالشَّيْءِ لَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَكَلَّمَ بِهِ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ». [انظر: ٣١٦١]

تخريج: إسناده صحيح.

2098. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour's wall."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٩٨- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَاجْعَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ بَنَى بِنَاءً، فَلْيَدْعِمْهُ حَائِطَ جَارِهِ». [انظر: ٢٧٥٧، ٢٩١٢، ٢٣٠٧، ٢٨٦٧]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2099. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) moved on from 'Arafah, the people began to rush and he said -

٢٠٩٩- حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَفَاضَ مِنْ عَرَفَةَ، تَسَارَعَ قَوْمٌ،

or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad]*

فَقَالَ _ أَوْ فَنُودُوا _: «لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَلَا الرِّكَابِ» قَالَ: فَمَا رَأَيْتُ رَافِعَةً يَدَهَا تَعْدُو، حَتَّى أَتَيْنَا جَمْعًا. [انظر: ٢٢٦٤، ٢٤٢٧، ٢٥٠٧، ٣٣٠٩.]

تخريج: حديث صحيح، وهذا إسناد حسن.

2100. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water *najis*."

Comments: [*Saheeh* because of corroborating evidence]

٢١٠٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ». [انظر/ ٢١٠٢، ٢٥٦٦، ٢٨٠٥، ٢٤٠٠، ٢٨٠٧، ٣١٢٠).]

تخريج: صحيح لغيره، سماك مضطرب في روايته عن عكرمة.

2101. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did *ghusl* for *janabah* and the Prophet (ﷺ) did *ghusl* or *wudoo'* with her left-over water.

Comments: [*Saheeh* because of corroborating evidence]

٢١٠١- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ، فَاغْتَسَلَ النَّبِيُّ ﷺ أَوْ تَوَضَّأَ، مِنْ فَضْلِهَا. [انظر: ٢١٠٢، ٢٥٦٦، ٢٨٠٥، ٣١٢٠، ٢٤٦٥]

تخريج: صحيح لغيره، سماك مضطرب في روايته عن عكرمة.

2102. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did *ghusl* from *janabah*, and the Prophet (ﷺ) did *wudoo'* with her left-over water. She said something about that to him and he said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence]

٢١٠٢- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنَ الْجَنَابَةِ، فَتَوَضَّأَ النَّبِيُّ ﷺ بِفَضْلِهِ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ». [راجع: ٢١٠٠، ٢١٠١]

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

2103. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) kept away from his

٢١٠٣- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ الْعَنْقَزِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ،

wives for a month. When twenty-nine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its *isnad* is *saheeh*]

عَنْ عِمْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: هَجَرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ شَهْرًا، فَلَمَّا مَضَى تِسْعٌ وَعِشْرُونَ، أَتَاهُ جِبْرِيلُ، فَقَالَ: قَدْ بَرَّتْ يَمِينُكَ، وَقَدْ تَمَّ الشَّهْرُ. [راجع: ١٨٨٥]

تخريج: إسناده صحيح.

2104. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them." Muhammad bin 'Ubaid said: "Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١٠٤- حَدَّثَنَا وَكِيعٌ عَنْ فِطْرٍ: وَمُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا فِطْرٌ عَنْ شُرَحْبِيلَ أَبِي سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أُخْتَانِ، فَأَحْسَنَ صُحْبَتَهُمَا مَا صَحِبَتَاهُ، دَخَلَ بِهِمَا الْجَنَّةَ». وَقَالَ مُحَمَّدُ بْنُ عُبَيْدٍ: «تُدْرِكُ لَهُ (١/ ٢٣٦) ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ، إِلَّا أَدْخَلَهُ اللَّهُ تَعَالَى الْجَنَّةَ». [انظر: ٣٤٢٤]

تخريج: حسن بشواهده، وهذا إسناد ضعيف، لضعف شرحبيل بن سعد.

2105. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not fight any people until he had called them (to Islam).

Comments: [Its *isnad* is *saheeh*]

٢١٠٥- حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ ﷺ قَوْمًا قَطُّ إِلَّا دَعَاهُمْ. [راجع: ٢٠٥٣]

تخريج: إسناده صحيح.

2106. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "If I live - Rawh said: If I am still sound - until next year, I will definitely fast the ninth," meaning the day before 'Ashoora'.

Comments: [Its *isnad* is *qawi*]

٢١٠٦- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ. وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَئِنْ عِشْتُ - قَالَ رَوْحٌ: لَئِنْ سَلِمْتُ - إِلَى قَابِلٍ، لَأَصُومَنَّ التَّاسِعَ» يَعْنِي عَاشُورَاءَ. [راجع: ١٩٧١]

تخريج: إسناده قوي.

2107. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Messenger of Allah (ﷺ): Which religion is dearest to Allah? He said: "Easy monotheism."

Comments: [*Saheeh* because of corroborating evidence]

٢١٠٧- حَدَّثَنِي يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الْحَنِيفِيَّةُ السَّمْحَةُ».

تخريج: صحيح لغيره، ابن إسحاق مدلس وقد عنعن وداود بن حصين ثقة لكن له غرائب تستنكر.

2108. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram;* he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5700)]

٢١٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ احْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَذًى كَانَ بِهِ. [انظر: ٢٢٤٣، ٢٣٥٥، ٣٢٣٣، ٣٢٨٢، ٣٥٢٣، و راجع: ١٨٤٩]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

2109. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) died, his shield was being held in pledge by a Jewish man for thirty *sa'*s of barley that he took as provision for his family.

Comments: [Its *isnad* is *saheeh*]

٢١٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ رَجُلٍ مِنْ يَهُودَ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، أَخَذَهَا رِزْقًا لِعِيَالِهِ. [انظر: ٣٤٠٩، ٢٧٢٤]

تخريج: إسناده صحيح.

2110. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sent - or the Qur'an was revealed to him - when he was forty years old, and he remained in Makkah for thirteen years and in Madinah for ten years. He said: And the Messenger of Allah (ﷺ) died when he was sixty-three years old.

٢١١٠- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ _ أَوْ أُنْزِلَ عَلَيْهِ الْقُرْآنُ_ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [راجع: ٢٠١٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2111. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta'if he manumitted two men.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١١١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْتِقُ مَنْ جَاءَهُ مِنَ الْعَبِيدِ قَبْلَ مَوَالِيهِمْ إِذَا أَسْلَمُوا، وَقَدْ أَعْتَقَ يَوْمَ الطَّائِفِ رَجُلَيْنِ. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنعن والحكم بن عتيبة لم يسمعه من مقسم.

2112. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to seek refuge for Hasan and Husain, saying: "I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye." And he used to say: "Ibraheem used to seek refuge for Isma'eel and Ishaq with these words."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3371)]

٢١١٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَوِّذُ حَسَنًا وَحُسَيْنًا يَقُولُ: «أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ» وَكَانَ يَقُولُ: «كَانَ إِبْرَاهِيمُ أَبِي يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ». [انظر: ٢٤٣٤]

تخريج: إسناده صحيح. خ: (٣٣٧١).

2113. It was narrated that Ibn 'Abbas (ﷺ) said: A man saw a dream and came to the Prophet (ﷺ) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and

٢١١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَى رَجُلٌ رُؤْيَا، فَجَاءَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ ظُلَّةً تَنْطِفُ عَسَلًا وَسَمْنًا، فَكَانَ النَّاسُ يَأْخُذُونَ مِنْهَا، فَبَيْنَ مُسْتَكْثِرٍ وَبَيْنَ مُسْتَقِلٍّ وَبَيْنَ ذَلِكَ، وَكَأَنَّ سَبَبًا مُتَّصِلًا إِلَى السَّمَاءِ - وقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا دُلِّيَ مِنَ السَّمَاءِ -

فَجِئْتَ، فَأَخَذْتَ بِهِ، فَعَلَوْتَ فَأَعْلَاكَ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكَ، فَأَخَذَ بِهِ فَعَلَا، فَأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكُمَا، فَأَخَذَ بِهِ فَعَلَا، فَأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكُمْ، فَأَخَذَ بِهِ فَقُطِعَ بِهِ، ثُمَّ وُصِلَ لَهُ فَعَلَا، فَأَعْلَاهُ اللَّهُ. قَالَ أَبُو بَكْرٍ: ائْذَنْ لِي يَا رَسُولَ اللَّهِ، فَأَعْبُرُهَا. فَأَذِنَ لَهُ، فَقَالَ: أَمَّا الظُّلَّةُ: فَالْإِسْلَامُ، وَأَمَّا الْعَسَلُ وَالسَّمْنُ: فَحَلَاوَةُ الْقُرْآنِ، فَبَيْنَ مُسْتَكْثِرٍ وَبَيْنَ مُسْتَقِلٍّ وَبَيْنَ ذَلِكَ، وَأَمَّا السَّبَبُ: فَمَا أَنْتَ عَلَيْهِ، تَعْلُو فَيُعْلِيكَ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكَ رَجُلٌ عَلَى مِنْهَاجِكَ، فَيَعْلُو وَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكُمَا رَجُلٌ، فَيَأْخُذُ بِأَخْذِكُمَا، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكُمْ رَجُلٌ يُقْطَعُ بِهِ، ثُمَّ يُوصَلُ لَهُ، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، قَالَ: أَصَبْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَصَبْتَ، وَأَخْطَأْتَ» قَالَ: أَقْسَمْتُ يَا رَسُولَ اللَّهِ، لَتُخْبِرَنِّي. فَقَالَ: «لَا تُقْسِمْ». [راجع: ١٨٩٤]

تخريج: حديث صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩). سفيان بن حسين ضعيف وفي روايته عن الزهري، قد توبع.

wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said: As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between that. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: "You got some right and you got some wrong." He said: I swear that you should tell me. He said: "Do not swear."

Comments: [A *saheeh hadeeth*, al-Bukhari (7046) and Muslim (2269)]

2114. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Messenger of Allah (ﷺ)... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7046) and Muslim (2269)]

٢١١٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ.. فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٩٤]

تخريج: إسناده صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩).

2115. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "This is an *'Umrah* which we have joined to *Hajj*. Whoever does not have a sacrificial animal with him, let him exit *ihram* completely, for *'Umrah* has been incorporated into *Hajj* until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, Muslim (1241)]

٢١١٥- حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا شُعْبَةُ وَمُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ (١/ ٢٣٧) الْقِيَامَةِ». [انظر: ٣١٧٢، ٢٢٨٧]

تخريج: إسناده صحيح. م: (١٢٤١).

2116. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out to them when they were sitting, and said: "Shall I not tell you of the best of people in status?" They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse's head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?" They said: Yes, O Messenger of Allah. He said: "A man who stays away in a mountain pass, establishing prayer and paying *zakah*, avoiding people's evil. And shall I not tell you of the worst of people in status?" They said: Yes, O Messenger of Allah. He said: "The one who is urged for the sake of Allah to give, but he does not give."

٢١١٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ ذُؤَيْبٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: «أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَنْزِلَةً؟» فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ مُمْسِكٌ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يُقْتَلَ، أَفَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟ قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «امْرُؤٌ مُعْتَزِلٌ فِي شِعْبٍ، يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ، أَفَأُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلَةً؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ». [انظر: ٢٩٢٧، ٢٩٢٨، ٢٩٥٨]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2117. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ), that he said regarding the skins of dead animals: "Tanning takes away their badness, filth or impurity."

Comments: [*Hasan*]

٢١١٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مِسْعَرُ بْنُ كِدَامٍ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَخِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي جُلُودِ الْمَيْتَةِ قَالَ: «إِنَّ دِبَاغَهُ قَدْ أَذْهَبَ بِخُبْثِهِ، أَوْ رِجْسِهِ، أَوْ نَجَسِهِ». [راجع: ١٨٩٥، ٢٨٨٠]

تخريج: حسن، وفي سنده أخو سالم بن أبي الجعد فيه جهالة.

2118. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did *sa'y*] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A *saheeh hadeeth*]

٢١١٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا (حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ،) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ طَافَ بِالْبَيْتِ عَلَى نَاقَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ. وَقَالَ يَزِيدُ مَرَّةً: عَلَى رَاحِلَتِهِ يَسْتَلِمُ الْحَجَرَ. [انظر: ٢٢٢٧، و راجع: ١٨٤١]

تخريج: حديث صحيح. حجاج مدلس، وقد عنعن، لكنه توبع.

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (ﷺ) the words: "It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit."

Comments: [Its *isnad* is *hasan*]

٢١١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حُسَيْنُ بْنُ ذَكْوَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ: أَنَّ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ - رَفَعَاهُ إِلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ الْعَطِيَّةَ، فَيَرْجِعَ فِيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ، فَيَرْجِعُ فِيهَا، كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ، ثُمَّ رَجَعَ فِي قَيْئِهِ». [انظر: ٢١٢٠، ٤٨١٠، ٥٤٩٣، ٢٢٥٠، ٢٦٤٧]

تخريج: إسناده حسن.

2120. It was narrated from Ibn 'Umar and Ibn 'Abbas ﷺ from the Prophet (ﷺ) that he said... and he narrated a similar report.

Comments: [Its *isnad* is *hasan*]

٢١٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ - عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ.. فَذَكَرَ مِثْلَهُ. [راجع ما قبله]

تخريج: إسناده حسن.

2121. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ordered the one who had intercourse with his wife when she was menstruating to give a dinar or half a dinar in charity.

Comments: [*Saheeh mawqoof*]

٢١٢١- حَدَّثَنِي يَزِيدُ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ. [انظر: ٢٨٤٣، و راجع: ٢٠٣٢]

تخريج: صحيح موقوفاً.

2122. A similar report was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ). A similar report with the same *isnad* was narrated by 'Abdul-Kareem Abu Umayyah.

Comments: [It is a repeat of the previous report]

٢١٢٢- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَرَوَاهُ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةَ، مِثْلَهُ بِإِسْنَادِهِ. [هو مكرر ما قبله] [انظر: ٣٤٧٣، و راجع ٢٠٣٢]

تخريج: هو مكرر ماقبله.

2123. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) cursed effeminate men and women who imitate men, and he said: "Expel them from your houses." The Prophet (ﷺ) expelled So and so, and 'Umar expelled So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

٢١٢٣- حَدَّثَنِي يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» فَأَخْرَجَ النَّبِيُّ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [راجع: ١٩٨٢]

تخريج: إسناده صحيح. خ: (٥٨٨٦).

2124. It was narrated from Ibn 'Abbas (ﷺ) that Allah (may He be glorified and exalted) enjoined the

٢١٢٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا بُكَيْرُ بْنُ الْأَخْنَسِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ

duty of prayer on the lips of your Prophet, four (*rak'ahs*) for the non-traveller, two *rak'ahs* for the traveller, and one *rak'ah* for the one who is in a state of fear.

Comments: [Its *isnad* is *saheeh*, Muslim (687)]

عَبَّاسٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ: عَلَى الْمُقِيمِ أَرْبَعًا، وَعَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْخَائِفِ رَكْعَةً. [انظر: ٢١٧٧، ٢٢٩٣، ٣٣٣٢]

تخريج: إسناده صحيح. م: (٦٨٧).

2125. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I was commanded to use the *siwak* until I thought - or I expected - that Qur'an would be revealed to me concerning it."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١٢٥- حَدَّثَنِي يَزِيدُ ـ يَعْنِي ابْنَ هَارُونَ ـ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالسِّوَاكِ، حَتَّى ظَنَنْتُ ـ أَوْ حَسِبْتُ ـ أَنْ سَيَنْزِلُ عَلَيَّ فِيهِ قُرْآنٌ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول وشريك بن عبدالله سيئ الحفظ، ولكنه توبع.

2126. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) entered the Ka'bah, in which there were six pillars. He stood by each pillar, but he did not pray.

Comments: [Its *isnad* is *saheeh*, Muslim (1331)]

٢١٢٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ عِنْدَ كُلِّ سَارِيَةٍ وَلَمْ يُصَلِّ.

تخريج: إسناده صحيح. م: (١٣٣١).

2127. It was narrated that Ibn 'Abbas (ﷺ) said: When 'Uthman bin Maz'oon died, a woman said: Congratulation, Paradise is yours, 'Uthman bin Maz'oon. The Messenger of Allah (ﷺ) looked at her and said angrily: "How do you know?" She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (ﷺ) said: "By Allah, I am the

٢١٢٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ قَالَتِ امْرَأَةٌ: هَنِيئًا لَكَ الْجَنَّةَ عُثْمَانَ ابْنَ مَظْعُونٍ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَيْهَا نَظَرَ غَضْبَانَ فَقَالَ: «وَمَا يُدْرِيكِ؟» قَالَتْ: يَا رَسُولَ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ. فَقَالَ رَسُولُ

اللَّهِ ﷺ: «وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ ﷺ، وَمَا أَدْرِي مَا يُفْعَلُ بِي» فَأَشْفَقَ النَّاسُ عَلَى عُثْمَانَ، فَلَمَّا مَاتَتْ زَيْنَبُ، ابْنَةُ رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَقِي بِسَلَفِنَا الصَّالِحِ الْخَيْرِ عُثْمَانَ بْنِ مَظْعُونٍ» فَبَكَتِ النِّسَاءُ، فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، وَقَالَ: «مَهْلًا (١/ ٢٣٨) يَا عُمَرُ» ثُمَّ قَالَ: «أَبْكِينَ، وَإِيَّاكُنَّ وَنَعِيقَ الشَّيْطَانِ» ثُمَّ قَالَ: «إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَالْقَلْبِ، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَمِنَ الرَّحْمَةِ، وَمَا كَانَ مِنَ الْيَدِ وَاللِّسَانِ، فَمِنَ الشَّيْطَانِ». [انظر: ٣١٠٣]

تخريج: إسناده ضعيف، علي بن زيد ضعيف يوسف بن مهران لين الحديث.

Messenger of Allah, but I do not know what will happen to me." The people were worried about 'Uthman. Then when Zainab, the daughter of the Messenger of Allah (ﷺ), died, the Messenger of Allah (ﷺ) said: "Join the one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with his whip, but the Messenger of Allah (ﷺ) took him by the hand and said: "Take it easy, O 'Umar." Then he said (to the women): "Weep, but beware of the wailing of the *Shaitan.*" Then he said: "Whatever comes from the eye and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the *Shaitan.*"

Comments: [Its *isnad* is *da'eef*]

٢١٢٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَقَالَ: «هُنَّ وَقْتٌ لِأَهْلِهِنَّ وَلِمَنْ مَرَّ بِهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ ـ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ ـ فَمَنْ كَانَ مَنْزِلُهُ مِنْ وَرَاءِ الْمِيقَاتِ، فَإِهْلَالُهُ مِنْ حَيْثُ يُنْشِئُ، وَكَذَلِكَ فَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ إِهْلَالُهُمْ مِنْ حَيْثُ يُنْشِئُونَ». [انظر: ٢٢٤٠، ٢٢٧٢، ٣٠٦٥، ٣١٤٨]

تخريج: إسناده صحيح. خ: (١٥٢٦)، م: (١١٨١).

2128. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Yemen as Yalamlam; and that of the people of Najd as Qarn. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah;* and whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1526) and Muslim (1181)]

2129. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said to Ma'iz bin Malik, when he came and confessed to him that he had committed *zina*: "Perhaps you kissed or touched [her]?" He said: No. He said: "Did you have intercourse with her?" He said: Yes. So he ordered that he be stoned.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

٢١٢٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ حِينَ أَتَاهُ فَأَقَرَّ عِنْدَهُ بِالزِّنَا قَالَ: «لَعَلَّكَ قَبَّلْتَ أَوْ لَمَسْتَ؟» قَالَ: لَا، قَالَ: «فَنِكْتَهَا؟» قَالَ: نَعَمْ، قَالَ: فَأَمَرَ بِهِ، فَرُجِمَ. [انظر: ٢٣١٠، ٢٤٣٣، ٢٦١٧، ٢٩٩٨]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2130. It was narrated that Ibn 'Abbas (ﷺ) said: The *iqamah* was given for *Fajr* prayer and a man stood up to pray the two *rak'ahs*. The Messenger of Allah (ﷺ) took hold of his garment and said: "Are you praying *Fajr* with four *rak'ahs*?"

Comments: [Its *isnad* is *hasan*]

٢١٣٠- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا صَالِحُ بْنُ رُسْتُمَ أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ فَقَامَ رَجُلٌ يُصَلِّي الرَّكْعَتَيْنِ، فَجَذَبَ رَسُولُ اللَّهِ ﷺ بِثَوْبِهِ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟!». [انظر: ٣٣٢٩]

تخريج: إسناده حسن.

2131. It was narrated that Ibn 'Abbas (ﷺ) said: When the verse "And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever" [an-Noor 24:4] was revealed, Sa'd bin 'Ubadah, who was the leader of the Ansar, said: Is this how it was revealed, O Messenger of Allah? The Messenger of Allah (ﷺ) said: "O Ansar, don't you hear what your leader is saying?" They said: O Messenger of Allah, do not blame

٢١٣١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾ (النور: ٤) قَالَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْأَنْصَارِ: أَهَكَذَا أُنْزِلَتْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَسْمَعُونَ إِلَى مَا يَقُولُ سَيِّدُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، لَا تَلُمْهُ، فَإِنَّهُ رَجُلٌ غَيُورٌ، وَاللَّهِ مَا تَزَوَّجَ امْرَأَةً قَطُّ إِلَّا بِكْرًا، وَمَا طَلَّقَ امْرَأَةً

لَهُ قَطُّ، فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَّةِ غَيْرَتِهِ. فَقَالَ سَعْدٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنَ اللَّهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أَنِّي لَوْ وَجَدْتُ لَكَاعًا قَدْ تَفَخَّذَهَا رَجُلٌ لَمْ يَكُنْ لِي أَنْ أُهِيجَهُ وَلَا أُحَرِّكَهُ، حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ، فَوَاللَّهِ لَا آتِي بِهِمْ حَتَّى يَقْضِيَ حَاجَتَهُ. قَالَ: فَمَا لَبِثُوا إِلَّا يَسِيرًا، حَتَّى جَاءَ هِلَالُ بْنُ أُمَيَّةَ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ، فَجَاءَ مِنْ أَرْضِهِ عِشَاءً فَوَجَدَ عِنْدَ أَهْلِهِ رَجُلًا، فَرَأَى بِعَيْنَيْهِ، وَسَمِعَ بِأُذُنَيْهِ، فَلَمْ يَهِجْهُ، حَتَّى أَصْبَحَ، فَغَدَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جِئْتُ أَهْلِي عِشَاءً، فَوَجَدْتُ عِنْدَهَا رَجُلًا فَرَأَيْتُ بِعَيْنَيَّ، وَسَمِعْتُ بِأُذُنَيَّ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ مَا جَاءَ بِهِ، وَاشْتَدَّ عَلَيْهِ، وَاجْتَمَعَتِ الْأَنْصَارُ، فَقَالُوا: قَدِ ابْتُلِينَا بِمَا قَالَ سَعْدُ بْنُ عُبَادَةَ، الْآنَ يَضْرِبُ رَسُولُ اللَّهِ ﷺ هِلَالَ بْنَ أُمَيَّةَ، وَيُبْطِلُ شَهَادَتَهُ فِي الْمُسْلِمِينَ. فَقَالَ هِلَالٌ: وَاللَّهِ إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ لِي مِنْهَا مَخْرَجًا، فَقَالَ هِلَالٌ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَرَى مَا اشْتَدَّ عَلَيْكَ مِمَّا جِئْتُ بِهِ، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ. فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَأْمُرَ بِضَرْبِهِ إِذْ نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ وَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ، عَرَفُوا ذَلِكَ فِي تَرَبُّدِ جِلْدِهِ، يَعْنِي، فَأَمْسَكُوا عَنْهُ حَتَّى فَرَغَ مِنَ الْوَحْيِ، فَنَزَلَتْ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ

him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah (ﷺ) disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa'd bin 'Ubadah expected; the Messenger of Allah (ﷺ) will beat Hilal bin Umayyah and declare his testimony invalid among the

Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (ﷺ) was about to order that he be beaten, Revelation came to the Messenger of Allah (ﷺ). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth" [an-Noor 24:6]. The Messenger of Allah (ﷺ) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out." Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (ﷺ) said: "Send for her." So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (ﷺ) said:

إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ﴾ الآيَةَ (النور: ٦) فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبْشِرْ يَا هِلَالُ، فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَجًا وَمَخْرَجًا» فَقَالَ هِلَالٌ: قَدْ كُنْتُ أَرْجُو ذَاكَ مِنْ رَبِّي عَزَّ وَجَلَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلُوا إِلَيْهَا» فَأَرْسَلُوا إِلَيْهَا، فَجَاءَتْ، فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَيْهِمَا، وَذَكَّرَهُمَا، وَأَخْبَرَهُمَا أَنَّ عَذَابَ الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا، فَقَالَ هِلَالٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، لَقَدْ صَدَقْتُ عَلَيْهَا. فَقَالَتْ: كَذَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَاعِنُوا بَيْنَهُمَا» فَقِيلَ لِهِلَالٍ: اشْهَدْ. فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، فَلَمَّا كَانَ فِي الْخَامِسَةِ، قِيلَ: يَا هِلَالُ، اتَّقِ اللَّهَ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ. فَقَالَ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ عَلَيْهَا، كَمَا لَمْ يَجْلِدْنِي عَلَيْهَا. فَشَهِدَ فِي الْخَامِسَةِ: أَنَّ لَعْنَةَ (١/ ٢٣٩) اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. ثُمَّ قِيلَ لَهَا: اشْهَدِي أَرْبَعَ شَهَادَاتٍ بِاللَّهِ: إِنَّهُ لَمِنَ الْكَاذِبِينَ. فَلَمَّا كَانَتِ الْخَامِسَةُ قِيلَ لَهَا: اتَّقِي اللَّهَ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكِ الْعَذَابَ. فَتَلَكَّأَتْ سَاعَةً، ثُمَّ قَالَتْ: وَاللَّهِ لَا أَفْضَحُ قَوْمِي. فَشَهِدَتْ فِي الْخَامِسَةِ: أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَقَضَى أَنْ لَا يُدْعَى وَلَدُهَا لِأَبٍ، وَلَا تُرْمَى هِيَ بِهِ وَلَا

يُرْمَى وَلَدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدَهَا، فَعَلَيْهِ الْحَدُّ، وَقَضَى أَنْ لَا بَيْتَ لَهَا عَلَيْهِ، وَلَا قُوتَ مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلَاقٍ، وَلَا مُتَوَفًّى عَنْهَا، وَقَالَ: «إِنْ جَاءَتْ بِهِ أُصَيْهِبَ، أُرَيْسِحَ، حَمْشَ السَّاقَيْنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا، جُمَالِيًّا، خَدَلَّجَ السَّاقَيْنِ، سَابِغَ الْأَلْيَتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ». فَجَاءَتْ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ، سَابِغَ الْأَلْيَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْأَيْمَانُ، لَكَانَ لِي وَلَهَا شَأْنٌ». قَالَ عِكْرِمَةُ: فَكَانَ بَعْدَ ذَلِكَ أَمِيرًا عَلَى مِصْرٍ، وَكَانَ يُدْعَى لِأُمِّهِ، وَمَا يُدْعَى لِأَبٍ. [انظر: ٢١٩٩، ٢٤٦٨، ٣٣٣٩]

تخريج: حديث حسن، عباد بن منصور- وإن كان فيه ضعف من جهة حفظه- قد توبع على بعضه.

"Invoke curses upon one another (*li'an*)." It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (ﷺ) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be

subjected to the *hadd* punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than *talaq* (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of Hilal, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah (ﷺ) said: "Were it not for the oaths, I would have something to settle with her." 'Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

Comments: [A *hasan hadeeth*].

٢١٣٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ عَلَى أَعْوَادِ الْمِنْبَرِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَزَّ وَجَلَّ عَلَى قُلُوبِهِمْ، وَلَيُكْتَبَنَّ مِنَ الْغَافِلِينَ». [انظر: ٢٢٩٠، ٣٠٩٩، ٣١٠٠، ٥٥٦٠]

2132. It was narrated from Ibn 'Umar and Ibn 'Abbas that they testified that the Messenger of Allah (ﷺ) said, when he was on the *minbar*: "People should stop neglecting *Jumu'ah* or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. وإن كانت رواية يحيى بن أبي كثير عن أبي سلام من كتاب، وقد توبع.

2133. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought her child to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its *isnad* is *da'eef* because Farqad as-Sabakhi is *da'eef*]

٢١٣٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ بِوَلَدِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ بِهِ لَمَمًا، وَإِنَّهُ يَأْخُذُهُ عِنْدَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَا طَعَامَنَا. قَالَ: فَمَسَحَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَدَعَا لَهُ، فَثَعَّ ثَعَّةً، فَخَرَجَ مِنْ فِيهِ مِثْلُ الْجَرْوِ الْأَسْوَدِ، فَشُفِيَ. [انظر: ٢٢٨٨، ٢٤١٨]

تخريج: إسناده ضعيف، فرقد السبخي ضعيف.

2134. It was narrated from Ibn 'Abbas (ﷺ) that 'Uqbah bin 'Amir asked the Prophet (ﷺ), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (ﷺ) said: "Allah has no need of your sister's vow; let her ride and offer a sacrifice."

Comments: [Its *isnad* is *saheeh*]

٢١٣٤- حَدَّثَنَا بَهْزٌ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُقْبَةَ ابْنَ عَامِرٍ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، وَشَكَى إِلَيْهِ ضَعْفَهَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ غَنِيٌّ عَنْ نَذْرِ أُخْتِكَ، فَلْتَرْكَبْ وَلْتُهْدِ بَدَنَةً». [انظر: ٢١٣٩، ٢٢٧٨، ٢٨٣٤، ٢٨٢٨]

تخريج: إسناده صحيح.

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (ﷺ) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:

٢١٣٥- حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا حَاجِبُ ابْنُ عُمَرَ: حَدَّثَنِي عَمِّي الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَّكِئٌ عِنْدَ زَمْزَمَ، فَجَلَسْتُ إِلَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَقُلْتُ: أَخْبِرْنِي عَنْ يَوْمِ عَاشُورَاءَ. قَالَ: عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ قُلْتُ: عَنْ صَوْمِهِ أَيَّ يَوْمٍ أَصُومُهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ تَاسِعَةٍ، فَأَصْبِحْ مِنْهَا صَائِمًا. قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدٌ

ﷺ؟ قَالَ: نَعَمْ. [انظر: ٢٢١٤، ٢٥٤٠، ٣٢١٢، ٣٣٩٣، و راجع: ١٩٧١]

تخريج: إسناده صحيح.

Is that how Muhammad (ﷺ) used to fast it? He said: Yes.

Comments: [Its *isnad* is *saheeh*]

٢١٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ لَيْثًا قال: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلِّمُوا، وَ يَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ». [انظر: ٢٥٥٦، ٣٤٤٨]

2136. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، ليث بن أبي سليم رمي بالاختلاط. وقوله: «علموا ويسروا ولا تعسروا» صحيح لغيره

٢١٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ أَبِي خَالِدٍ قَالَ: سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ، إِلَّا عُوفِيَ». [انظر: ٢١٨٢]

2137. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There is no Muslim who visits a sick person whose time has not yet come, and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' but he will be healed."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، يزيد أبو خالد وإن كان فيه كلام، قد توبع.

٢١٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ أَبُو مُعَاوِيَةَ: أُرَاهُ رَفَعَهُ_ قَالَ: «مَنْ عَادَ مَرِيضًا فَقَالَ: أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ سَبْعَ مَرَّاتٍ شَفَاهُ اللَّهُ إِنْ كَانَ قَدْ أُخِّرَ» يَعْنِي فِي أَجَلِهِ. [انظر: ٣٢٩٨]

2138. It was narrated that Ibn 'Abbas (ﷺ) - Abu Mu'awiyah said: I think he attributed it to the Prophet (ﷺ) - said: "Whoever visits a sick person and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' seven times, Allah will heal him if his time [of death] is delayed."

Comments: [A *saheeh hadeeth*]

قَالَ عبدُ اللهِ: قَالَ أَبِي: وَحَدَّثَنَاهُ يَزِيدُ لَمْ يَشُكَّ فِي رَفْعِهِ، وَوَافَقَهُ عَلَى الْإِسْنَادِ.

تخريج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنعن، لكنه متابع.

2139. It was narrated from Ibn 'Abbas (ﷺ) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its *isnad* is *saheeh*]

٢١٣٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ _ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ أَنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، قَالَ: «مُرْ أُخْتَكَ أَنْ تَرْكَبَ، وَلْتُهْدِ بَدَنَةً». [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

2140. It was narrated from Ibn 'Abbas (ﷺ) that a woman vowed to do *Hajj*, then she died. Her brother came to the Prophet (ﷺ) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay if off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6699)]

٢١٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً نَذَرَتْ أَنْ تَحُجَّ، (١/ ٢٤٠) فَمَاتَتْ فَأَتَى أَخُوهَا النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ، قَالَ: «فَاقْضُوا اللَّهَ عَزَّ وَجَلَّ، فَهُوَ أَحَقُّ بِالْوَفَاءِ». [انظر: ٣٢٢٤، و راجع: ٢٢٦٦]

تخريج: إسناده صحيح. خ: (٦٦٩٩).

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) entered *ihram* for *'Umrah*, and his Companions entered *ihram* for *Hajj* - Rawh said: The Messenger of Allah (ﷺ) and his Companions entered *ihram* for *Hajj* - and those who did not have sacrificial animals with them exited *ihram*. Among those

٢١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ: قَالَ رَوْحٌ: سَمِعْتُ مُسْلِمًا الْقُرِّيَّ: قَالَ مُحَمَّدٌ: عَنْ مُسْلِمٍ الْقُرِّيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْعُمْرَةِ، وَأَهَلَّ أَصْحَابُهُ بِالْحَجِّ قَالَ رَوْحٌ: أَهَلَّ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ بِالْحَجِّ فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَحَلَّ، وَكَانَ مِمَّنْ لَمْ

who did not have sacrificial animals with them were Talhah and another man, so they exited *ihram*.

Comments: [Its *isnad* is *saheeh*, Muslim (1239)]

2142. It was narrated from Ibn 'Abbas (ﷺ) that a man came to him and said: What do you think of a man who kills another man deliberately? He said: "his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (ﷺ) died, and no revelation came down after the Messenger of Allah (ﷺ) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (ﷺ) say, "May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer's head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me."

Comments: [A *saheeh hadeeth*]

يَكُنْ مَعَهُ هَدْيٌ طَلْحَةُ، وَرَجُلٌ آخَرُ فَأَحَلَّا. [انظر: ٢١٥٢، ٢٢٧٤، ٢٣٦٠، ٢٦٤١]

تخريج: إسناده صحيح. م: (١٢٣٩).

٢١٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبِّرِ التَّيْمِيَّ يُحَدِّثُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَاهُ، فَقَالَ: أَرَأَيْتَ رَجُلًا قَتَلَ رَجُلًا مُتَعَمِّدًا؟ قَالَ: ﴿جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (النساء: ٩٣) قَالَ: لَقَدْ أُنْزِلَتْ فِي آخِرِ مَا نَزَلَ، مَا نَسَخَهَا شَيْءٌ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ، وَمَا نَزَلَ وَحْيٌ بَعْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: أَرَأَيْتَ إِنْ تَابَ: وَآمَنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَأَنَّى لَهُ بِالتَّوْبَةِ، وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَكِلَتْهُ أُمُّهُ: رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا، يَجِيءُ يَوْمَ الْقِيَامَةِ آخِذًا قَاتِلَهُ بِيَمِينِهِ، أَوْ بِيَسَارِهِ، وَآخِذًا رَأْسَهُ بِيَمِينِهِ أَوْ بِشِمَالِهِ، تَشْخُبُ أَوْدَاجُهُ دَمًا فِي قُبُلِ الْعَرْشِ، يَقُولُ: يَا رَبِّ، سَلْ عَبْدَكَ فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح. يحيى بن المجبر التيمي مختلف فيه.

2143. It was narrated that Yahya Abu 'Umar said: They mentioned *nabeedh* in the presence of Ibn 'Abbas (ﷺ) and he said: *Nabeedh* would be made for the Messenger of Allah (ﷺ) in a leather skin - Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants of pour it away.

٢١٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى أَبِي عُمَرَ قَالَ: ذَكَرُوا النَّبِيذَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْبَذُ لَهُ فِي السِّقَاءِ_ قَالَ شُعْبَةُ: مِثْلَ لَيْلَةِ الاثْنَيْنِ_ فَيَشْرَبُهُ يَوْمَ الاثْنَيْنِ، وَالثُّلَاثَاءِ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخُدَّامَ، أَوْ صَبَّهُ. قَالَ شُعْبَةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: وَيَوْمَ الْأَرْبِعَاءِ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخُدَّامَ أَوْ صَبَّهُ. [راجع: ١٩٦٣]

تخريج: إسناده صحيح. م: (٢٠٠٤).

Comments: [Its *isnad* is *saheeh,* Muslim (2004)]

2144. It was narrated that Ibn 'Abbas (ﷺ) - he said: one of them attributed it to the Prophet (ﷺ) - said: "Jibreel was shoving mud intro Pharaoh's mouth, lest he say *La ilaha illallaah."*

Comments: [*Saheeh mawqoof*]

٢١٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ: وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إِلَى النَّبِيِّ ﷺ _ قَالَ: «إِنَّ جِبْرِيلَ كَانَ يَدُسُّ فِي فَمِ فِرْعَوْنَ الطِّينَ، مَخَافَةَ أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ». [انظر: ٢٢٠٣]

تخريج: صحيح موقوفاً على ابن عباس.

2145. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Paying in advance for the offspring of what is in the uterus is *riba."*

Comments: [Its *isnad* is *saheeh*]

٢١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فِي السَّلَفِ فِي حَبَلِ الْحَبَلَةِ رِبًا». [انظر: ٢٦٤٥]

تخريج: إسناده صحيح.

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (ﷺ) and Ibn

٢١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ_ يَعْنِي ابْنَ الشَّهِيدِ_ ،عَنْ عَبْدِاللَّهِ

ابْنِ أَبِي مُلَيْكَةَ قَالَ: شَهِدْتُ ابْنَ الزُّبَيْرِ وَابْنَ عَبَّاسٍ، فَقَالَ ابْنُ الزُّبَيْرِ لِابْنِ عَبَّاسٍ: أَتَذْكُرُ حِينَ اسْتَقْبَلْنَا رَسُولَ اللَّهِ ﷺ، وَقَدْ جَاءَ مِنْ سَفَرٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنِي وَفُلَانًا ـ غُلَامًا مِنْ بَنِي هَاشِمٍ ـ وَتَرَكَكَ. [راجع: ١٤٧٢]

تخريج: إسناده صحيح.

'Abbas (ﷺ), and Ibn az-Zubair said to Ibn al-'Abbas: Do you remember when we went out to welcome the Messenger of Allah (ﷺ) when he came back from a journey? He said: Yes; he carried me and So and so - a boy from Banu Hashim - and left you.

Comments: [Its *isnad* is *saheeh*]

٢١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ عَلَيْكُمْ رَجُلٌ يَنْظُرُ بِعَيْنِ شَيْطَانٍ أَوْ بِعَيْنَيْ شَيْطَانٍ» قَالَ: فَدَخَلَ رَجُلٌ أَزْرَقُ، فَقَالَ: يَا مُحَمَّدُ، عَلَامَ سَبَبْتَنِي ـ أَوْ شَتَمْتَنِي أَوْ نَحْوَ هَذَا؟ ـ قَالَ: وَجَعَلَ يَحْلِفُ قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُجَادَلَةِ: ﴿وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ﴾ (المجادلة: ١٤) وَالْآيَةُ الْأُخْرَى. [انظر: ٢٤٠٧، ٢٤٠٨، ٣٢٧٧]

تخريج: ضعيف بهذه السياقة، وسيرد على الصحة برقم: (٢٤٠٧) و (٣٢٧٧).

2147. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil." Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in *Sooratal-Mujadilah* was revealed: "and they swear to a lie while they know" [al-Mujadilah 58:14], and the other verse.

Comments: [Its *isnad* is *da'eef*]

٢١٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الدَّجَّالِ: «أَعْوَرُ هِجَانٌ أَزْهَرُ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ، فَإِمَّا هَلَكَ الْهُلَّكُ، فَإِنَّ رَبَّكُمْ تَعَالَى لَيْسَ بِأَعْوَرَ». [انظر: ٢٨٥٢]

2148. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said concerning the *Dajjal*: "He is one eyed, white with a pinkish hue, as if his head is a kind of snake. The one whom he most resembles among the people is 'Abdul-'Uzza bin Qatan. Those who are misled by him are the doomed ones, for your Lord, may He be exalted, is not one eyed."

Comments: [*Saheeh*]

قَالَ شُعْبَةُ: فَحَدَّثْتُ بِهِ قَتَادَةَ فَحَدَّثَنِي بِنَحْوٍ مِنْ هَذَا.

تخريج: صحيح، سماك وإن كانت روايته عن عكرمة فيها اضطراب، قد توبع.

2149. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with *Lailatal-Qadr*. He said: "You should [strive to pray] on the seventh night."

Comments: [Its *isnad* is *saheeh*]

٢١٤٩- حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ،إِنِّي شَيْخٌ كَبِيرٌ عَلِيلٌ، يَشُقُّ عَلَيَّ الْقِيَامُ، فَأْمُرْنِي بِلَيْلَةٍ لَعَلَّ اللَّهَ يُوَفِّقُنِي فِيهَا لَيْلَةَ الْقَدْرِ. قَالَ: «عَلَيْكَ بِالسَّابِعَةِ».

تخريج: إسناده صحيح.

2150. It was narrated from Abu Hamzah: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu'awiyah.

Comments: [Its *isnad* is *hasan*]

٢١٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ (١/ ٢٤١) الْغِلْمَانِ، فَاخْتَبَأْتُ مِنْهُ خَلْفَ بَابٍ، فَدَعَانِي فَحَطَأَنِي حَطْأَةً، ثُمَّ بَعَثَ بِي إِلَى مُعَاوِيَةَ.
[انظر: ٢٦٥١، ٣١٠٤، ٣١٣١]

تخريج: إسناده حسن. م: (٢٦٠٤).

2151. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

٢١٥١- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يُفْطِرَ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يَصُومَ، وَمَا صَامَ شَهْرًا مُتَتَابِعًا غَيْرَ رَمَضَانَ مُنْذُ قَدِمَ الْمَدِينَةَ.
[راجع: ١٩٩٨]

Comments: [Its *isnad* is *saheeh*, Muslim (1157)]

تخريج: إسناده صحيح. م: (١١٥٧).

2152. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Prophet (ﷺ) entered *ihram* for *Hajj*, and when he arrived [in Makkah] he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit *ihram*, because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit *ihram*.

٢١٥٢- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَهَلَّ النَّبِيُّ ﷺ بِالْحَجِّ فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحِلَّ مِنْ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْعَى وَيُقَصِّرَ، أَوْ يَحْلِقَ، ثُمَّ يَحِلَّ. [راجع: ٢١٤١، وانظر: ٢٢٧٤، ٢٣٦٠، ٢٦٤١]

تخريج: حديث صحيح، م: (١٢٣٩)، وهذا إسناد ضعيف لضعف يزيد

Comments: [A *saheeh hadeeth*; Muslim (1239) and this is a *da'eef isnad* because of the weakness of Yazeed]

2153. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do *wudoo'*.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

٢١٥٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا جَابِرٌ الْجُعْفِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقِدْرٍ، فَأَخَذَ مِنْهَا عَرْقًا وَكَتِفًا، فَأَكَلَهُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2154. It was narrated from Dawood bin 'Ali, from his father, that his grandfather Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Fast the day of 'Ashoora' but be different from the Jews; fast one day before it or one day after it."

Comments: [Its *isnad* is *da'eef*]

٢١٥٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا قَبْلَهُ يَوْمًا، أَوْ بَعْدَهُ يَوْمًا». [انظر: ٣٢١٣]

تخريج: إسناده ضعيف، ابن أبي ليلى سيء الحفظ داود بن علي يخطئ.

2155. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the cupper his fee, one and a half *mudds*. And he spoke to his masters, and they waived half a *mudd*, and he had to pay them two *mudds*.

Comments: [*Saheeh*; this is a *da'eef isnad*]

٢١٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا احْتَجَمَ احْتَجَمَ فِي الْأَخْدَعَيْنِ، قَالَ: فَدَعَا غُلَامًا لِبَنِي بَيَاضَةَ فَحَجَمَهُ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ مُدًّا وَنِصْفًا، قَالَ: وَكَلَّمَ مَوَالِيَهُ، فَحَطُّوا عَنْهُ نِصْفَ مُدٍّ، وَكَانَ عَلَيْهِ مُدَّانِ. [انظر: ٣٤٥٧، راجع: ٢٠٩١]

تخريج: قوله: «احتجم في الأخدعين» حسن لغيره، وبقيته صحيح، وهذا إسناد ضعيف لضعف جابر.

2156. It was narrated that Jabir said: I heard ash-Sha'bi narrate that Ibn 'Umar and Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prescribed prayer, two *rak'ahs* when travelling and it is a complete prayer, and *Witr* when travelling is *Sunnah*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

٢١٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ قَالَا: سَنَّ رَسُولُ اللَّهِ ﷺ الصَّلَاةَ فِي السَّفَرِ رَكْعَتَيْنِ، وَهِيَ تَمَامٌ، وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ. [انظر: ٢١٧٧]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

2157. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ), that he said: "Whoever builds a mosque for Allah, even if it is like a sparrow's nest for its egg, Allah will build for him a house in Paradise."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

٢١٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ بَنَى لِلَّهِ مَسْجِدًا وَلَوْ كَمَفْحَصِ قَطَاةٍ لِبَيْضِهَا، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2158. Shu'bah said: I heard Abu Jamrah ad-Duba'i say: I did *tamattu'* and some people told me not to do that. I went to Ibn

٢١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ قَالَ: تَمَتَّعْتُ، فَنَهَانِي نَاسٌ عَنْ

'Abbas and asked him about that, and he told me to do it. He said: Then I went to the Ka'bah and slept, and someone came to me in my dream and said: (Your) *'Umrah* is accepted and so is your *Hajj*. I went to Ibn 'Abbas and told him about what I had seen, and he said: *Allahu Akbar, Allahu Akbar*! The *Sunnah* of Abul-Qasim (ﷺ)! And he said concerning the *hady* (sacrificial animal) [that it may be] either a camel or a cow or a sheep or a share in a sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1567) and Muslim (1242)]

ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَمَرَنِي بِهَا، قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ، فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ، فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُنَّةُ أَبِي الْقَاسِمِ، وَقَالَ: فِي الْهَدْيِ جَزُورٌ، أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمٍ.

قَالَ عَبْدُ اللَّهِ: مَا أَسْنَدَ شُعْبَةُ عَنْ أَبِي جَمْرَةَ إِلَّا وَاحِدًا، وَأَبُو جَمْرَةَ أَوْثَقُ مِنْ أَبِي حَمْزَةَ.

تخريج: إسناده صحيح. خ: (١٥٦٧)، م: (١٢٤٢).

2159. It was narrated that Ibn 'Abbas (﵁) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (ﷺ) departed from his family, he would only pray two *rak'ahs* [in a prescribed four *rak'ah*] prayer until he came back to his family.

Comments: [Its *isnad* is *saheeh*]

٢١٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، عَنْ سَعِيدِ ابْنِ شُفَيٍّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ النَّاسُ يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ. [انظر: ٢١٦٠، ٢٥٧٥، ٣٣٤٩]

تخريج: إسناده صحيح.

2160. It was narrated that Sa'eed bin Shufay said: I was with Ibn 'Abbas (﵁)... And he mentioned the same *hadeeth*.

Comments: [It is a repeat of the previous report]

٢١٦٠- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُفَيٍّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ.. فَذَكَرَ الْحَدِيثَ.

تخريج: هومكرر ماقبله إلا أبا إسحاق في هذه الرواية أسقط من السند أبا السفر سعيد ابن يحمد.

2161. It was narrated from Ibn 'Abbas (﵁) that the Messenger of Allah (ﷺ) forbade (eating) an

٢١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَثَّمَةِ وَالْجَلَّالَةِ، وَأَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ. [راجع: ١٩٨٩]

تخريج: إسناده صحيح.

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his *fatwas* to the Prophet of Allah (ﷺ), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (رضي الله عنه) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5963) and Muslim (2110)]

٢١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُوَ يُفْتِي النَّاسَ، لَا يُسْنِدُ إِلَى نَبِيِّ اللَّهِ شَيْئًا مِنْ فُتْيَاهُ، حَتَّى جَاءَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ، وَإِنِّي أُصَوِّرُ هَذِهِ التَّصَاوِيرَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: ادْنُهْ- إِمَّا مَرَّتَيْنِ أَوْ ثَلَاثَةً- فَدَنَا، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا، يُكَلَّفُ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهِ الرُّوحَ وَلَيْسَ بِنَافِخٍ». [انظر: ٣٢٧٢، ٢٨١٠، وراجع: ١٨٦٦]

تخريج: إسناده صحيح. خ: (٥٩٦٣)، م: (٢١١٠).

2163. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

٢١٦٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٤٢): «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [انظر: ١٨٨٨]

تخريج: إسناده صحيح. م: (١٤٢١).

2164. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that 'Abdullah bin 'Abbas (ﷺ) told him that he stayed overnight with Maimoonah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: I lay crosswise on the bed and the Messenger of Allah (ﷺ) and his wife lay lengthwise on it. The Messenger of Allah (ﷺ) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (ﷺ) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-'Imran. Then he got up and went to a waterskin that was hanging there, and did *wudoo'* from it, doing *wudoo'* properly, then he stood and prayed. Ibn 'Abbas (ﷺ) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then he prayed *Witr*. Then he lay down until the *mu'adhdhin* came to him. Then he got up and prayed two brief *rak'ahs*, then he went out and prayed *Fajr*.

٢١٦٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِمَ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ، فَصَنَعْتُ مِثْلَ الَّذِي صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ أُذُنِي الْيُمْنَى فَفَتَلَهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [انظر: ٣٣٧٢، و راجع: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٨٣)، م: (٧٦٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) in a dream when I

٢١٦٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ

عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي الْمَنَامِ بِنِصْفِ النَّهَارِ، أَشْعَثَ أَغْبَرَ، مَعَهُ قَارُورَةٌ فِيهَا دَمٌ يَلْتَقِطُهُ أَوْ يَتَتَبَّعُ فِيهَا شَيْئًا، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قَالَ: «دَمُ الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَزَلْ أَتَتَبَّعُهُ مُنْذُ الْيَوْمَ». قَالَ عَمَّارٌ: فَحَفِظْنَا ذَلِكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَلِكَ الْيَوْمَ. [انظر: ٢٥٥٣]

تخريج: إسناده قوي.

slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: "The blood of al-Husain and his companions; I have been collecting it all day." 'Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its *isnad* is *qawi*]

٢١٦٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِمْرَانَ أَبِي الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِلنَّبِيِّ ﷺ: ادْعُ لَنَا رَبَّكَ أَنْ يَجْعَلَ لَنَا الصَّفَا ذَهَبًا، وَنُؤْمِنُ بِكَ، قَالَ: «وَتَفْعَلُونَ؟» قَالُوا: نَعَمْ. قَالَ: فَدَعَا، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ رَبَّكَ عَزَّ وَجَلَّ يَقْرَأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ لك: إِنْ شِئْتَ أَصْبَحَ لَهُمُ الصَّفَا ذَهَبًا، فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْهُمْ عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، وَإِنْ شِئْتَ فَتَحْتُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةِ. قَالَ: «بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ». [انظر: ٣٢٢٣، ٢٣٣٣]

تخريج: إسناده صحيح.

2166. It was narrated that Ibn 'Abbas (ﷺ) said: Quraish said to the Prophet (ﷺ): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and Jibreel came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of *salam* to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy.'" He said: "Rather the gate of repentance and mercy."

Comments: [Its *isnad* is *saheeh*]

٢١٦٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ

2167. It was narrated that Qatadah said: I heard Abul-'Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas - said: The Messenger

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. [انظر: ٢٢٩٤، ٢٢٩٨، ٣١٧٩، ٣١٨٠، ٣٢٥٢]

تخريج: إسناده صحيح. خ: (٣٤١٣).

of Allah (ﷺ) said: "It is not appropriate for anyone to say, I am better than Yoonus bin Matta." And he mentioned the name of his [Yoonus's] father.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3413)]

٢١٦٨- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسٍ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمُ الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [انظر: ٢٣٤٣، ٢٦٦٧، ٢٧٠٩، ٢٨٣٨]

تخريج: إسناده صحيح. م: (٥٩٠).

2168. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah (ﷺ) used to teach them this *du'a'* as he would teach them a *soorah* from the Qur'an. He said: "Say: 'O Allah, I seek refuge with You from the punishment of Hell, I seek refuge with You from the punishment of the grave, I seek refuge with You from the tribulation of the *Dajjal*, and I seek refuge with You from the trials of life and death.'"

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

٢١٦٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ دَاوُدَ ـ يَعْنِي ابْنَ أَبِي الْفُرَاتِ ـ، عَنْ إِبْرَاهِيمَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى نَبِيُّ اللَّهِ ﷺ بِالنَّاسِ يَوْمَ فِطْرٍ رَكْعَتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِيَدِ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْدَمَا قَفَّى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيَهُنَّ فَيَأْمُرَهُنَّ أَنْ يَتَصَدَّقْنَ. [انظر: ٣١٠٥، وراجع: ١٩٠٢]

تخريج: إسناده صحيح. خ: (٩٨)، م: (٨٨٣).

2169. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet of Allah (ﷺ) led the people in praying two *rak'ahs* on the day of *al-Fitr* with no *adhan* and no *iqamah*, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its *isnad* is *saheeh*]

٢١٧٠- حَدَّثَنَا عبد الله: حَدَّثَنَا أَبِي مِنْ كِتَابِهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ:

2170. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, You sent Your punishment

الْأَعْمَشُ حَدَّثَنَا عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّكَ أَذَقْتَ أَوَائِلَ قُرَيْشٍ نَكَالًا، فَأَذِقْ آخِرَهُمْ نَوَالًا».

تخريج: إسناده حسن.

upon Quraish at the beginning, so bless them in the end."

Comments: [Its *isnad* is *hasan*]

٢١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ صَلَّى قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [انظر: ٢١٧٢، ٢١٧٣، ٣٠٦٤، ٣٢٢٥، ٣٢٢٧، و راجع: ٢٠٠٤]

تخريج: إسناده صحيح.

2171. It was narrated that Ibn 'Abbas (ﷺ) said: I was present on *Eid* with the Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman. All of them prayed before the *khutbah*, with no *adhan* and no *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ ﷺ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

تخريج: إسناده صحيح كسابقه. وهذا الحديث من مسند جابر بن عبدالله.

2172. A similar report was narrated from Jabir (ﷺ) from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh* like the previous report]

٢١٧٣- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ (١/ ٢٤٣) بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعِيدَ ثُمَّ خَطَبَ، وَصَلَّى أَبُو بَكْرٍ ثُمَّ خَطَبَ، وَعُمَرُ ثُمَّ خَطَبَ، وَعُثْمَانُ ثُمَّ خَطَبَ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [انظر: ٢٥٧٤، و راجع: ٢١٧١]

تخريج: صحيح. وفي حفظ مؤمل بن إسماعيل شيء، لكنه توبع.

2173. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the *Eid* prayer, then he delivered the *khutbah*; Abu Bakr (ﷺ) offered the *Eid* prayer, then he delivered the *khutbah*; 'Umar offered the *Eid* prayer, then he delivered the *khutbah*; and 'Uthman offered the *Eid* prayer, then he delivered the *khutbah*, with no *adhan* and no *iqamah*.

Comments: [*Saheeh*]

٢١٧٤- حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ أَبُو جَعْفَرٍ عَنْ حَنْظَلَةَ السَّدُوسِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعِيدَ رَكْعَتَيْنِ لَا يَقْرَأُ فِيهِمَا إِلَّا بِأُمِّ الْكِتَابِ، لَمْ يَزِدْ عَلَيْهَا شَيْئًا. [انظر: ٢٥٥٠]

2174. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the *Eid* prayer with two *rak'ahs*, in which he did not recite anything except *Ummul-Kitab* (*al-Fatihah*); he did not add anything to it.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، حنظلة السدوسي ضعيف مختلط وشهر بن حوشب مختلف فيه.

٢١٧٥- حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا الْحَكَمُ ـ يَعْنِي ابْنَ أَبَانَ ـ قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: رُكِزَتِ الْعَنَزَةُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ بِعَرَفَاتٍ، فَصَلَّى إِلَيْهَا، وَالْحِمَارُ يَمُرُّ مِنْ وَرَاءِ الْعَنَزَةِ. [راجع: ١٨٩١]

2175. Ibn 'Abbas said: I set up a short spear in front of the Prophet (ﷺ) in 'Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

٢١٧٦- حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَخَرَجَ إِلَيْهِ عَبْدَانِ، فَأَعْتَقَهُمَا، أَحَدُهُمَا أَبُو بَكْرَةَ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْتِقُ الْعَبِيدَ إِذَا خَرَجُوا إِلَيْهِ. [راجع: ١٩٥٩]

2176. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) besieged the people of at-Ta'if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (ﷺ) used to set slaves free if they came out to him.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعنه والحكم بن عتيبة لم يسمعه من مقسم.

٢١٧٧- حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ أَبُو جَعْفَرٍ عَنْ أَيُّوبَ بْنِ عَائِذٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

2177. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (ﷺ): when not travelling, four *rak'ahs*; when travelling, two *rak'ahs*; and at times of fear, one *rak'ah*.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. م: (٦٨٧).

2178. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) said: "Is one of you incapable of saying, when he comes to his wife, 'In the Name of Allah; O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You may bless me with'? Then if Allah decrees that they should have a child as a result of that, the *Shaitan* will never harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1424)]

٢١٧٨- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعْجِزُ أَحَدُكُمْ إِذَا أَتَى أَهْلَهُ أَنْ يَقُولَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَإِنْ قَضَى اللهُ بَيْنَهُمَا فِي ذَلِكَ وَلَدًا، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا». [راجع: ١٨٦٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

2179. It was narrated that Sa'eed said: Ibn 'Abbas (﵁) said to me: O Sa'eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa'eed, did you get married? I said: No. He said: Get married, for the best among this *ummah* are those who have the most wives.

Comments: [*Saheeh* because of corroborating evidence; al-Bukhari (5069) this is a *da'eef isnad* because of the weakness of Ali bin Asim]

٢١٧٩- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءٍ، عَنْ سَعِيدٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: يَا سَعِيدُ، أَلَكَ امْرَأَةٌ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِذَا رَجَعْتَ فَتَزَوَّجْ. قَالَ: فَعُدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَزَوَّجْتَ؟ قَالَ: قُلْتُ: لَا. قَالَ: تَزَوَّجْ، فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهُمْ نِسَاءً. [راجع: ٢٠٤٨]

تخريج: صحيح لغيره، خ: (٥٠٦٩)، وهذا إسناد ضعيف لضعف علي بن عاصم عطاء ابن السائب رمي بالاختلاط، ولكنهما توبعا.

2180. It was narrated from 'Ikrimah: Ibn 'Abbas (﵁) told us: The Messenger of Allah (ﷺ) did *ghusl* for *janabah*, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some [water] from his hair and wetted it, then he went ahead and prayed.

٢١٨٠- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا أَبُو عَلِيٍّ الرَّحَبِيُّ عَنْ عِكْرِمَةَ: أَخْبَرَنَا ابْنُ عَبَّاسٍ قَالَ: اغْتَسَلَ رَسُولُ اللَّهِ ﷺ مِنْ جَنَابَةٍ، فَلَمَّا خَرَجَ رَأَى لُمْعَةً عَلَى مَنْكِبِهِ الْأَيْسَرِ لَمْ يُصِبْهَا الْمَاءُ، فَأَخَذَ مِنْ شَعَرِهِ فَبَلَّهَا، ثُمَّ مَضَى إِلَى الصَّلَاةِ.

Comments: [Its *isnad* is *da'eef jiddan* because Ali bin Asim is weak]

تخريج: إسناده ضعيف جداً، علي بن عاصم ضعيف. وأبو علي الرحبي متروك.

2181. It was narrated from Ibn 'Abbas (ﷺ) that it was said to the Prophet (ﷺ): O Messenger of Allah, Jibreel (ﷺ) has not come to you for a long time. He said: "Why wouldn't he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?"

Comments: [Its *isnad* is *da'eef*]

٢١٨١- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ الْخَثْعَمِيِّ، عَنْ أَبِي كَعْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ لَقَدْ أَبْطَأَ عَنْكَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقَالَ: «وَلِمَ لَا يُبْطِئُ عَنِّي، وَأَنْتُمْ حَوْلِي لَا تَسْتَنُّونَ، وَلَا تُقَلِّمُونَ أَظْفَارَكُمْ، وَلَا تَقُصُّونَ شَوَارِبَكُمْ، وَلَا تُنَقُّونَ رَوَاجِبَكُمْ».

تخريج: إسناده ضعيف، ثعلبة بن مسلم مجهول وأبو كعب مولى ابن عباس فيه جهالة.

2182. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No one visits a sick person whose time [of death] has not yet come and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,' but he will be healed."

Comments: [A *saheeh hadeeth*]

٢١٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي خَالِدٍ يَزِيدَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ، فَقَالَ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَهُ، إِلَّا عُوفِيَ». [راجع: ٢١٣٧]

تخريج: حديث صحيح. يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2183. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

٢١٨٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ قَرِيبًا مِنْ زَمْزَمَ، فَدَعَا بِمَاءٍ وَاسْتَسْقَى، فَأَتَيْتُهُ بِدَلْوٍ مِنْ مَاءِ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qoob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (64)]

٢١٨٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي صَالِحُ ابْنُ كَيْسَانَ وَابْنُ أَخِي ابْنِ شِهَابٍ كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ. وَيَعْقُوبُ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ حُذَافَةَ بِكِتَابِهِ إِلَى كِسْرَى، فَدَفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى. قَالَ يَعْقُوبُ: فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ شِهَابٍ: فَحَسِبْتُ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِأَنْ يُمَزَّقُوا (١/ ٢٤٣) كُلَّ مُمَزَّقٍ. [انظر: ٢٧٨٠]

تخريج: إسناده صحيح. خ: (٦٤). وقوله: قال ابن شهاب: فحسبت ابن المسيب قال......هو مرسل.

2185. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) fasted on the day of the conquest of Makkah until he came to Qudaid. A vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its *isnad* is *saheeh*]

٢١٨٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَ: صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ حَتَّى أَتَى قُدَيْدًا، فَأُتِيَ بِقَدَحٍ مِنْ لَبَنٍ فَأَفْطَرَ، وَأَمَرَ النَّاسَ أَنْ يُفْطِرُوا. [انظر: ٣١٧٦، ٣٢٠٩، ٣٢٧٩، و راجع: ١٨٩٢]

تخريج: إسناده صحيح.

2186. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with

٢١٨٦- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ

cupping in al-Qahah, when he was fasting.

Comments: [Its *isnad* is *saheeh*]

اللَّهِ احْتَجَمَ بِالْقَاحَةِ، وَهُوَ صَائِمٌ. [انظر: ٢٥٣٦، ٢٥٩٤، ٣٢١١، و راجع: ١٨٤٩]

تخريج: إسناده صحيح.

2187. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its *isnad* is *saheeh*, Muslim (1336)]

٢١٨٧- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى وَيُونُسُ- يَعْنِي ابْنَ مُحَمَّدٍ- قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ- يَعْنِي ابْنَ أَبِي سَلَمَةَ- عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى امْرَأَةٍ وَمَعَهَا صَبِيٌّ لَهَا فِي مِحَفَّةٍ، فَأَخَذَتْ بِضَبْعِهِ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: إسناده صحيح. م: (١٣٣٦).

2188. It was narrated from Muhammad bin Sireen that Ibn 'Abbas (ﷺ) told him: The Messenger of Allah (ﷺ) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do *wudoo'*.

Comments: [A *saheeh hadeeth*]

٢١٨٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ زَيْدٍ- عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ تَعَرَّقَ كَتِفًا، ثُمَّ قَامَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٣٣١٢، ٣٤٣٣، و راجع: ١٩٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn 'Abbas? So we went to him and Sinan asked him.... And he mentioned the *hadeeth*. And he said: And Ibn 'Abbas (ﷺ) said: al-Juhani asked the Messenger of

٢١٨٩- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ زَيْدٍ- عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: خَرَجْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ، وَمَعَنَا بَدَنَتَانِ، فَأَزْحَفَتَا عَلَيْنَا فِي الطَّرِيقِ، فَقَالَ لِي سِنَانٌ: هَلْ لَكَ فِي ابْنِ عَبَّاسٍ؟ فَأَتَيْنَاهُ، فَسَأَلَهُ سِنَانٌ.. فَذَكَرَ الْحَدِيثَ. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَ رَسُولَ اللَّهِ ﷺ

Allah (ﷺ): O Messenger of Allah, my father is an old man and he did not do *Hajj*. He said: "Do *Hajj* on behalf of your father."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

الْجُهَنِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخٌ كَبِيرٌ، وَلَمْ يَحْجُجْ، قَالَ: «حُجَّ عَنْ أَبِيكَ». [انظر: ٢٥١٨، و راجع: ١٨٦٩]

تخريج: إسناده صحيح. م: (١٣٢٥).

2190. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (ﷺ): We live in a land where there are vineyards, most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (ﷺ) with a skin full of wine as a gift for him. The Messenger of Allah (ﷺ) said to him: "Don't you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (ﷺ) said: "What you tell him to do?" He said: To sell it. He said: "Don't you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [*Saheeh;* this is a *hasan isnad*]

٢١٩٠- حَدَّثَنَا يُونُسُ: حَدَّثَنَا فُلَيْحٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: إِنَّا بِأَرْضٍ لَنَا بِهَا الْكُرُومُ، وَإِنَّ أَكْثَرَ غَلَّاتِهَا الْخَمْرُ؟ فَقَالَ: قَدِمَ رَجُلٌ مِنْ دَوْسٍ عَلَى رَسُولِ اللَّهِ ﷺ بِرَاوِيَةِ خَمْرٍ أَهْدَاهَا لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ حَرَّمَهَا بَعْدَكَ؟» فَأَقْبَلَ صَاحِبُ الرَّاوِيَةِ عَلَى إِنْسَانٍ مَعَهُ فَأَمَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «بِمَاذَا أَمَرْتَهُ؟» قَالَ: بِبَيْعِهَا. قَالَ: «هَلْ عَلِمْتَ أَنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا، وَأَكْلَ ثَمَنِهَا؟» قَالَ: فَأَمَرَ بِالْمَزَادَةِ فَأُهْرِيقَتْ. [انظر: ٢٩٧٨، ٣٣٧٣]

تخريج: صحيح. وهذا إسناد حسن.

2191. It was narrated that Ibn 'Abbas (ﷺ) - I think he attributed it to the Prophet (ﷺ) - said: If he halted in a place and liked the place he had halted, he would delay *Zuhr* so that he could put *Zuhr* and *'Asr* together. If he was travelling and did not find a place to halt, he would delay *Zuhr* until he came to a halting place, then

٢١٩١- حَدَّثَنَا يُونُسُ وَحَسَنُ بْنُ مُوسَى الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ زَيْدٍ- عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنِ ابْنِ عَبَّاسٍ- قَالَ: لَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ - قَالَ: كَانَ إِذَا نَزَلَ مَنْزِلًا فَأَعْجَبَهُ الْمَنْزِلُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِذَا سَارَ، وَلَمْ يَتَهَيَّأْ لَهُ الْمَنْزِلُ، أَخَّرَ

he would put *Zuhr* and *'Asr* together.

Comments: [Its men are *thiqat*]

الظُّهْرَ حَتَّى يَأْتِيَ الْمَنْزِلَ، فَيَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ. قَالَ حَسَنٌ: كَانَ إِذَا سَافَرَ فَنَزَلَ مَنْزِلًا. [راجع: ١٨٧٤]

تخريج: رجاله ثقات.

2192. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٢١٩٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [انظر: ٢٦١٩، ٢٧٤٧، ٣٠٠٢، ٣٠٢٣، ٣١٤١، ٣٥٤٤، ٤٠٦٩]

تخريج: إسناده صحيح. م: (١٩٣٤).

2193. It was narrated that Ibn 'Abbas (ﷺ) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (ﷺ) was seen with the back of his camel's ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: "O people, be calm; O people, be calm."

Comments: [Its *isnad* is *hasan*]

٢١٩٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ كَثِيرِ بْنِ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا كَانَ بَدْءُ الْإِيضَاعِ مِنْ قِبَلِ أَهْلِ الْبَادِيَةِ، كَانُوا يَقِفُونَ حَافَتَيِ النَّاسِ حَتَّى يُعَلِّقُوا الْعِصِيَّ وَالْجِعَابَ وَالْقِعَابَ، فَإِذَا نَفَرُوا، تَقَعْقَعَتْ تِلْكَ، فَنَفَرُوا بِالنَّاسِ، قَالَ: وَلَقَدْ رُئِيَ رَسُولُ اللَّهِ ﷺ، وَإِنَّ ذِفْرَى نَاقَتِهِ لَيَمَسُّ حَارِكَهَا، وَهُوَ يَقُولُ بِيَدِهِ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ، يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ». [راجع: ١٧٩٤]

تخريج: إسناده حسن.

2194. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) slept until he could be heard breathing deeply, then he

٢١٩٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

got up and prayed, and he did not do *wudoo'*. 'Ikrimah said: The Prophet (ﷺ) was protected.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى سُمِعَ لَهُ غَطِيطٌ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. فَقَالَ عِكْرِمَةُ: كَانَ النَّبِيُّ ﷺ مَحْفُوظًا. [انظر: ٣١٦٩، و راجع: ١٩١١]

تخريج: إسناده صحيح.

2195. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed *'Isha'* one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then 'Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢١٩٥- حَدَّثَنَا يُونُسُ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ _ قَالَ عَفَّانُ قَالَ حَمَّادٌ أَخْبَرَنَا أَيُّوبُ _ وَقَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى نَامَ الْقَوْمُ ثُمَّ اسْتَيْقَظُوا، ثُمَّ نَامُوا، ثُمَّ اسْتَيْقَظُوا، قَالَ قَيْسٌ: فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةَ يَا رَسُولَ اللَّهِ، قَالَ: فَخَرَجَ فَصَلَّى بِهِمْ، وَلَمْ يَذْكُرْ أَنَّهُمْ تَوَضَّئُوا. [راجع: ١٩٢٦]

تخريج: إسناده صحيح.

2196. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn 'Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing *wudoo'*. Hasan said - i.e., in his *hadeeth*: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.

٢١٩٦- حَدَّثَنَا يُونُسُ وَحَسَنٌ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ (١/ ٢٤٥) عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبِ بْنِ أَبِي مُسْلِمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَيْتِ مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ قَالَ: فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي، فَأَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى، ثُمَّ نَامَ حَتَّى نَفَخَ، ثُمَّ جَاءَهُ بِلَالٌ بِالْأَذَانِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ حَسَنٌ _ يَعْنِي فِي حَدِيثِهِ _: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَلَمَّا قَضَى صَلَاتَهُ نَامَ حَتَّى نَفَخَ. [راجع: ١٩١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

2197. It was narrated from Abul-'Aliyah: The paternal cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), told us: The Prophet of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (the *Isra'*), I saw Moosa bin 'Imran, a tall dark man with curly hair, as if he were one of the men of Shanoo'ah; and I saw 'Eesa Ibn Maryam (ﷺ), of average height with a red and white complexion and lank hair."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

٢١٩٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا آدَمَ، طُوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا السَّلَامُ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبِطَ الرَّأْسِ». [انظر: ٢١٩٨، ٢٣٤٧، ٣١٧٩، ٣١٨٠، ٢٣٢٤، ٢٦٩٧، ٣٥٤٦]

تخريج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2198. It was narrated that Qatadah said: Abul-'Aliyah narrated: The paternal cousin of your Prophet, Ibn 'Abbas (ﷺ) narrated: The Prophet of Allah (ﷺ) said... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

٢١٩٨- حَدَّثَنَا حُسَيْنٌ فِي تَفْسِيرِ شَيْبَانَ عَنْ قَتَادَةَ قَالَ: حَدَّثَ أَبُو الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ .. فَذَكَرَ مِثْلَهُ. [راجع: ٢١٩٧]

تخريج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2199. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning the son of the woman who engaged in *li'an* that he should not be called after any father; and if anyone accused her or accused her son, he was to be given the *hadd* punishment of flogging. And he ruled that she was not entitled to maintenance (food) or accommodation [from her former husband], because they

٢١٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا عَبَّادُ ابْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي ابْنِ الْمُلَاعَنَةِ أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ رَمَاهَا، أَوْ رَمَى وَلَدَهَا، فَإِنَّهُ يُجْلَدُ الْحَدَّ، وَقَضَى أَنْ لَا قُوتَ لَهَا عَلَيْهِ وَلَا سُكْنَى، مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلَاقٍ، وَلَا مُتَوَفًّى عَنْهَا. [راجع: ٢١٣١]

تخريج: إسناده ضعيف، فيه عباد بن منصور تكلم فيه وفي سماعه من عكرمة.

had separated by means of something other than *talaq* (divorce) and he had not died and left her a widow.

Comments: [Its *isnad* is *da'eef*]

٢٢٠٠- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُمَا مُحْرِمَانِ. [انظر: ٢٤٩٢، ٢٥٩٢، ٣١٠٩، ٣٢٣٣، ٣٢٨٣، ٣٣١٩، ٣٣٨٤، ٣٤٠٠، ٦٥٦٥، و راجع: ١٩١٩]

2200. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) married Maimoonah bint al-Harith when they were both in *ihram*.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. وقوله في هذا الطريق: «وهما محرمان» وهم والصواب: وهو محرم.

٢٢٠١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءٍ الْعَطَّارِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَنِصْفُ دِينَارٍ» يَعْنِي الَّذِي يَغْشَى امْرَأَتَهُ حَائِضًا. [انظر: ٢٧٨٨، ٣٤٢٨، وراجع: ٢٠٣٢]

2201. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Let him give a dinar, or if he cannot afford that, then half a dinar," meaning the one who had intercourse with his wife when she was menstruating.

Comments: [*Saheeh mawqoof*; this is a very weak (*da'eef jiddan*) *isnad*]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف جداً عطاء العطار ضعيف جداً.

٢٢٠٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ ﷺ مَاعِزَ بْنَ مَالِكٍ، فَقَالَ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ فَجَرْتَ بِأَمَةِ آلِ فُلَانٍ؟» قَالَ: نَعَمْ، فَرَدَّهُ حَتَّى شَهِدَ أَرْبَعَ مَرَّاتٍ، ثُمَّ أَمَرَ بِرَجْمِهِ. [انظر: ٢٨٧٤، ٣٠٢٨]

2202. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) met Ma'iz bin Malik, and said: "Is it true what I have heard about you?" He said: What have you heard about me? He said: "I have heard that you committed an immoral action with the slave woman of the family of So and so." He said: Yes. He sent him back until he had testified four times, then he ordered that he be stoned.

Comments: [Its *isnad* is *Hasan*, Muslim (1693)]

تخريج: إسناده حسن، م: (١٦٩٣).

2203. It was narrated from Ibn 'Abbas (ﷺ) that Jibreel (ﷺ) said to the Prophet (ﷺ): If only you could have seen me when I was taking the black mud of the sea and shoving it into Pharaoh's mouth.

Comments: [Its *isnad* is *da'eef*]

٢٢٠٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ ﷺ: لَوْ رَأَيْتَنِي وَأَنَا آخُذُ مِنْ حَالِ الْبَحْرِ، فَأَدُسُّهُ فِي فِي فِرْعَوْنَ. [راجع: ٢١٤٤، وانظر: ٢٨٢٠]

تخريج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران ليّن الحديث.

2204. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the luggage from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1677) and Muslim (1293)]

٢٢٠٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ- عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ٣٠٩٤، وراجع: ١٩٢٠]

تخريج: إسناده صحيح. خ: (١٦٧٧)، م: (١٢٩٣).

2205. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) said to me: Prayer has been made dear to you, so pray as much as you want."

Comments: [Its *isnad* is *da'eef*]

٢٢٠٥- حَدَّثَنَا يُونُسُ عَنْ حَمَّادٍ- يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَام: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ. [انظر: ٢٣٠١، ٢٦٩٤]

تخريج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران لين.

2206. It was narrated from Ibn 'Abbas (ﷺ) that a man came to Umar and said: A woman came to buy something, and I took her into a closet and did something that was less than intercourse. He

٢٢٠٦- حَدَّثَنَا يُونُسُ وَعَفَّانُ: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلِيِّ بْنِ زَيْدٍ - قَالَ عَفَّانُ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى عُمَرَ،

said: Woe to you! Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked him, and he said: Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? And he said the same as 'Umar said. Then he went to the Prophet (ﷺ) and told him something similar, and he said: "Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah?" Then Qur'an was revealed: "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. He said: O Messenger of Allah, is it just for me or is it for all the people? 'Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: " 'Umar is right."

فَقَالَ: امْرَأَةٌ جَاءَتْ تُبَايِعُهُ، فَأَدْخَلْتُهَا الدَّوْلَجَ، فَأَصَبْتُ مِنْهَا مَا دُونَ الْجِمَاعِ. فَقَالَ: وَيْحَكَ! لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: أَجَلْ. قَالَ: فَأْتِ أَبَا بَكْرٍ، فَاسْأَلْهُ. قَالَ: فَأَتَاهُ فَسَأَلَهُ فَقَالَ: لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: فَقَالَ مِثْلَ قَوْلِ عُمَرَ، ثُمَّ أَتَى النَّبِيَّ ﷺ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، قَالَ: «فَلَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟» وَنَزَلَ الْقُرْآنُ: ﴿وَأَقِمِ الصَّلَوٰةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ إِنَّ الْحَسَنَٰتِ يُذْهِبْنَ السَّيِّـَٔاتِ﴾ إِلَى آخِرِ الْآيَةِ (هود: ١١٤). فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِي خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً؟ فَضَرَبَ عُمَرُ صَدْرَهُ بِيَدِهِ، فَقَالَ: لَا وَلَا نُعْمَةَ عَيْنٍ، بَلْ لِلنَّاسِ عَامَّةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ عُمَرُ». [انظر: ٣٦٥٣، ٤٢٥٠، ٤٢٩٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف علي بن زيد ويوسف بن مهران لين.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2207. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: "Well done; this is the way to make it."

٢٢٠٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ وَرَدِيفُهُ أُسَامَةُ بْنُ زَيْدٍ، فَسَقَيْنَاهُ مِنْ هَذَا الشَّرَابِ، فَقَالَ: «أَحْسَنْتُمْ هَكَذَا فَاصْنَعُوا». [انظر: ٢٦٥٥]

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح. وهذا إسناد ضعيف لضعف علي بن زيد و يوسف بن مهران لين.

2208. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Healing is in three things: a drink of honey, the lancet of the cupper and cauterisation with fire, but I forbid my *ummah* to use cauterisation."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5680)]

٢٢٠٨- (١/٢٤٦) حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ قَالَ: مَا أَحْفَظُهُ إِلَّا سَالِمَ الأَفْطَسَ الْجَزَرِيَّ ابْنَ عَجْلَانَ حَدَّثَنِي عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ ﷺ: «الشِّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةٍ بِنَارٍ وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ».

تخريج: إسناده صحيح. خ: (٥٦٨٠).

2209. It was narrated that Ibn 'Abbas (ﷺ) said: The *mushrikeen* used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (ﷺ) liked to do the same as the People of the Book - Ya'qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [Ita *isnad* is *saheeh,* al-Bukhari (5917) and Muslim (2336)]

٢٢٠٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي إِبْرَاهِيمُ- يَعْنِي ابْنَ سَعْدٍ - عَنِ الزُّهْرِيِّ [قال عبدُ اللهِ بنُ أحمدَ] قالَ أبي: وَيَعْقُوبُ، حَدَّثَنِي أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ- قَالَ يَعْقُوبُ: أَشْعَارَهُمْ- وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ وَيُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ، قَالَ يَعْقُوبُ: فِي بَعْضِ مَا لَمْ يُؤْمَرْ، قَالَ إِسْحَاقُ: فِيمَا لَمْ يُؤْمَرْ فِيهِ، فَسَدَلَ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ. [انظر: ٢٣٦٤، ٢٦٠٥، ٢٩٤٢]

تخريج: إسناده صحيح. خ: (٥٩١٧). م: (٢٣٣٦).

2210. It was narrated that Abul-Tufail said: I saw Mu'awiyah circumambulating the House with 'Abdullah bin 'Abbas (ﷺ) on his left, and I was following behind

٢٢١٠- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو خَيْثَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: رَأَيْتُ مُعَاوِيَةَ يَطُوفُ

بِالْبَيْتِ عَنْ يَسَارِهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، وَأَنَا أَتْلُوهُمَا فِي ظُهُورِهِمَا، أَسْمَعُ كَلَامَهُمَا، فَطَفِقَ مُعَاوِيَةُ يَسْتَلِمُ رُكْنَ الْحَجَرِ، فَقَالَ لَهُ عبدُ اللهِ بْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَلِمْ هَذَيْنِ الرُّكْنَيْنِ. فَيَقُولُ مُعَاوِيَةُ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ، فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ، فَطَفِقَ ابْنُ عَبَّاسٍ لَا يَزِيدُهُ، كُلَّمَا وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكْنَيْنِ قَالَ لَهُ ذَلِكَ. [انظر: ٣٠٧٤، ٣٥٣٢، ٣٥٣٣، وراجع: ١٨٧٧]

تخريج: إسناده قوي.

them and I could hear what they were saying. Mu'awiyah started touching the corner of the Black Stone, and 'Abdullah bin 'Abbas (ﷺ) said to him: The Messenger of Allah (ﷺ) did not touch these two corners. Mu'awiyah said: Leave me alone, O Ibn 'Abbas, for there is nothing of it to be forsaken! Ibn 'Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its *isnad* is *qawi*]

٢٢١١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعًا: عُمْرَةً مِنَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ فِي ذِي الْقَعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةَ الثَّالِثَةِ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ. [انظر: ٢٩٥٦]

تخريج: إسناده صحيح.

2211. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) did *'Umrah* four times: *'Umrah* from al-Hudaibiyah, *'Umrah* the following year to make up for the one that has not been completed previously, the third *'Umrah* from al-Ji'ranah, and the fourth that he did with his *Hajj*.

Comments: [Its *isnad* is *saheeh*]

٢٢١٢- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ (المائده: ٤٤) وَ ﴿فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ وَ ﴿فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ قَالَ: قَالَ ابْنُ عَبَّاسٍ:

2212. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, revealed [the verses]: "And whosoever does not judge by what Allah has revealed, such are the *Kafiroon* (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)" [al-Ma'idah 5:44] "such are the *Zalimoon* (polytheists and wrongdoers - of a lesser

degree)" [al-Ma'idah 5:45] (then) such (people) are the *Fasiqoon* [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:47]. Ibn 'Abbas (ﷺ) said: Allah revealed them concerning two groups of the Jews. One of them had defeated the other during the Jahiliyyah, until they reached a deal according to which the *diyah* of any person among the defeated group who was killed by the group that had the upper hand would be fifty *wasqs*, and the *diyah* of any person among the group that had the upper hand who was killed by the defeated group would be one hundred *wasqs*. They adhered to that until the Prophet (ﷺ) came to Madinah; then both groups were subdued by the coming of the Messenger of Allah (ﷺ), and at that time he had not yet prevailed and he had a covenant with both groups. Then the defeated group killed a member of the group that had the upper hand, and the group that had the upper hand sent word to the defeated group saying: Send us one hundred *wasqs*. The defeated group said: Was there ever any deal between two tribes who follow the same religion and share the same lineage and live in the same city, according to which the *diyah* of some was half the *diyah* of others? We only accepted that deal because you forced it on us and we were afraid of you. But now Muhammad has come and we will not accept this deal any more.

أَنْزَلَهَا اللَّهُ فِي الطَّائِفَتَيْنِ مِنَ الْيَهُودِ، وَكَانَتْ إِحْدَاهُمَا قَدْ قَهَرَتِ الأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْتَضَوْا وَ اصْطَلَحُوا عَلَى أَنَّ كُلَّ قَتِيلٍ قَتَلَتْهُ الْعَزِيزَةُ مِنَ الذَّلِيلَةِ، فَدِيَتُهُ خَمْسُونَ وَسْقًا، وَكُلَّ قَتِيلٍ قَتَلَتْهُ الذَّلِيلَةُ مِنَ الْعَزِيزَةِ، فَدِيَتُهُ مِائَةُ وَسْقٍ. فَكَانُوا عَلَى ذَلِكَ حَتَّى قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَمِ رَسُولِ اللَّهِ ﷺ، وَيَوْمَئِذٍ لَمْ يَظْهَرْ، وَلَمْ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنَ الْعَزِيزَةِ قَتِيلًا، فَأَرْسَلَتِ الْعَزِيزَةُ إِلَى الذَّلِيلَةِ: أَنِ ابْعَثُوا إِلَيْنَا بِمِائَةِ وَسْقٍ. فَقَالَتِ الذَّلِيلَةُ: وَهَلْ كَانَ هَذَا فِي حَيَّيْنِ قَطُّ دِينُهُمَا وَاحِدٌ، وَنَسَبُهُمَا وَاحِدٌ، وَبَلَدُهُمَا وَاحِدٌ، دِيَةُ بَعْضِهِمْ نِصْفُ دِيَةِ بَعْضٍ؟ إِنَّا إِنَّمَا أَعْطَيْنَاكُمْ هَذَا ضَيْمًا مِنْكُمْ لَنَا، وَفَرَقًا مِنْكُمْ، فَأَمَّا إِذْ قَدِمَ مُحَمَّدٌ فَلَا نُعْطِيكُمْ ذَلِكَ. فَكَادَتِ الْحَرْبُ تَهِيجُ بَيْنَهُمَا، ثُمَّ ارْتَضَوْا عَلَى أَنْ يَجْعَلُوا رَسُولَ اللَّهِ ﷺ بَيْنَهُمْ، ثُمَّ ذَكَرَتِ الْعَزِيزَةُ، فَقَالَتْ: وَاللَّهِ مَا مُحَمَّدٌ بِمُعْطِيكُمْ مِنْهُمْ ضِعْفَ مَا يُعْطِيهِمْ مِنْكُمْ، وَلَقَدْ صَدَقُوا، مَا أَعْطَوْنَا هَذَا إِلَّا ضَيْمًا مِنَّا وَقَهْرًا لَهُمْ، فَدُسُّوا إِلَى مُحَمَّدٍ مَنْ يَخْبُرُ لَكُمْ رَأْيَهُ: إِنْ أَعْطَاكُمْ مَا تُرِيدُونَ حَكَّمْتُمُوهُ، وَإِنْ لَمْ يُعْطِكُمْ حَذِرْتُمْ، فَلَمْ تُحَكِّمُوهُ. فَدَسُّوا إِلَى رَسُولِ اللَّهِ ﷺ نَاسًا مِنَ الْمُنَافِقِينَ لِيَخْبُرُوا لَهُمْ رَأْيَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولَ اللَّهِ ﷺ أَخْبَرَ اللَّهُ رَسُولَهُ بِأَمْرِهِمْ كُلِّهِ وَمَا أَرَادُوا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ لَا

War almost broke out between them, then they agreed to appoint the Messenger of Allah (ﷺ) to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (ﷺ) to find out for them what the opinion of the Messenger of Allah (ﷺ) was. When he came to the Messenger of Allah (ﷺ), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: "O Messenger (Muhammad (ﷺ))! Let not those who hurry to fall into disbelief grieve you, of such who say: 'We believe' up to...(then) such (people) are the Fasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا﴾ إِلَى قَوْلِهِ ﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (المائدة: ٤١-٤٧) ثُمَّ قَالَ: فِيهِمَا وَاللَّهِ نَزَلَتْ، وَإِيَّاهُمَا عَنَى اللَّهُ عَزَّ وَجَلَّ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2213. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger

٢٢١٣- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

اللَّهِ ﷺ: «مَنْ يَسْتَمِعْ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْآنُكُ، وَمَنْ تَحَلَّمَ عُذِّبَ حَتَّى يَعْقِدَ شَعِيرَةً، وَلَيْسَ بِعَاقِدٍ، وَمَنْ صَوَّرَ صُورَةً كُلِّفَ أَنْ يَنْفُخَ، وَلَيْسَ بِنَافِخٍ» [راجع: ١٨٦٦].

تخريج: حديث صحيح. خ: (٧٠٤٢)، علي بن عاصم يخطئ لكنه متابع.

of Allah (ﷺ) said: "Whoever eavesdrops on some people's conversation when they do not want him to hear, will have molten copper poured into his ear. Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that."

Comments: [A *saheeh hadeeth*, al-Bukhari (7042)]

٢٢١٤- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ عَمْرِو بْنِ غَلَابٍ عَنِ (١/٢٤٧) الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَعْرَجِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فِي بَيْتِ السِّقَايَةِ، وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ، قَالَ: فَقُلْتُ: يَا أَبَا عَبَّاسٍ، أَخْبِرْنِي عَنْ عَاشُورَاءَ. قَالَ: عَنْ أَيِّ بَالِهِ؟ قَالَ: قُلْتُ: عَنْ صِيَامِهِ. قَالَ: إِذَا أَنْتَ أَهْلَلْتَ الْمُحَرَّمَ فَاعْدُدْ تِسْعًا، ثُمَّ أَصْبِحْ يَوْمَ التَّاسِعِ صَائِمًا. قالَ: قُلْتُ: كَذَا كَانَ يَصُومُهُ مُحَمَّدٌ؟ قَالَ: نَعَمْ. [انظر: ٢١٣٥]

2214. It was narrated that al-Hakam bin 'Abdullah bin al-A'raj said: I was with Ibn 'Abbas (ﷺ) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn 'Abbas, tell me about 'Ashoora'. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (ﷺ) fasted it? He said: Yes.

Comments: [A *saheeh hadeeth*, Muslim (1133)]

تخريج: حديث صحيح. م: (١١٣٣)، علي بن عاصم يخطئ لكنه متابع.

٢٢١٥- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقٍّ». [انظر: ٢٣٩٨، ٢٦٤٣، ٢٧٩٦، ٢٧٩٧، ٣٥١١]

2215. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will see and a tongue with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude."

تخريج: حديث حسن، علي بن عاصم متابع.

Comments: [A *hasan hadeeth*]

٢٢١٦- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا دَاوُدُ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ نَاسٌ مِنَ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فِدَاءٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ فِدَاءَهُمْ أَنْ يُعَلِّمُوا أَوْلَادَ الْأَنْصَارِ الْكِتَابَةَ، قَالَ: فَجَاءَ يَوْمًا غُلَامٌ يَبْكِي إِلَى أَبِيهِ، فَقَالَ: مَا شَأْنُكَ؟ قَالَ: ضَرَبَنِي مُعَلِّمِي. قَالَ: الْخَبِيثُ يَطْلُبُ بِذَحْلِ بَدْرٍ! وَاللَّهِ لَا تَأْتِيهِ أَبَدًا.

2216. It was narrated that Ibn 'Abbas (ﷺ) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (ﷺ) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

تخريج: حسن، علي بن عاصم فيه ضعف، لكنه متابع.

Comments: [*Hasan*]

٢٢١٧- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ بِالشُّهَدَاءِ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ، وَقَالَ: «ادْفِنُوهُمْ بِدِمَائِهِمْ وَثِيَابِهِمْ».

2217. It was narrated that Ibn 'Abbas (ﷺ) said: On the day of Uhud, the Messenger of Allah (ﷺ) ordered that the weapons and leather armour be removed from the martyrs, and he said: "Bury them with their blood and garments."

تخريج: حسن لغيره، وهذا إسناد ضعيف، علي ابن عاصم سيء الحفظ وعطاء بن السائب مختلط.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٢١٨- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ بِالْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿كَيْفَ يَهْدِى اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ﴾ إِلَى آخِرِ الْآيَةِ. (آل عمران: ٨٦) فَبَعَثَ بِهَا قَوْمُهُ، فَرَجَعَ تَائِبًا، فَقَبِلَ النَّبِيُّ ﷺ ذَلِكَ مِنْهُ، وَخَلَّى عَنْهُ.

تخريج: صحيح، علي بن عاصم متابع.

2218. It was narrated from Ibn 'Abbas (ﷺ) that a man from among the Ansar apostatised from Islam and joined the *mushrikeen*, then Allah revealed the verse: "How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad (ﷺ)) is true and after clear proofs had come unto them? And Allah guides not the people who are

Zalimoon (polytheists and wrongdoers)" [Al 'Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (ﷺ) accepted that from him and let him off.

Comments: [*Saheeh*]

٢٢١٩- حَدَّثَنَا عَلِيٌّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الْإِثْمِدَ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعَرَ». [انظر: ٢٤٧٩، ٣٠٣٥، ٣٣٤٢، ٣٤٢٦، و راجع: ٢٠٤٧]

تخريج: صحيح، علي بن عاصم متابع.

2219. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [*Saheeh*]

٢٢٢٠- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ وَعَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ كِلَاهُمَا، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَشْوَاطٍ بِالْبَيْتِ، إِذَا انْتَهَى إِلَى الرُّكْنِ الْيَمَانِيِّ مَشَى، حَتَّى يَأْتِيَ الْحَجَرَ، ثُمَّ يَرْمُلُ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ وَكَانَتْ سُنَّةً. [انظر: ٢٦٨٨، ٢٧٨٢، ٢٧٨٧، ٢٨٦٨، ٣٥٣٤]

تخريج: صحيح، علي بن عاصم متابع الجريري كان قد اختلط.

2220. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn 'Abbas (ﷺ) said: And that was *Sunnah*.

Comments: [*Saheeh*]

٢٢٢١- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا الْحَذَّاءُ، عَنْ بَرَكَةَ أَبِي الْوَلِيدِ: أَخْبَرَنَا ابْنُ

2221. It was narrated from Barakah Abul-Waleed: Ibn 'Abbas (ﷺ) told me: The Messenger of

عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَاعِدًا فِي الْمَسْجِدِ، مُسْتَقْبِلًا الْحَجَرَ قَالَ: فَنَظَرَ إِلَى السَّمَاءِ، فَضَحِكَ ثُمَّ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى قَوْمٍ أَكْلَ شَيْءٍ، حَرَّمَ عَلَيْهِمْ ثَمَنَهُ». [انظر: ٢٦٧٨، ٢٩٦١]

Allah (ﷺ) was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

تخريج: صحيح، علي بن عاصم متابع.

Comments: [*Saheeh*]

٢٢٢٢ - حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا أَبُو الْمُعَلَّى الْعَطَّارُ: حَدَّثَنَا الْحَسَنُ الْعُرَنِيُّ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسٍ: يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ، قَالَ: بِئْسَمَا عَدَلْتُمْ بِامْرَأَةٍ مُسْلِمَةٍ كَلْبًا وَحِمَارًا، لَقَدْ رَأَيْتُنِي أَقْبَلْتُ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ، حَتَّى إِذَا كُنْتُ قَرِيبًا مِنْهُ مُسْتَقْبِلَهُ نَزَلْتُ عَنْهُ، وَخَلَّيْتُ عَنْهُ، وَدَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي صَلَاتِهِ، فَمَا أَعَادَ رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، وَلَا نَهَانِي عَمَّا صَنَعْتُ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ، فَجَاءَتْ وَلِيدَةٌ تَخَلَّلُ الصُّفُوفَ، حَتَّى عَاذَتْ بِرَسُولِ اللَّهِ ﷺ، فَمَا أَعَادَ رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، وَلَا نَهَاهَا عَمَّا صَنَعَتْ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي مَسْجِدٍ، فَخَرَجَ جَدْيٌ مِنْ بَعْضِ حُجُرَاتِ النَّبِيِّ فَذَهَبَ يَجْتَازُ بَيْنَ يَدَيْهِ، فَمَنَعَهُ رَسُولُ اللَّهِ ﷺ، قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَفَلَا تَقُولُونَ الْجَدْيُ يَقْطَعُ الصَّلَاةَ؟. [راجع: ١٨٩١، وانظر: ٢٨٠٤، ٣١٩٣]

2222. Al-Hasan al-'Urani said: It was said in the presence of Ibn 'Abbas (ﷺ) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer; when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (ﷺ) in his prayer. The Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (ﷺ) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (ﷺ), but the Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (ﷺ) and wanted to pass in

front of him, and the Messenger of Allah (ﷺ) stopped it. Ibn 'Abbas (ﷺ) said: So why don't you say that a lamb interrupts the prayer?

تخريج: حديث حسن، وهذا إسناد ضعيف، لضعف علي بن عاصم لكنه متابع. ثم هو منقطع بين الحسن العرني وبين ابن عباس.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

2223. It was narrated that Ibn 'Abbas (ﷺ) said: Whoever comes for *Hajj*, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer *Hajj*; rather it becomes *'Umrah*. That was the *Sunnah* of Allah, may He be glorified and exalted, and the *Sunnah* of His Messenger (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٢٢٢٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِّيُّ قَالَ: أَخْبَرَنَا الْحَسَنُ- يَعْنِي أَبَا الْمَلِيحِ - عَنْ حَبِيبٍ- يَعْنِي ابْنَ أَبِي مَرْزُوقٍ- عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ قَدِمَ حَاجًّا، وَطَافَ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، فَقَدِ انْقَضَتْ (١/٢٤٨) حَجَّتُهُ، وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلَّ وَسُنَّةُ رَسُولِهِ.

تخريج: إسناده ضعيف، عبدالله بن ميمون لم يذكروه بجرح ولا تعديل.

2224. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed judgement on the basis of one witness and an oath.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٢٢٤- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنَا سَيْفٌ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ الْمَكِّيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِشَاهِدٍ وَيَمِينٍ. [انظر: ٢٨٨٦، ٢٩٦٨، ٢٩٦٩]

تخريج: إسناده صحيح. م: (١٧١٢).

2225. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl said: If I see the Messenger of Allah (ﷺ) praying at the Ka'bah, I will come to him and step on his neck. He [the Messenger of Allah (ﷺ)] said: "If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of

٢٢٢٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَزِيدَ الرَّقِّيُّ أَبُو يَزِيدَ: حَدَّثَنَا فُرَاتٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْكَعْبَةِ، لَآتِيَنَّهُ حَتَّى أَطَأَ عَلَى عُنُقِهِ، قَالَ: فَقَالَ: «لَوْ فَعَلَ، لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا، وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ، لَمَاتُوا، وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ

Allah (ﷺ) had gone out and engaged in *mubahalah* [as challenged to do in Al 'Imran 3:61] and then gone back, they would have found no wealth or family."

Comments: [*Saheeh*]

ﷺ، لَرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا». [انظر: ٢٢٢٦، ٣٤٨٣]

تخريج: صحيح، إسماعيل بن يزيد فيه جهالة، لكنه توبع.

2226. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl said... And he mentioned a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٢٢٦- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ.. فَذَكَرَ مَعْنَاهُ. [راجع: ٢٢٢٥]

تخريج: إسناده صحيح.

2227. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated the House and started touching the [Black] Stone with his crooked stick. Then he went to where water was offered after he finished, and his paternal cousins were drawing water from it. He said: "Give me some." A bucket was lifted up to him and he drank, then he said: "Were it not that the people would take it as a ritual and overwhelm you, I would have drawn water alongside you." Then he went out, and went between as-Safa and al-Marwah.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٢٢٢٧- حَدَّثَنَا نَصْرُ بْنُ بَابٍ أَبُو سَهْلٍ فِي شَوَّالٍ سَنَةَ إِحْدَى وَثَمَانِينَ وَمِائَةٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، وَجَعَلَ يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، ثُمَّ أَتَى السِّقَايَةَ بَعْدَمَا فَرَغَ وَبَنُو عَمِّهِ يَنْزِعُونَ مِنْهَا، فَقَالَ: «نَاوِلُونِي» فَرُفِعَ لَهُ الدَّلْوُ فَشَرِبَ، ثُمَّ قَالَ: «لَوْلَا أَنَّ النَّاسَ يَتَّخِذُونَهُ نُسُكًا، وَيَغْلِبُونَكُمْ عَلَيْهِ، لَنَزَعْتُ مَعَكُمْ» ثُمَّ خَرَجَ، فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ٢١١٨، وانظر: ٣٥٢٧]

تخريج: حديث حسن، وهذا إسناد ضعيف، نصر بن باب ضعيف والحجاج بن أرطاة مدلس وقد عنعن.

2228. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was fasting and

٢٢٢٨- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ احْتَجَمَ صَائِمًا مُحْرِمًا، فَغُشِيَ

in *ihram*, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

عَلَيْهِ، قَالَ: فَلِذَلِكَ كُرِهَ الْحِجَامَةُ لِلصَّائِمِ.
[انظر: ٣٥٤٧]

Comments: [Its *isnad* is *da'eef,* Nasr bin bab is *da'eef*]

تخريج: إسناده ضعيف. نصر بن باب ضعيف والحجاج مدلس وقد عنعن.

2229. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) set free whoever came out to him of slaves.

٢٢٢٩- حَدَّثَنَا نَصْرُ بْنُ بَابٍ: حَدَّثَنَا الْحَجَّاجُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ مَنْ خَرَجَ إِلَيْهِ مِنَ الْعَبِيدِ.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف نصر بن باب حجاج بن أرطاة مدلس وقد عنعن، وبينه وبين مقسم: الحكم بن عتيبة.

2229 (sic). It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) said on the day of at-Ta'if: "Whoever comes out to us of slaves, he is free." So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (ﷺ) set them free.

٢٢٢٩م- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ: «مَنْ خَرَجَ إِلَيْنَا مِنَ الْعَبِيدِ، فَهُوَ حُرٌّ» فَخَرَجَ عَبِيدٌ مِنَ الْعَبِيدِ، فِيهِمْ أَبُو بَكْرَةَ، فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ. [راجع: ١٩٥٩]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Nasr bin bab]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف نصر بن باب وتدليس الحجاج.

2230. It was narrated from Ibn 'Abbas (ﷺ) that he said: On the day of al-Khandaq, the Muslims killed a *mushrik* man and the *mushrikeen* offered money for his body. But the Messenger of Allah (ﷺ) said: "Give their body back to them, for it is an evil body and an evil ransom." And he did not accept anything from them.

٢٢٣٠- حَدَّثَنَا نَصْرُ بْنُ بَابٍ قَالَ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَتَلَ الْمُسْلِمُونَ يَوْمَ الْخَنْدَقِ رَجُلًا مِنَ الْمُشْرِكِينَ، فَأَعْطَوْا بِجِيفَتِهِ مَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْفَعُوا إِلَيْهِمْ جِيفَتَهُمْ، فَإِنَّهُ خَبِيثُ الْجِيفَةِ، خَبِيثُ الدِّيَةِ» فَلَمْ يَقْبَلْ مِنْهُمْ شَيْئًا. [انظر: ٢٣١٩، ٢٤٤٢، ٣٠١٣]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف نصر بن باب وتدليس الحجاج.

2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) stoned the *Jamrah* when the sun reached its zenith or after the sun reached its zenith.

Comments: [*Saheeh lishawahidih* and its *isnad* is *da'eef*]

٢٢٣١- حَدَّثَنَا نَصْرُ بْنُ بَابٍ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ عِنْدَ زَوَالِ الشَّمْسِ أَوْ بَعْدَ زَوَالِ الشَّمْسِ. [انظر: ٢٦٣٥، ٣٠٣٨]

تخريج: صحيح لشواهده، وهذا إسناد ضعيف لضعف نصر بن باب، وقد توبع.

2232. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its *isnad* is *da'eef*]

٢٢٣٢- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ أَهْلَ بَدْرٍ كَانُوا ثَلَاثَ مِائَةٍ وَثَلَاثَةَ عَشَرَ رَجُلًا، وَكَانَ الْمُهَاجِرُونَ سِتَّةً وَسَبْعِينَ، وَكَانَ هَزِيمَةُ أَهْلِ بَدْرٍ لِسَبْعَ عَشْرَةَ مَضَيْنَ يَوْمَ الْجُمُعَةِ فِي شَهْرِ رَمَضَانَ.

تخريج: إسناده ضعيف لضعف نصر بن باب وتدليس الحجاج.

2233. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Be easy-going, and things will be made easy for you."

Comments: [*Saheeh*]

٢٢٣٣- قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ- يَعْنِي ابْنَ مُسْلِمٍ- عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَحْ، يُسْمَحْ لَكَ».

تخريج: صحيح. مهدي بن جعفر متابع.

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will

٢٢٣٤- قال عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ- يَعْنِي ابْنَ مُسْلِمٍ- عَنِ الْحَكَمِ بْنِ مُصْعَبٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«مَنْ أَكْثَرَ مِنَ الِاسْتِغْفَارِ، جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ».

تخريج: إسناده ضعيف، الحكم بن مصعب مجهول.

send him provision from sources he never imagined."

Comments: [Its *isnad* is *da'eef* al-Hakam bin Mus'ab is unknown]

٢٢٣٥- حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ، وَحِينَ كَتَبَ جَوَابَهُ، فَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ لَوْلَا أَنْ أَرُدَّهُ عَنْ شَرٍّ يَقَعُ فِيهِ، مَا كَتَبْتُ إِلَيْهِ وَلَا نُعْمَةَ عَيْنٍ. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي عَنْ سَهْمِ ذَوِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ: مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ اللَّهِ ﷺ هُمْ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا. وَسَأَلَهُ عَنِ الْيَتِيمِ: مَتَى يَنْقَضِي يُتْمُهُ؟ وَأَنَّهُ إِذَا بَلَغَ النِّكَاحَ (١/ ٢٤٩) وَأُونِسَ مِنْهُ رُشْدٌ، دُفِعَ إِلَيْهِ مَالُهُ، وَقَدِ انْقَضَى يُتْمُهُ. وَسَأَلَهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلْ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ الَّذِي قَتَلَهُ. وَسَأَلَهُ عَنِ الْمَرْأَةِ وَالْعَبْدِ: هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ إِذَا حَضَرُوا الْبَأْسَ؟ وَإِنَّهُ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ إِلَّا أَنْ يُحْذَيَا مِنْ غَنَائِمِ الْمُسْلِمِينَ. [انظر: ٢٦٨٥، ٢٨١١، ٢٩٤١، ٣٢٠٠، ٣٢٦٤، ٣٢٩٩، راجع: ١٩٦٧]

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas asking him some questions. He said: I was present with Ibn 'Abbas when he read his letter and when he wrote his answer. Ibn 'Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (ﷺ) kill any of the sons of the *mushrikeen*? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves,

تخريج: إسناده صحيح. م: (١٨١٢).

and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its *isnad* is *saheeh*, Muslim (1812)]

٢٢٣٦- حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ قَبْلَ أَنْ يَتَّخِذَ الْمِنْبَرَ، فَلَمَّا اتَّخَذَ الْمِنْبَرَ وَتَحَوَّلَ إِلَيْهِ حَنَّ عَلَيْهِ، فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ، قَالَ: «وَلَوْ لَمْ أَحْتَضِنْهُ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [انظر: ٢٤٠٠، ٣٤٣٠، ٣٤٣٢]

تخريج: إسناده صحيح.

2236. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to deliver the *khutbah* leaning on a tree trunk, before the *minbar* was set up. When the *minbar* was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

٢٢٣٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ما قبله]

تخريج: إسناده صحيح.

2237. A similar report was narrated from Anas, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٢٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ أَبُو جَهْضَمٍ: حَدَّثَنَا عَبْدُاللَّهِ ابْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَفِتْيَةٌ مِنْ قُرَيْشٍ عَلَى ابْنِ عَبَّاسٍ قَالَ: فَسَأَلُوهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: لَا، قَالَ: فَقَالُوا: فَلَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشًا، هَذِهِ شَرٌّ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَبْدًا مَأْمُورًا، بَلَّغَ مَا أُرْسِلَ بِهِ، وَإِنَّهُ لَمْ يَخُصَّنَا دُونَ النَّاسِ

2238. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated: Some young men of Quraish and I entered upon Ibn 'Abbas (ﷺ) and asked him: Did the Messenger of Allah (ﷺ) recite Qur'an in *Zuhr* and *'Asr*? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (ﷺ) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the

إِلَّا بِثَلَاثٍ: أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَلَا نَأْكُلَ الصَّدَقَةَ، وَلَا نُنْزِيَ حِمَارًا عَلَى فَرَسٍ. [راجع: ١٩٧٧]

exclusion of the people, except in three things: he instructed us to do *wudoo'* properly, not to consume *zakah*, and not to mate a donkey with a mare.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٢٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَحَّلَ نَاسًا مِنْ بَنِي هَاشِمٍ بِلَيْلٍ - قَالَ شُعْبَةُ: أَحْسَبُهُ قَالَ: ضَعَفَتَهُمْ - وَأَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ. شُعْبَةُ شَكَّ فِي «ضَعَفَتَهُمْ». [راجع: ١٩٢٠]

2239. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) told some people of Banu Hashim to move on at night - Shu'bah said: I think he said: their weak ones - and he instructed them not to stone the *Jamrah* until the sun rose. Shu'bah was not sure about "their weak ones".

تخريج: حديث صحيح.خ: (١٦٧٧)، م: (١٢٩٣). وهذا إسناد منقطع، الحكم لم يدرك ابن عباس.

Comments: [A *saheeh hadeeth;* this *isnad* is *da'eef* because it is interrupted]

٢٢٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، قَالَ: «هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِمْ مِمَّنْ سِوَاهُمْ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، ثُمَّ مِنْ حَيْثُ بَدَأَ حَتَّى يَبْلُغَ ذَلِكَ أَهْلَ مَكَّةَ». [راجع: ٢١٢٨]

2240. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah;* and whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start."

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2241. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to kiss his wives on the head when he was fasting.

Comments: [*Saheeh*]

٢٢٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصِيبُ مِنَ الرُّءُوسِ وَهُوَ صَائِمٌ. [انظر: ٣٣٩١، ٣٣٩٢، ٣٣٩٣]

تخريج: صحيح من حديث عائشة.انظر.(٢٩٢٩١).

2242. It was narrated that Ibn 'Abbas (ﷺ) said: Revelation came to the Prophet (ﷺ) when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*]

٢٢٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى النَّبِيِّ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ، وَكَانَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَبِالْمَدِينَةِ عَشْرًا، فَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح.

2243. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping on his head when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٢٢٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ احْتِجَامَةً فِي رَأْسِهِ، وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

2244. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

٢٢٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِشَرَابٍ، قَالَ: فَأَتَيْتُهُ بِدَلْوٍ مِنْ مَاءِ زَمْزَمَ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخريج: إسناده صحيح خ: (١٦٣٧)، م: (٢٠٢٧).

2245. It was narrated from Ibn 'Abbas (ﷺ) that he came to his maternal aunt Maimoonah, the

٢٢٤٥- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ

wife of the Prophet (ﷺ). He said: The Messenger of Allah (ﷺ) got up at night, and went to a waterskin and did *wudoo'*, then he stood and prayed. Then I got up and did *wudoo'*, and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

أَتَى خَالَتَهُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ إِلَى سِقَايَةٍ، فَتَوَضَّأَ ثُمَّ قَامَ، فَصَلَّى، قَالَ: وَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَ بِيَدِي، فَأَدَارَنِي مِنْ خَلْفِهِ، حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [انظر: ٣٢٤٣، ٣٤٧٩، و راجع: ١٨٤٣]

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

تخريج: إسناده صحيح، م: (٧٦٣).

2246. It was narrated that Ibn 'Abbas (ﷺ) said: I know all about the Messenger of Allah (ﷺ) but I do not know whether the Messenger of Allah (ﷺ) recited in *Zuhr* and *'Asr* or not. And I do not know how he recited this verse: *"Wa qad balaghtu minal-kibari 'utiyya"* or *" 'usiyya"* (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]).

٢٢٤٦- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ حَفِظْتُ السُّنَّةَ كُلَّهَا، غَيْرَ أَنِّي لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لَا؟ وَلَا أَدْرِي كَيْفَ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا﴾ أَوْ ﴿عُسِيًّا﴾ (مريم:٨). [انظر: ٢٣٣٢]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2247. 'Amr bin Deenar told us that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) said: "Crops should not be sold until they become edible."

٢٢٤٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاعُ الثَّمَرُ حَتَّى يُطْعَمَ». [انظر: ٣٣٦١]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2248. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him."

٢٢٤٨- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ،(١/ ٢٥٠) عَنْ أَبِي نَهِيكٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ».

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٢٢٤٩- حَدَّثَنَا أَبُو دَاوُدَ عَنْ زَمْعَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ. [انظر: ٢٣٣٧، ٢٦٥٩، ٢٦٧٠، ٣٠١٨، وراجع: ٢١٥٥]

تخريج: صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).زمعة ضعيف، لكنه توبع.

2249. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave the cupper his fee.

Comments: [*Saheeh*, al-Bukhari (2278) and Muslim (1202)]

٢٢٥٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَى لِمَنْ أُعْمِرَهَا، وَالرُّقْبَى لِمَنْ أُرْقِبَهَا، وَالْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ١٨٧٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعن.

2250. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "A life-long gift[1] belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive[2] belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٢٥١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْمَرَ عُمْرَى، فَهِيَ لِمَنْ أُعْمِرَهَا جَائِزَةٌ، وَمَنْ أَرْقَبَ رُقْبَى، فَهِيَ لِمَنْ أُرْقِبَهَا جَائِزَةٌ، وَمَنْ وَهَبَ هِبَةً، ثُمَّ عَادَ فِيهَا، فَهُوَ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ما قبله]

2251. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, And the one who takes back his gift is like

[1] Life-long gift: This was a custom in which a gift would be given with the premise, "It is yours as long as I am alive, but if I die it comes back to my heirs"

[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, "This is yours to use and if I die it is yours, but if you die it comes back to me."

the one who goes back to his vomit."

تخريج: صحيح لغيره، وهو مكرر ماقبله.

Comments: [*Saheeh* because of corroborating evidence. It is a repeat of the previous report]

2252. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his Companions prayed facing towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

٢٢٥٢- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَتِ الْقِبْلَةُ بَعْدُ. [انظر: ٢٩٩١، ٣٢٧٠، ٣٣٦٣]

Comments: [*Saheeh*]

تخريج: صحيح. سماك في روايته عكرمة مضطرب، لكنه توبع.

2253. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned *Jamratal-'Aqabah*, then he offered his sacrifice, then he shaved his head.

٢٢٥٣- حَدَّثَنَا أَحْمَدُ بْنُ الْحَجَّاجِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ جَمْرَةَ الْعَقَبَةِ، ثُمَّ ذَبَحَ، ثُمَّ حَلَقَ. [انظر: ٢٦٣٨]

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، حجاج بن أرطاة مدلس وقد عنعن.

2254. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that when Dimam bin Tha'labah, a man of Banu Sa'd bin Bakr, became Muslim, he asked the Messenger of Allah (ﷺ) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) *zakah*, then fasting Ramadan, then pilgrimage to the House (*Hajj*), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God

٢٢٥٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ مَوْلَى آلِ الزُّبَيْرِ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ ضِمَامَ بْنَ ثَعْلَبَةَ أَخَا بَنِي سَعْدِ بْنِ بَكْرٍ لَمَّا أَسْلَمَ، سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ فَرَائِضِ الْإِسْلَامِ مِنَ الصَّلَاةِ وَغَيْرِهَا، فَعَدَّ عَلَيْهِ الصَّلَوَاتِ الْخَمْسَ لَمْ يَزِدْ عَلَيْهِنَّ، ثُمَّ الزَّكَاةَ، ثُمَّ صِيَامَ رَمَضَانَ، ثُمَّ حَجَّ الْبَيْتِ، ثُمَّ أَعْلَمَهُ مَا حَرَّمَ اللَّهُ عَلَيْهِ، فَلَمَّا فَرَغَ قَالَ: أَشْهَدُ أَنْ

but Allah and I bear witness that you are the Messenger of Allah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Allah (ﷺ) said: "If the one with the two braids meant what he said, he will enter Paradise."

لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ﷺ، وَسَأَفْعَلُ مَا أَمَرْتَنِي بِهِ، لَا أَزِيدُ وَلَا أَنْقُصُ، قَالَ: ثُمَّ وَلَّى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَصْدُقْ ذُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: ٢٣٨٠، ٢٣٨١]

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن. ومحمد بن الوليد لم يروعنه غير ابن إسحاق، وقد توبع محمد.

2255. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

٢٢٥٥- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَفَعَ خَيْبَرَ: أَرْضَهَا وَنَخْلَهَا، مُقَاسَمَةً عَلَى النِّصْفِ. [انظر: ٤٧٣٢]

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره. وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

2256. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been given five things that were not given to anyone before me, and I am not saying it to boast. I have been sent to all people, red and black, and there is no one, red or black, who joins my *ummah*, but he will be one of them. And the earth has been made a place of prayer for me."

٢٢٥٦- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي، وَلَا أَقُولُهُ فَخْرًا: بُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ، فَلَيْسَ مِنْ أَحْمَرَ وَلَا أَسْوَدَ يَدْخُلُ فِي أُمَّتِي إِلَّا كَانَ مِنْهُمْ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا». [انظر: ٢٧٤٢]

Comments: [*Hasan*; this is a *da'eef isnad* because of the weakness of Ali bin Asim and Yazeed bin Abu Ziyad]

تخريج: حسن، وهذا إسناد ضعيف لضعف علي بن عاصم ويزيد بن أبي زياد.

2257. 'Ikrimah, the freed slave of Ibn 'Abbas (ﷺ) said: I prayed behind Abu Hurairah; when he bowed, and when he prostrated, he said *Allahu Akbar*. I mentioned that to Ibn 'Abbas and he said:

٢٢٥٧- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ- يَعْنِي الدَّبَّاغَ- عَنْ عَبْدِ اللَّهِ الدَّانَاجِ: حَدَّثَنَا عِكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ قَالَ: فَكَانَ إِذَا رَكَعَ وَإِذَا

سَجَدَ كَبَّرَ، قَالَ: فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: لَا أُمَّ لَكَ، أَوَلَيْسَ تِلْكَ سُنَّةَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

May you have no mother! Isn't that the *Sunnah* of the Messenger of Allah (ﷺ)?

Comments: [Its *isnad* is *saheeh*]

٢٢٥٨- حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَرَّتْ جَارِيَتَانِ مِنْ بَنِي هَاشِمٍ، فَجَاءَتَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَأَخَذَتَا بِرُكْبَتَيْهِ، فَلَمْ يَنْصَرِفْ. قَالَ ابْنُ عَبَّاسٍ: وَمَرَرْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، وَنَحْنُ عَلَى حِمَارٍ فَجِئْنَا، فَدَخَلْنَا فِي الصَّلَاةِ. [انظر: ٢٢٩٥، ٣١٦٧، وراجع: ٢٠٩٥]

تخريج: إسناده صحيح.

2258. Ibn 'Abbas (﵁) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (ﷺ) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn 'Abbas said: An Ansari man and I passed by the Messenger of Allah (ﷺ) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its *isnad* is *saheeh*]

٢٢٥٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَمَلَ رَسُولُ اللَّهِ ﷺ بَعْضَ غِلْمَةِ بَنِي عَبْدِ الْمُطَّلِبِ، وَاحِدًا خَلْفَهُ وَوَاحِدًا بَيْنَ يَدَيْهِ.

تخريج: إسناده صحيح. خ: (١٧٩٨).

2259. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) carried some boys of Banu 'Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1798)]

٢٢٦٠- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ عَنِ الْحَجَّاجِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نِكَاحَ إِلَّا بِوَلِيٍّ، وَالسُّلْطَانُ مَوْلَى مَنْ لَا مَوْلَى لَهُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس، وقد عنعن ولم يسمع من عكرمة.

2260. It was narrated from Ibn 'Abbas (﵁) that the Prophet (ﷺ) said: "There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2261. A similar report was narrated from 'Urwah bin az-Zubair, from 'A'ishah.

Comments: [A *hasan hadeeth;* this is a *da'eef isnad* like the previous report]

٢٢٦١- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ (١/ ٢٥١) مِثْلَهُ.

تخريج: حديث حسن، وهذا إسناد ضعيف كسابقه.

2262. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed two *rak'ahs* when travelling and four *rak'ahs* when not travelling. Ibn 'Abbas (ﷺ) said: Whoever prays four *rak'ahs* when travelling is like the one who prays two *rak'ahs* when not travelling. Ibn 'Abbas (ﷺ) said: Prayer was not shortened except once, when the Messenger of Allah (ﷺ) prayed two *rak'ahs,* and the people prayed one *rak'ah* each [in two groups, as in the fear prayer].

Comments: [Its *isnad* is *da'eef* because Humaid bin Ali is *da'eef*]

٢٢٦٢- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا حُمَيْدُ بْنُ عَلِيٍّ الْعُقَيْلِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مُزَاحِمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ، وَحِينَ أَقَامَ أَرْبَعًا، قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعًا كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: لَمْ تُقْصَرِ الصَّلَاةُ إِلَّا مَرَّةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَكْعَةً. [انظر: ٣٢٦٨، راجع: ٢١٢٤]

تخريج: إسناده ضعيف، حميد بن علي ضعيف الضحاك بن مزاحم لم يسمع من ابن عباس.

2263. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٢٦٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ، وَالْمَوْصُولَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. [انظر: ٣٠٥٩، وراجع: ١٩٨٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن لهيعة سيء الحفظ.

2264. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) moved on from 'Arafah, the people began to rush and he said

٢٢٦٤- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ

- or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A *saheeh hadeeth*]

عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي: «أَيُّهَا النَّاسُ، لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَلَا الرِّكَابِ» قَالَ: فَمَا رَأَيْتُ مِنْ رَافِعَةٍ يَدَهَا عَادِيَةً حَتَّى نَزَلَ جَمْعًا. [انظر: ٢٤٢٧، راجع: ٢٠٩٩]

تخريج: حديث صحيح، المسعودي مختلط، لكن روي عنه هذا الحديث قبل الاختلاط.

2265. It was narrated from Ibn 'Abbas (ﷺ) that Usamah bin Zaid was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafah. He went into a mountain pass and passed water, then he did *wudoo'*, and got back on his mount, but he did not pray.

Comments: [*Saheeh*]

٢٢٦٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أُسَامَةَ بْنَ زَيْدٍ كَانَ رِدْفَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَدَخَلَ الشِّعْبَ، فَنَزَلَ فَأَهْرَاقَ الْمَاءَ، ثُمَّ تَوَضَّأَ، وَرَكِبَ وَلَمْ يُصَلِّ. [راجع: ٢٠٩٩، و انظر ٢٤٢٧]

تخريج: صحيح، شعبة بن دينار مختلف فيه.

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn 'Abbas (ﷺ) told him that a woman of Khath'am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was riding behind the Messenger of Allah (ﷺ) on his mount. She said: O Messenger of Allah, the obligation of *Hajj* has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do *Hajj* on his behalf? The Messenger of Allah (ﷺ) said to her: "Yes." Al-Fadl bin 'Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

٢٢٦٦- حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ» فَأَخَذَ الْفَضْلُ بْنُ عَبَّاسٍ يَلْتَفِتُ إِلَيْهَا، وَكَانَتِ امْرَأَةً حَسْنَاءَ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْفَضْلَ، فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ. [راجع: ١٨٩٠]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2267. It was narrated that Ibn 'Abbas (ﷺ) said: A Jewish man passed by the Messenger of Allah (ﷺ) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him" [az-Zumar 39:67].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٢٦٧- حَدَّثَنَا حُسَيْنُ بْنُ حَسَنٍ الْأَشْقَرُ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ، قَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ، يَوْمَ يَجْعَلُ اللَّهُ السَّمَاءَ عَلَى ذِهْ - وَأَشَارَ بِالسَّبَّابَةِ - وَالْأَرْضَ عَلَى ذِهْ، وَالْمَاءَ عَلَى ذِهْ، وَالْجِبَالَ عَلَى ذِهْ، وَسَائِرَ الْخَلْقِ عَلَى ذِهْ؟ كُلُّ ذَلِكَ يُشِيرُ بِأَصَابِعِهِ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الزمر: ٦٧). [انظر: ٣٥٩٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لضعف حسين الأشقر وعطاء بن السائب مختلط.

2268. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." So he brought him a bottle in which there was a little water. The Messenger of Allah (ﷺ) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: "Call out to the people: Come and do *wudoo'* with this blessed water."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* like the previous report]

٢٢٦٨- حَدَّثَنَا حُسَيْنٌ الْأَشْقَرُ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ فِي الْعَسْكَرِ مَاءٌ، قَالَ: «هَلْ عِنْدَكَ شَيْءٌ؟» قَالَ: نَعَمْ، قَالَ: «فَأْتِنِي بِهِ» قَالَ: فَأَتَاهُ بِإِنَاءٍ فِيهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ عَلَى فَمِ الْإِنَاءِ وَفَتَحَ أَصَابِعَهُ، قَالَ: فَانْفَجَرَتْ مِنْ بَيْنِ أَصَابِعِهِ عُيُونٌ، وَأَمَرَ بِلَالًا فَقَالَ: «نَادِ فِي النَّاسِ، الْوَضُوءَ الْمُبَارَكَ». [انظر: ٢٩٨٨، ٤٣٩٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

2269. It was narrated that 'Abdullah bin Shaqeeq said: Ibn 'Abbas (ﷺ) addressed us one day after *'Asr*, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the *Sunnah*? I was present and saw the Messenger of Allah (ﷺ) put together *Zuhr* and *'Asr*, and *Maghrib* and *'Isha'*. 'Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

2270. It was narrated from Ibn 'Abbas (ﷺ) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ). Allah, may He be glorified and exalted, created Adam, then He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one

٢٢٦٩- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنِ الزُّبَيْرِ ـ يَعْنِي ابْنَ خِرِّيتٍ ـ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَوْمًا بَعْدَ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، وَبَدَتِ النُّجُومُ، وَعَلِقَ النَّاسُ يُنَادُونَهُ: الصَّلَاةَ الصَّلَاةَ، وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَجَعَلَ يَقُولُ: الصَّلَاةَ الصَّلَاةَ، قَالَ: فَغَضِبَ، فَقَالَ أَتُعَلِّمُنِي بِالسُّنَّةِ؟ شَهِدْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ. قَالَ عَبْدُ اللَّهِ: فَوَجَدْتُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا، فَلَقِيتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَوَافَقَهُ. [انظر: ٣٢٩٣]

تخريج: إسناده صحيح. م: (٧٠٥).

٢٢٧٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ آيَةُ الدَّيْنِ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَنْ جَحَدَ آدَمُ عَلَيْهِ السَّلَامُ ـ أَوْ أَوَّلُ مَنْ جَحَدَ آدَمُ ـ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ آدَمَ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ مِنْ ذَارِئٍ إِلَى يَوْمِ (١/ ٢٥٢) الْقِيَامَةِ، فَجَعَلَ يَعْرِضُ ذُرِّيَّتَهُ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، فَقَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ. قَالَ: أَيْ رَبِّ، كَمْ عُمْرُهُ؟ قَالَ: سِتُّونَ عَامًا، قَالَ: رَبِّ زِدْ فِي عُمْرِهِ قَالَ: لَا، إِلَّا أَنْ أَزِيدَهُ مِنْ عُمْرِكَ. وَكَانَ عُمْرُ آدَمَ أَلْفَ عَامٍ، فَزَادَهُ أَرْبَعِينَ

عَامًا، فَكَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِذَلِكَ كِتَابًا، وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا احْتُضِرَ آدَمُ، وَأَتَتْهُ الْمَلَائِكَةُ لِتَقْبِضَهُ، قَالَ: إِنَّهُ قَدْ بَقِيَ مِنْ عُمْرِي أَرْبَعُونَ عَامًا. فَقِيلَ: إِنَّكَ قَدْ وَهَبْتَهَا لِابْنِكَ دَاوُدَ. قَالَ: مَا فَعَلْتُ. وَأَبْرَزَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْكِتَابَ، وَشَهِدَتْ عَلَيْهِ الْمَلَائِكَةُ». [انظر: ٢٧١٣، ٣٤٥٥، ٣٥١٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، علي بن زيد ضعيف، وكذا أبو يوسف بن مهران.

thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٢٧١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ، وَلَا رَآهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظَ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، قَالَ: فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالَ: فَقَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. قَالَ: فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ؟ قَالَ: فَانْصَرَفَ النَّفَرُ الَّذِينَ تَوَجَّهُوا

2271. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not recite Qur'an to the *jinn* and he did not see them. The Messenger of Allah (ﷺ) set out with a group of his companions, heading towards the market of 'Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was

preventing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (ﷺ) when he was in Nakhlah, on his way to the market of 'Ukaz, and he was leading his companions in *Fajr* prayer. When they heard the Qur'an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, "Verily! We have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein" [al-Jinn 72:1]. Then Allah revealed to His Prophet (ﷺ): "Say (O Muhammad): It has been revealed to me that..." [al-Jinn 72:1]. And what was revealed to him was what the *jinn* said.

نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِنَخْلَةَ عَامِدًا إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، قَالَ: فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ وَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. قَالَ: فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ﴾ الآيَةَ (الجن: ١) فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ﴾ وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ. [انظر: ٢٤٨٢]

تخريج: إسناده صحيح. خ: (٧٧٣)، م: (٤٤٩).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (773) and Muslim (449)]

2272. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarnul-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter *ihram* from the place he sets out,

٢٢٧٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُمْ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ مِنْ دُونِ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ٢١٢٨]

تخريج: إسناده صحيح. خ: (١٥٢٤)، م: (١١٨١).

and so on, and the people of Makkah can enter *ihram* from Makkah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

٢٢٧٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

2274. It was narrated that Ibn 'Abbas (ﷺ) said: They used to think that *'Umrah* during the months of *Hajj* was one of the greatest evils on earth, and they would make Muharram Safar. They would say: when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, *'Umrah* becomes permissible for those who want to do *'Umrah*. Then the Prophet (ﷺ) and his Companions came on the fourth (of Dhul-Hijjah), reciting the *Talbiyah* for *Hajj*, and he told them to make it *'Umrah*. This was too hard for them, and they said: O Messenger of Allah, exiting *ihram* to what extent? He said: "Completely."

٢٢٧٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يَرَوْنَ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الْأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِصَبِيحَةِ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ» وَفِي كِتَابِهِ: لِصُبْحٍ. [راجع: ٢٣٦١]

تخريج: إسناده صحيح. خ: (١٥٦٤)، م: (١٢٤٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why

٢٢٧٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبِيعَ

was that? He said: It would be just like selling *dirhams* for *dirhams*, as the food is something postponed.

الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ. قَالَ: فَقُلْتُ لَهُ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ بِدَرَاهِمَ وَالطَّعَامُ مُرْجَأٌ». [راجع: ١٨٤٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

2276. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) got up at night to pray. So I [Ibn 'Abbas] got up and did *wudoo'*, then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen *rak'ahs* in which the length of standing was equal.

٢٢٧٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ يُصَلِّي فَقُمْتُ، فَتَوَضَّأْتُ، فَقُمْتُ عَنْ يَسَارِهِ، فَجَذَبَنِي، فَجَرَّنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً قِيَامُهُ فِيهِنَّ سَوَاءٌ. [انظر: ٣٤٥٩، ٣٥٠٢، وراجع ١٨٤٣]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2277. 'Urwah said to Ibn 'Abbas (ﷺ): How long will you misguide the people, O Ibn 'Abbas? He said: Why are you saying that, O 'Urwah? He said: You enjoin us to do *'Umrah* in the months of *Hajj* when Abu Bakr and 'Umar forbade that! Ibn 'Abbas said: The Messenger of Allah (ﷺ) did that. 'Urwah said: They [Abu Bakr and 'Umar] followed the Messenger of Allah (ﷺ) more closely and had more knowledge about him than you.

٢٢٧٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عُرْوَةُ لِابْنِ عَبَّاسٍ: حَتَّى مَتَى تُضِلُّ النَّاسَ يَا ابْنَ عَبَّاسٍ؟! قَالَ: مَا ذَاكَ يَا عُرَيَّةُ؟ قَالَ: تَأْمُرُنَا بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ وَقَدْ نَهَى أَبُو بَكْرٍ وَعُمَرُ! فَقَالَ ابْنُ عَبَّاسٍ: قَدْ فَعَلَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ عُرْوَةُ: هُمَا كَانَا أَتْبَعَ لِرَسُولِ اللَّهِ ﷺ وَأَعْلَمَ بِهِ مِنْكَ. [راجع: ٢٦٦٤، ٢٩٧٦، ٣١٢١]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2278. It was narrated from Ibn 'Abbas (ﷺ) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Allah, may He be glorified and exalted,

٢٢٧٨- حَدَّثَنَا (١/ ٢٥٣) عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ

has no need of your sister's vow. Let her do *Hajj* riding and offer a camel as a sacrifice."

Comments: [Its *isnad* is *saheeh*]

وَجَلَّ لَغَنِيٌّ عَنْ نَذْرِ أُخْتِكَ، لِتَحُجَّ رَاكِبَةً، وَلْتُهْدِ بَدَنَةً. [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

2279. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it." al-'Abbas said: Except *idhkhir* (a kind of grass), for it is used by our blacksmiths and in our graves. He said: "Except *idhkhir*."

٢٢٧٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لَا يُخْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا تُلْتَقَطُ لُقَطَتُهَا إِلَّا لِمُعَرِّفٍ». فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا. قَالَ: «إِلَّا الْإِذْخِرَ». [انظر: ٢٨٩٦، ٢٩٦٢، ٣٢٥٣]

تخريج: إسناده صحيح. خ: (١٣٤٩)، م: (١٣٥٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

2280. It was narrated from Ibn 'Abbas (ﷺ) that two men referred a dispute to the Prophet (ﷺ), and the Prophet (ﷺ) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: "You did it, but you will be forgiven for your sincerity in saying there is no god but Allah."

Comments: [Its *isnad* is *da'eef*]

٢٢٨٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَسَأَلَ النَّبِيُّ ﷺ الْمُدَّعِيَ الْبَيِّنَةَ، فَلَمْ يَكُنْ لَهُ بَيِّنَةٌ، فَاسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ قَدْ فَعَلْتَ، وَلَكِنْ غُفِرَ لَكَ بِإِخْلَاصِكَ قَوْلَ: لَا إِلَهَ إِلَّا اللَّهُ». [انظر: ٢٦١٣، ٢٦٩٥، ٢٩٥٦، ٥٣٧٩]

تخريج: إسناده ضعيف، وهذا الحديث من مناكير عطاء بن السائب.

2281. Sa'eed bin Jubair said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) stood before us and delivered a *khutbah*, and said: "O people, you will be gathered to Allah barefoot, naked and uncircumcised, 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of creation to be clothed will be Ibraheem (ﷺ). Then some men of my *ummah* will be brought and taken to the left, and I will say: 'O Lord, my companions!' It will be said: You do not know what they did after you were gone. And I will say as the righteous slave ('Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117,118]. Then it will be said to me: 'These ones kept turning on their heels since you left them.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

٢٢٨١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ شَيْخٌ مِنَ النَّخَعِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلًا: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ (الأنبياء: ١٠٤)، أَلَا وَإِنَّ أَوَّلَ الْخَلْقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّهُ سَيُجَاءُ بِأُنَاسٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَلَأَقُولَنَّ: أَصْحَابِي، فَلَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَلَأَقُولَنَّ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ (المائدة: ١١٧، ١١٨) فَيُقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ». [راجع: ١٩١٣، ٢٠٩٦]

قَالَ شُعْبَةُ: أَمْلَّهُ عَلَى سُفْيَانَ، فَأَمَلَّهُ عَلَيَّ سُفْيَانُ مَكَانَهُ.

تخريج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

2282. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]

٢٢٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ .. فَذَكَرَهُ. [راجع ما قبله]

تخريج: راجع ماقبله.

2283. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: What you call *al-Mufassal* is *al-Muhkam*.[1] The Messenger of Allah (ﷺ) died when I was ten years old and I had learned *al-Muhkam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

٢٢٨٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ الَّذِي تَدْعُونَهُ الْمُفَصَّلَ هُوَ الْمُحْكَمُ، تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، وَقَدْ قَرَأْتُ الْمُحْكَمَ. [انظر: ٢٦٠١، ٣١٢٥، ٣٣٥٧، ٣٥٤٣]

تخريج: إسناده صحيح. خ: (٥٠٣٥).

2284. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was shrouded in two pieces of white cloth and a red cloak.

Comments: [*Hasan*]

٢٢٨٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: _ يَعْنِي حَجَّاجًا_ وَحَدَّثَنِي الْحَكَمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَوْبَيْنِ أَبْيَضَيْنِ، وَفِي بُرْدٍ أَحْمَرَ. [انظر: ٢٣٥٧، ٢٨٦١، وراجع: ١٩٤٢]

تخريج: حسن، وقد جاء مايعارضه وهو أصح منه، ففي حديث عائشة أن النبي ﷺ قد كفن في ثلاثة أثواب يمانية سحولية.

2285. It was narrated from Ibn 'Abbas (ﷺ) that Ibraheem brought Isma'eel and Hajar, and left them in Makkah at the site of Zamzam.... and he narrated the *hadeeth*. Then she came from al-Marwah to Isma'eel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (ﷺ) said: "May

٢٢٨٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ إِبْرَاهِيمَ جَاءَ بِإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ وَهَاجَرَ، فَوَضَعَهُمَا بِمَكَّةَ فِي مَوْضِعِ زَمْزَمَ .. فَذَكَرَ الْحَدِيثَ، ثُمَّ جَاءَتْ مِنَ الْمَرْوَةِ إِلَى إِسْمَاعِيلَ، وَقَدْ نَبَعَتِ الْعَيْنُ، فَجَعَلَتْ تَفْحَصُ الْعَيْنَ بِيَدِهَا هَكَذَا، حَتَّى اجْتَمَعَ الْمَاءُ مِنْ شَقِّهِ، ثُمَّ تَأْخُذُهُ بِقَدَحِهَا، فَتَجْعَلُهُ فِي سِقَائِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُهَا اللَّهُ،

[1] *Al-Mufassal* refers to the *soorahs* from *al-Hujurat* to the end of the Qur'an. *Al-Muhkam* refers to *soorahs* that contain no abrogated decrees or commands.

Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection."

لَوْ تَرَكَتْهَا لَكَانَتْ عَيْنًا سَائِحَةً تَجْرِي إِلَى يَوْمِ الْقِيَامَةِ». [انظر: ٣٢٥٠، ٣٣٩٠]

تخريج: حديث صحيح وهذا إسناد حسن.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

2286. Muhammad bin 'Amr bin 'Ata' told us that he heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do *wudoo'* or touch water.

Comments: [Its *isnad* is *saheeh,* Muslim (354-359)]

٢٢٨٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ أَكَلَ إِمَّا ذِرَاعًا مَشْوِيًّا وَإِمَّا كَتِفًا، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً. [راجع: ٢٠٠٢]

تخريج: إسناده صحيح.م: (٣٥٤-٣٥٩).

2287. It was narrated that Ibn 'Abbaas (ﷺ) said: We came with the Messenger of Allah (ﷺ) as pilgrims, and he told them to make it [*Hajj*] *'Umrah,* then he said: "If I had known before what I know now, I would have done what you have done. But now *'Umrah* has been incorporated into *Hajj* until the Day of Resurrection." Then he interlaced his fingers. And the people exited *ihram,* except those who had the *hady* with them. 'Ali came from Yemen and the Messenger of Allah (ﷺ) said to him: "For what have you entered *ihram?*" He said: "I have entered *ihram* for what you entered *ihram* for." He said: "Do you have a *hady* with you?" He said: No. He said: "Then carry on as you are, and you can have one-third of my *hady.*" And the Messenger of Allah (ﷺ) had one hundred camels with him.

٢٢٨٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُجَّاجًا، فَأَمَرَهُمْ فَجَعَلُوهَا عُمْرَةً، ثُمَّ قَالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، لَفَعَلْتُ كَمَا فَعَلُوا، وَلَكِنْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ» ثُمَّ أَنْشَبَ أَصَابِعَهُ بَعْضَهَا فِي بَعْضٍ، فَحَلَّ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ، وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ، فَقَالَ لَهُ رَسُولُ (١/ ٢٥٤) اللَّهِ ﷺ: «بِمَ أَهْلَلْتَ؟» قَالَ: أَهْلَلْتُ بِمَا أَهْلَلْتَ بِهِ. قَالَ: «فَهَلْ مَعَكَ هَدْيٌ؟» قَالَ: لَا، قَالَ: «فَأَقِمْ كَمَا أَنْتَ، وَلَكَ ثُلُثُ هَدْيِي» قَالَ: وَكَانَ مَعَ رَسُولِ اللَّهِ ﷺ مِائَةُ بَدَنَةٍ. [راجع: ٢١١٥، وانظر: ٢٣٤٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

Comments: [*Saheeh,* because of corroborating evidence; this is a *da'eef isnad*]

2288. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its *isnad* is *da'eef* because Farqad as-Sabakhi is *da'eef*]

٢٢٨٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ بِابْنٍ لَهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي هَذَا بِهِ جُنُونٌ، وَإِنَّهُ يَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا، فَيُفْسِدُ عَلَيْنَا. فَمَسَحَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَدَعَا، فَثَعَّ ثَعَّةً- قَالَ عَفَّانُ: فَسَأَلْتُ أَعْرَابِيًّا فَقَالَ: بَعْضُهُ عَلَى أَثَرِ بَعْضٍ- وَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْجَرْوِ الْأَسْوَدِ، وَسَعَى. [راجع: ٢١٣٣]

تخريج: إسناده ضعيف، فرقد السبخي ضعيف.

2289. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) picked up a bone from a pot (and ate from it), then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207)]

٢٢٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ انْتَشَلَ مِنْ قِدْرٍ عَظْمًا، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخريج: إسناده صحيح. خ: (٢٠٧).

2290. It was narrated from Ibn 'Abbas and Ibn 'Umar that they heard the Messenger of Allah (ﷺ) say: "Some people should stop neglecting *Jumu'ah* or Allah will place a seal on their hearts, then they will be recorded as being among the negligent."

Comments: [Its *isnad* is *saheeh*]

٢٢٩٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عَبَّاسٍ وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيُكْتَبُنَّ مِنَ الْغَافِلِينَ». [راجع: ٢١٣٢]

تخريج: إسناده صحيح.

2291. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.

٢٢٩١- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ

الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ قَالَ: فَقُلْتُ: مَا الْمُتَرَجِّلَاتُ مِنَ النِّسَاءِ؟ قَالَ: الْمُتَشَبِّهَاتُ مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ١٩٨٢]

Comments: [*Saheeh,* because of corroborating evidence, al-Bukhari (5886); this is a *da'eef isnad*]

تخريج: صحيح لغيره. خ: (٥٨٨٦)، وهذا سند ضعيف، لضعف يزيد بن أبي زياد.

٢٢٩٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ.

2292. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the funeral prayer for the Negus.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف علي بن زيد ولجهالة الراوي عن ابن عباس.

٢٢٩٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا بُكَيْرُ بْنُ الْأَخْنَسِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ: فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

2293. It was narrated that Ibn 'Abbas (ﷺ) said: Allah enjoined prayer on the lips of your Prophet, four (*rak'ahs*) when not travelling, two *rak'ahs* when travelling, and one *rak'ah* at times of fear.

Comments: [Its *isnad* is *saheeh,* Muslim (687)]

تخريج: إسناده صحيح. م: (٦٨٧).

٢٢٩٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا، وَمَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ». [انظر: ٢٦٥٤، ٢٦٨٩، ٢٧٣٦، ٢٩٤٣]

2294. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (ﷺ)."

Comments: [Its *isnad* is *da'eef* and Ali bin Zaid is *da'eef*]

تخريج: إسناده ضعيف، علي بن زيد ضعيف ويوسف بن مهران لين.

2295. It was narrated from Yahya bin al-Jazzar that Ibn 'Abbas (ﷺ) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah (ﷺ), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah (ﷺ), and he did not stop praying.

Comments: [Its *isnad* is *saheeh*]

٢٢٩٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: مَرَرْتُ أَنَا وَغُلَامٌ مِنْ بَنِي هَاشِمٍ عَلَى حِمَارٍ، وَتَرَكْنَاهُ يَأْكُلُ مِنْ بَقْلٍ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَنْصَرِفْ، وَجَاءَتْ جَارِيَتَانِ تَشْتَدَّانِ، حَتَّى أَخَذَتَا بِرُكْبَتَيْ رَسُولِ اللَّهِ ﷺ فَلَمْ يَنْصَرِفْ. [راجع: ٢٢٥٨]

تخريج: إسناده صحيح.

2296. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida', he entered *ihram* for *Hajj*.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٢٢٩٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا حَسَّانَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِبَدَنَتِهِ، أَوْ أُتِيَ بِبَدَنَتِهِ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَلَّدَهَا بِنَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح. م: (١٢٤٣).

2297. It was narrated from the cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas (ﷺ) - that the Prophet of Allah (ﷺ) used to recite this supplication at times of distress: "There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٢٩٧- [حَدَّثَنَا عَفَّانُ]: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَمِّ نَبِيِّكُمْ - يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا -: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو بِهَذِهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2298. Abul-'Aliyah said: I heard the cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), [say that] the Messenger of Allah (ﷺ) said: "No one should say that I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*]

٢٢٩٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ قَالَ: سَمِعْتُ ابْنَ عَمِّ نَبِيِّكُمْ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَبَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْبَغِي لِعَبْدٍ - قَالَ عَفَّانُ: عَبْدٍ لِي - أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. [راجع: ٢١٦٧]

تخريج: إسناده صحيح.

2299. It was narrated from Ibn 'Abbas (ﷺ) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (ﷺ) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off-putting. But it was eaten at the table of the Messenger of Allah (ﷺ), and if it were *haram*, it would not have been eaten at the table of the Messenger of Allah (ﷺ). I [the narrator] said: Who said, If it were *haram*? He said: Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2572) and Muslim (1947)]

٢٢٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو بِشْرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ خَالَتَهُ (١/ ٢٥٥) أُمَّ حُفَيْدٍ، أَهْدَتْ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَضُبًّا وَأَقِطًا، قَالَ: فَأَكَلَ مِنَ السَّمْنِ، وَمِنَ الْأَقِطِ، وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلْ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. قُلْتُ: مَنْ قَالَ: لَوْ كَانَ حَرَامًا؟ قَالَ: ابْنُ عَبَّاسٍ. [انظر: ٢٣٥٤، ٢٩٥٩، ٣٠٤٩، ٣١٦٣، ٣٢٤٦، ٢٦٨٤، ٣٠٦٧، وراجع: ١٩٧٨]

تخريج: إسناده صحيح. خ: (٢٥٧٢)، م: (١٩٤٧).

2300. It was narrated that Ibn 'Abbas (ﷺ) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (ﷺ) was commanded to prostrate on seven

٢٣٠٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: قَالَ عَمْرُو بْنُ دِينَارٍ: أَنْبَأَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا، وَلَا ثَوْبًا، ثُمَّ قَالَ مَرَّةً

أُخْرَى: أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَلَا يَكُفَّ شَعَرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

and not to tuck up his hair or garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٣٠١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ قَالَ لِلنَّبِيِّ ﷺ: «إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ». [راجع: ٢٢٠٥]

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

2301. It was narrated from Ibn 'Abbas (ﷺ) that Jibreel (ﷺ) said to the Prophet (ﷺ): "Prayer has been made dear to you, so take whatever you want of it."

Comments: [Its *isnad* is *da'eef*]

٢٣٠٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: أَخْبَرَنَا سِمَاكٌ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أُتِيتُ، وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِيلَ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ، قَالَ: فَقُمْتُ، وَأَنَا نَاعِسٌ، فَتَعَلَّقْتُ بِبَعْضِ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَإِذَا هُوَ يُصَلِّي، قال: فَنَظَرْتُ فِي تِلْكَ اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ. [انظر: ٢٥٤٧، وراجع: ٢٠٥٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2302. Ibn 'Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr*. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad da'eef*]

٢٣٠٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا ثَابِتٌ - يَعْنِي ابْنَ يَزِيدَ -: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا، وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، قَالَ: وَكَانَ عَامَّةُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. [انظر: ٣٥٤٥]

تخريج: إسناده صحيح.

2303. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its *isnad* is *saheeh*]

2304. It was narrated that Ibn 'Abbas (ﷺ) said: He - meaning the Messenger of Allah (ﷺ) - addressed us and said: "O people, *Hajj* has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. *Hajj* is once [in a lifetime], and whoever does more, it is voluntary."

Comments: [A *saheeh hadeeth*]

٢٣٠٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَبُو دَاوُدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَنَا _ يَعْنِي رَسُولَ اللَّهِ ﷺ _ فَقَالَ: «يَا أَيُّهَا النَّاسُ، كُتِبَ عَلَيْكُمُ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ ابْنُ حَابِسٍ فَقَالَ: أَفِي كُلِّ عَامٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَوْ قُلْتُهَا لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوا بِهَا _ أَوْ لَمْ تَسْتَطِيعُوا أَنْ تَعْمَلُوا بِهَا _ الْحَجُّ مَرَّةٌ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ». [انظر: ٢٦٤٢، ٣٣٠٣، ٣٥١٠، ٣٥٢٠]

تخريج: حديث صحيح، سليمان بن كثير في روايته عن الزهري متكلم فيه، لكنه توبع.

2305. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) circumambulated the Ka'bah seven times running, and he only ran because he wanted to show the people that he was strong.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

٢٣٠٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ طَافَ سَبْعًا وَطَافَ سَعْيًا، وَإِنَّمَا سَعَى أَحَبَّ أَنْ يُرِيَ النَّاسَ قُوَّتَهُ. [انظر: ٢٨٢٩، ٢٨٣٥، وراجع: ١٩٢١]

تخريج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

2306. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Mina on the day of *at-Tarwiyah* [8 Dhul-Hijjah].

Comments: [Its *isnad* is *saheeh*]

٢٣٠٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا أَبُو زُبَيْدٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنًى يَوْمَ التَّرْوِيَةِ الظُّهْرَ. [انظر: ٢٧٠٠، ٢٧٠١]

تخريج: إسناده صحيح.

2307. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "None of you should prevent his brother from

٢٣٠٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا

fixing a piece of wood to his wall."

Comments: [Its *isnad* is *hasan*]

يَمْنَعْ أَحَدُكُمْ أَخَاهُ مَرْفِقَهُ أَنْ يَضَعَهُ عَلَى جِدَارِهِ». [انظر: ٢٨٦٧]

تخريج: إسناده حسن.

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair 'Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn 'Abbas (رضي الله عنه) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (ﷺ), watch the prayer of Ibn az-Zubair.

Comments: [Its *isnad* is *da'eef*, Maimoon al-Makki is unknown]

٢٣٠٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ مَيْمُونٍ الْمَكِّيِّ: أَنَّهُ رَأَى ابْنَ الزُّبَيْرِ عَبْدَ اللَّهِ، وَصَلَّى بِهِمْ، يُشِيرُ بِكَفَّيْهِ حِينَ يَقُومُ، وَحِينَ يَرْكَعُ، وَحِينَ يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ، قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: إِنِّي قَدْ رَأَيْتُ ابْنَ الزُّبَيْرِ صَلَّى صَلَاةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَاقْتَدِ بِصَلَاةِ ابْنِ الزُّبَيْرِ. [انظر: ٢٦٢٧]

تخريج: إسناده ضعيف. ميمون المكي مجهول.

2309. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Quraish said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little''' [al-Isra' 17:85] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the

٢٣٠٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِلْيَهُودِ: أَعْطُونَا شَيْئًا نَسْأَلُ عَنْهُ هَذَا الرَّجُلَ، فَقَالُوا: سَلُوهُ عَنِ الرُّوحِ، فَسَأَلُوهُ، فَنَزَلَتْ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) قَالُوا: أُوتِينَا عِلْمًا كَثِيرًا، أُوتِينَا التَّوْرَاةَ، وَمَنْ أُوتِيَ التَّوْرَاةَ، فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ﴾ (الكهف: ١٠٩).

Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad (ﷺ) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2310. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

٢٣١٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ_ قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنِ ابْنِ أَبِي شَيْبَةَ_ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْأَسْلَمِيِّ: «لَعَلَّكَ قَبَّلْتَ، أَوْ لَمَسْتَ، أَوْ نَظَرْتَ». [راجع: ٢١٢٩]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2311. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshipping and praising our Lord."...

٢٣١١- حَدَّثَنَا عَبْدُ اللَّهِ (١/ ٢٥٦) بْنُ مُحَمَّدِ ابْنِ أَبِي شَيْبَةَ_ وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ_: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ إِلَى سَفَرٍ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضُّبْنَةِ فِي السَّفَرِ، وَالْكَآبَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْوِ لَنَا الْأَرْضَ، وَهَوِّنْ عَلَيْنَا السَّفَرَ». وَإِذَا أَرَادَ الرُّجُوعَ قَالَ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». وَإِذَا دَخَلَ أَهْلَهُ قَالَ: «تَوْبًا

تَوْبًا، لِرَبِّنَا أَوْبًا، لَا يُغَادِرُ عَلَيْنَا حَوْبًا». [انظر: ٢٧٢٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

Comments: [A *hasan hadeeth*]

٢٣١٢- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيَقْرَأَنَّ الْقُرْآنَ أَقْوَامٌ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». [راجع: ٧٠٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2312. The Messenger of Allah (ﷺ) said: "Some people among my *ummah* will recite the Qur'an but they will pass out of Islam as the arrow passes through the prey."

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*]

٢٣١٣- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَقْبِلُوا، وَلَا تُحَفِّلُوا، وَلَا يُنَفِّقْ بَعْضُكُمْ لِبَعْضٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2313. The Messenger of Allah (ﷺ) said: "Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means."

Comments: [*Hasan* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٣١٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ_ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ_ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَدَّقَ أُمَيَّةَ فِي شَيْءٍ مِنْ شِعْرِهِ فَقَالَ:

رَجُلٌ وَثَوْرٌ تَحْتَ رِجْلِ يَمِينِهِ

وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصَدُ

فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ». وَقَالَ:

وَالشَّمْسُ تَطْلُعُ كُلَّ آخِرِ لَيْلَةٍ حَمْرَاءَ

يُصْبِحُ لَوْنُهَا يَتَوَرَّدُ

2314. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet (ﷺ) said: "He is right." He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning; It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet (ﷺ) said: "He is right."

Comments: [Its *isnad* is *da'eef*]

تَأْبَى فَمَا تَطْلُعُ لَنَا فِي رِسْلِهَا

إِلَّا مُعَذَّبَةً وَإِلَّا تُجْلَدُ

فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ».

تخريج: إسناده ضعيف، محمد بن إسحاق مدلس وقد عنعن، والتصريح بالتحديث إنما جاء عن غير الثقات من أصحابه، ولو ثبت تصريح ابن إسحاق فلا يعتد به في مثل هذا المطلب.

2315. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The one who falls asleep whilst prostrating is not required to do *wudoo'*, unless he lies down. If he lies down, then his muscles relax."

Comments: [Its *isnad* is *da'eef*]

٢٣١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ ـ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ عَلَى مَنْ نَامَ سَاجِدًا وُضُوءٌ، حَتَّى يَضْطَجِعَ، فَإِنَّهُ إِذَا اضْطَجَعَ، اسْتَرْخَتْ مَفَاصِلُهُ».

تخريج: إسناده ضعيف، يزيد بن عبدالرحمن مختلف فيه.

2316. It was narrated from Ibn 'Abbas (ﷺ) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (ﷺ) passed by her and was told what had happened to her, and he forbade killing women.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٣١٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَخَذَ امْرَأَةً أَوْ سَبَاهَا، فَنَازَعَتْهُ قَائِمَ سَيْفِهِ، فَقَتَلَهَا، فَمَرَّ عَلَيْهَا النَّبِيُّ ﷺ فَأُخْبِرَ بِأَمْرِهَا، فَنَهَى عَنْ قَتْلِ النِّسَاءِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن.

2317. The Messenger of Allah (ﷺ) sent an army to Mu'tah and he appointed Zaid in charge of it. If Zaid was killed, Ja'far [was to assume command]. If Ja'far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah

٢٣١٧- وَإِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى مُؤْتَةَ، فَاسْتَعْمَلَ زَيْدًا، فَإِنْ قُتِلَ زَيْدٌ، فَجَعْفَرٌ، فَإِنْ قُتِلَ جَعْفَرٌ، فَابْنُ رَوَاحَةَ، فَتَخَلَّفَ ابْنُ رَوَاحَةَ، فَجَمَّعَ مَعَ رَسُولِ اللَّهِ ﷺ فَرَآهُ،

فَقَالَ: «مَا خَلَّفَكَ؟» قَالَ: أُجَمِّعُ مَعَكَ. قَالَ: «لَغَدْوَةٌ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا». [راجع: ١٩٦٦]

تخريج: إسناده ضعيف كسابقه بهذه السياقة.

stayed behind and prayed *Jumu'ah* with the Messenger of Allah (ﷺ), who saw him and said, "What kept you behind?" He said: I wanted to pray *Jumu'ah* with you. He said: "To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it."

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٣١٨- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ وَطِئَ حُبْلَى».

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

2318. The Messenger of Allah (ﷺ) said: "He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant]."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef* like the previous report]

٢٣١٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْهُ -: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُصِيبَ يَوْمَ الْخَنْدَقِ رَجُلٌ مِنَ الْمُشْرِكِينَ، وَطَلَبُوا إِلَى النَّبِيِّ ﷺ أَنْ يُجِنُّوهُ، فَقَالَ: «لَا، وَلَا كَرَامَةَ لَكُمْ» قَالُوا: فَإِنَّا نَجْعَلُ لَكَ عَلَى ذَلِكَ جُعْلًا. قَالَ: «وَذَلِكَ أَخْبَثُ وَأَخْبَثُ». [راجع: ٢٢٣٠]

تخريج: إسناده ضعيف، ابن أبي ليلى سيء الحفظ.

2319. It was narrated that Ibn 'Abbas (ﷺ) said: On the day of al-Khandaq, a *mushrik* man was killed and they asked the Prophet (ﷺ) to let them bury him, and he said: "No, not at all [I cannot please you by doing that]." They said: We will give you something in return for that. He said: "That is even worse."

Comments: [Its *isnad* is *da'eef*]

٢٣٢٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْهُ - عَنْ شَرِيكٍ، عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ، يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرْدَهَا. [انظر: ٢٣٨٤، ٢٣٨٥، ٢٧٦٠، ٢٩٣٨، ٣٣٢٧]

2320. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed wearing a single garment that he wrapped around himself, and used its extra length to protect himself from the heat or coldness of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ وحسين ضعيف.

٢٣٢١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ- وَسَمِعْتُهُ أَنَا مِنْهُ-: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: : مَرَّ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ. فَانْتَهَرَهُ النَّبِيُّ ﷺ، فَقَالَ لَهُ أَبُو جَهْلٍ: لِمَ تَنْتَهِرُنِي يَا مُحَمَّدُ؟ فَوَاللَّهِ لَقَدْ عَلِمْتَ مَا بِهَا رَجُلٌ أَكْثَرَ نَادِيًا مِنِّي، قَالَ: فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَام: ﴿فَلْيَدْعُ نَادِيَهُۥ﴾ (العلق: ١٧). قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَخَذَتْهُ زَبَانِيَةُ الْعَذَابِ. [انظر: ٣٠٤٥، وراجع: ٢٢٢٥]

تخريج: إسناده قوي.

2321. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl passed by and said: Didn't I tell you to stop? The Prophet (ﷺ) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (ﷺ) said: "Then let him call upon his council (of helpers)" [al-'Alaq 96:17]. Ibn 'Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its *isnad* is *qawi*]

٢٣٢٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ- وَسَمِعْتُهُ أَنَا مِنْهُ- قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ (١/٢٥٧) كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ فَيَخْطُبُ. [انظر: ٤٩١٩]

تخريج: حسن، عبدالرحمن المحاربي والحجاج مدلسان وقد عنعنا، إلا أنهما قد توبعا.

2322. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to deliver the *khutbah* on Friday standing, then he would sit down, then he would stand up and deliver (the second) *khutbah*.

Comments: [*Hasan*]

٢٣٢٣- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ- وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ-: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الشَّيَاطِينِ» قَالُوا: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ».

2323. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among you but he has a companion (*qareen*) from among the devils appointed (to accompany) him." They said: Even you, O Messenger of Allah? He said, "Yes, but Allah helped me against him and he became Muslim."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef* because Qaboos bin Abu Zibyan is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، قابوس بن أبي ظبيان ضعيف.

2324. It was narrated that Ibn 'Abbas (ﷺ) said: On the night when the Prophet (ﷺ) was taken on the Night Journey (*Isra'*), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the *mu'adhdhin*. When he came to the people, the Prophet of Allah (ﷺ) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (ﷺ), who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet (ﷺ)) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O Jibreel?" He said: This is Moosa (ﷺ). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with *salam*, and all of them greeted him with *salam*. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky

٢٣٢٤- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ_ وَسَمِعْتُهُ أَنَا مِنْهُ_: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْلَةَ أُسْرِيَ بِنَبِيِّ اللَّهِ ﷺ، دَخَلَ الْجَنَّةَ، فَسَمِعَ فِي جَانِبِهَا وَجْسًا، قَالَ: «يَا جِبْرِيلُ، مَا هَذَا؟» قَالَ: هَذَا بِلَالٌ الْمُؤَذِّنُ. فَقَالَ نَبِيُّ اللَّهِ ﷺ حِينَ جَاءَ إِلَى النَّاسِ: «قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا». قَالَ: فَلَقِيَهُ مُوسَى، فَرَحَّبَ بِهِ، وَقَالَ: مَرْحَبًا بِالنَّبِيِّ الْأُمِّيِّ. قَالَ: فَقَالَ: «وَهُوَ رَجُلٌ آدَمُ طَوِيلٌ، سَبْطٌ شَعَرُهُ مَعَ أُذُنَيْهِ، أَوْ فَوْقَهُمَا» فَقَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا مُوسَى عَلَيْهِ السَّلَامُ. قَالَ: فَمَضَى، فَلَقِيَهُ عِيسَى، فَرَحَّبَ بِهِ وَقَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا عِيسَى. قَالَ: فَمَضَى، فَلَقِيَهُ شَيْخٌ جَلِيلٌ مَهِيبٌ، فَرَحَّبَ بِهِ وَسَلَّمَ عَلَيْهِ، وَكُلُّهُمْ يُسَلِّمُ عَلَيْهِ، قَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا أَبُوكَ إِبْرَاهِيمُ. قَالَ: فَنَظَرَ فِي النَّارِ، فَإِذَا قَوْمٌ يَأْكُلُونَ الْجِيَفَ، فَقَالَ: «مَنْ هَؤُلَاءِ يَا جِبْرِيلُ» قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ. وَرَأَى رَجُلًا أَحْمَرَ أَزْرَقَ جَعْدًا شَعِثًا إِذَا رَأَيْتَهُ، قَالَ: «مَنْ هَذَا يَا جِبْرِيلُ» قَالَ: هَذَا عَاقِرُ النَّاقَةِ. قَالَ: فَلَمَّا دَخَلَ النَّبِيُّ الْمَسْجِدَ الْأَقْصَى قَامَ يُصَلِّي، ثُمَّ

الْتَفَتَ فَإِذَا النَّبِيُّونَ أَجْمَعُونَ يُصَلُّونَ مَعَهُ، فَلَمَّا انْصَرَفَ جِيءَ بِقَدَحَيْنِ، أَحَدُهُمَا عَنِ الْيَمِينِ وَالْآخَرُ عَنِ الشِّمَالِ، فِي أَحَدِهِمَا لَبَنٌ، وَفِي الْآخَرِ عَسَلٌ، فَأَخَذَ اللَّبَنَ، فَشَرِبَ مِنْهُ، فَقَالَ الَّذِي كَانَ مَعَهُ الْقَدَحُ: أَصَبْتَ الْفِطْرَةَ.

تخريج: إسناده ضعيف، قابوس ضعيف.

build and dishevelled. He said: "Who is this, O Jibreel?" He said: This is the one who hamstrung the she-camel. Then the Prophet (ﷺ) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

Comments: [Its *isnad* is *da'eef* and Qaboos is *da'eef*]

٢٣٢٥- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُمْتُ مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ عَنْ شِمَالِهِ، فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٩١٢]

تخريج: إسناده صحيح.

2325. It was narrated that Ibn 'Abbas (ﷺ) said: I stood with the Prophet (ﷺ) to pray, on his left, and he made me stand on his right.

Comments: [Its *isnad* is *saheeh*]

٢٣٢٦- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سُمَيْعٍ الزَّيَّاتِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر: ٣٣٥٩، ٣٤٥١]

تخريج: إسناده صحيح.

2326. A similar report was narrated from A'mash, from Sumai' az-Zayyat, the freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٣٢٧- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

2327. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "I shall be ahead of you at the

ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَمَنْ وَرَدَ أَفْلَحَ، وَيُؤْتَى بِأَقْوَامٍ فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَيْ رَبِّ، فَيُقَالُ: مَا زَالُوا بَعْدَكَ يَرْتَدُّونَ عَلَى أَعْقَابِهِمْ». [راجع: ٢٠٩٦]

تخريج: حديث صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠)، وهذا إسناد ضعيف لضعف ليث بن أبي سليم.

Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord!' But it will be said: 'They continued turning back on their heels after you were gone.'"

Comments: [A *saheeh hadeeth;* al-Bukhari (3349) and Muslim (2860) and this is a *da'eef isnad*]

٢٣٢٨- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْهُ - قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيُعْجِبُهُ الِاسْمُ الْحَسَنُ. [انظر: ٢٧٦٦، ٢٩٢٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لضعف ليث بن أبي سليم.

2328. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٣٢٩- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ -: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرِ الْكَبِيرَ، وَيَرْحَمِ الصَّغِيرَ، وَيَأْمُرْ بِالْمَعْرُوفِ، وَيَنْهَى عَنِ الْمُنْكَرِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

2329. It was narrated from Ibn 'Abbas (ﷺ), who attributed it to the Prophet (ﷺ), that he said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٣٣٠- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ كُلُّهُنَّ فَاسِقَةٌ يَقْتُلُهُنَّ الْمُحْرِمُ، وَيُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْحَيَّةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ». [انظر: ٢٣٣١]

2330. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*: mice, scorpions, snakes, vicious dogs and crows."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* like the previous report]

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

2331. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*..." A similar report.

Comments: [Its *isnad* is *Saheeh*]

٢٣٣١- [حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ كُلُّهُنَّ فَاسِقَةٌ، يَقْتُلُهُنَّ الْمُحْرِمُ، وَيُقْتَلْنَ فِي الْحَرَمِ».. مِثْلَهُ].

تخريج: إسناده صحيح.

2332. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (ﷺ) recited in *Zuhr* and *'Asr* or not. And I do not know how he recited this verse: *"Wa qad balaghtu minal-kibari 'utiyya"* or *" 'usiyya"* (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]). Husain said: And I forgot the third. 'Abdullah said: I heard it all from 'Uthman bin Muhammad.

Comments: [Its *isnad* is *saheeh*]

٢٣٣٢- حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا سَنَّ رَسُولُ اللَّهِ ﷺ شَيْئًا إِلَّا وَقَدْ عَلِمْتُهُ غَيْرَ ثَلَاثٍ: لَا أَدْرِي كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ(١/٢٥٨) أَمْ لَا؟ وَلَا أَدْرِي كَيْفَ كَانَ يَقْرَأُ: (وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عُتِيًّا) [مريم:٨] أَوْ (عُسِيًّا)؟ قَالَ حُصَيْنٌ: وَنَسِيتُ الثَّالِثَةَ. قَالَ عَبْدُ اللَّهِ: سَمِعْتُهَا كُلَّهَا أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ. [راجع: ٢٢٤٦]

تخريج: إسناده صحيح.

2333. It was narrated that Ibn 'Abbas (ﷺ) said: The people of Makkah asked the Prophet (ﷺ) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,

٢٣٣٣- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ جَعْفَرِ ابْنِ إِيَاسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ﷺ أَنْ يَجْعَلَ لَهُمُ الصَّفَا ذَهَبًا وَأَنْ يُنَحِّيَ الْجِبَالَ عَنْهُمْ، فَيَزْرَعُوا، فَقِيلَ لَهُ: إِنْ شِئْتَ أَنْ تَسْتَأْنِيَ بِهِمْ،

وَإِنْ شِئْتَ أَنْ تُؤْتِيَهُمُ الَّذِي سَأَلُوا، فَإِنْ كَفَرُوا أُهْلِكُوا كَمَا أَهْلَكْتُ مَنْ قَبْلَهُمْ، قَالَ: «لَا، بَلْ أَسْتَأْنِي بِهِمْ» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ: ﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً﴾ (الإسراء: ٥٩). [انظر: ٣٢٢٣]

تخريج: إسناده صحيح.

you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: "Rather I shall be patient with them." Then Allah, may He be glorified and exalted, revealed this verse: "And nothing stops Us from sending the *Ayat* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, " [al-Isra' 17:59].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٣٣٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بَرَّةَ، فَكَأَنَّ النَّبِيَّ ﷺ كَرِهَ ذَلِكَ، فَسَمَّاهَا جُوَيْرِيَةَ، كَرَاهَةَ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ، قَالَ: وَخَرَجَ بَعْدَ مَا صَلَّى، فَجَاءَهَا فَقَالَتْ: مَا زِلْتُ بَعْدَكَ يَا رَسُولَ اللَّهِ دَائِبَةً. قَالَ: فَقَالَ لَهَا: «لَقَدْ قُلْتُ بَعْدَكِ كَلِمَاتٍ لَوْ وُزِنَّ، لَرَجَحْنَ بِمَا قُلْتِ: سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ، سُبْحَانَ اللَّهِ رِضَاءَ نَفْسِهِ، سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ». [انظر: ٢٩٠٠، ٣٠٠٥، ٣٣٠٨]

تخريج: إسناده صحيح. م: (٢١٤٠).

2334. It was narrated that Ibn 'Abbas (ﷺ) said: Juwairiyah's name was Barrah (meaning righteous), but it was as if the Prophet (ﷺ) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: "After I left you, I said some words which, if they were to be weighed, would outweigh what you said: 'Glory be to Allah as much as the number of His creation; glory be to Allah as much as pleases Him; glory be to Allah as much as the weight of His Throne; and glory be to Allah as much as the ink of His words.'"

Comments: [Its *isnad* is *saheeh*, Muslim (2140)]

٢٣٣٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

2335. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Fast when you

عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَ دُونَهُ غَيَابَةٌ، فَأَكْمِلُوا الْعِدَّةَ، وَالشَّهْرُ تِسْعٌ وَعِشْرُونَ» يَعْنِي أَنَّهُ يَكُونُ نَاقِصًا. [راجع: ١٩٨٥]

تخريج: صحيح، دون قوله: «الشهر تسع وعشرون» فصحيح لغيره، وسماك في روايته عن عكرمة اضطراب.

see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days," meaning that it may be shorter [than thirty days].

Comments: [*Saheeh*]

٢٣٣٦- **حَدَّثَنَا** مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى». [راجع: ١٩٧٠]

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ: وَنَحْنُ جَمِيعًا جُلُوسٌ، حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ قَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنِ ابْنِ عَبَّاسٍ.

تخريج: إسناده صحيح. خ: (١٩٥٣-تعليقا)، م: (١١٤٨).

2336. It was narrated that Ibn 'Abbas (﵄) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed a month's fast; should I make it up for her? He said: "If your mother owed a debt, would you pay it off for her?" He said: Yes. He said: "A debt owed to Allah is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

٢٣٣٧- **حَدَّثَنَا** يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنِي وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٢٤٩]

تخريج: إسناده صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).

2337. It was narrated from Ibn 'Abbas (﵄) that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered in the nose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2278) and Muslim (1202)]

2338. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked about offering a sacrifice, stoning the *Jamrah* and shaving the head, and doing the rituals in different orders, and he said: "No problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1734) and Muslim (1307)]

٢٣٣٨- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا وُهَيْبٌ: أَخْبَرَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ سُئِلَ عَنِ الذَّبْحِ وَالرَّمْيِ وَالْحَلْقِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ فَقَالَ: «لَا حَرَجَ». [انظر: ٢٤٢١، وراجع: ١٨٥٧]

تخريج: إسناده صحيح. خ: (١٧٣٤)، م: (١٣٠٧).

2339. It was narrated from Ibn 'Abbas (ﷺ) that a roasted shoulder [of an animal] was brought to the Prophet (ﷺ) and he nibbled some meat from it, then he prayed and he did not do *wudoo'* after eating that.

Comments: [*Saheeh*; this is a *da'eef isnad*, Muhammad bin az-Zubair is *da'eef*]

٢٣٣٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ الْخَفَّافُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أُتِيَ بِكَتِفٍ مَشْوِيَّةٍ، فَأَكَلَ مِنْهَا نُتَفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ مِنْ ذَلِكَ. [راجع: ٢٠٠٢]

تخريج: صحيح، وهذا إسناد ضعيف، محمد بن الزبير ضعيف.

2340. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) said: "Good health and free time [are] two blessings from Allah that many people do not make good use of."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6412)]

٢٣٤٠- حَدَّثَنِي مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّحَّةَ وَالْفَرَاغَ، نِعْمَتَانِ مِنْ نِعَمِ اللَّهِ، مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ». [انظر: ٣٢٠٧]

تخريج: إسناده صحيح. خ: (٦٤١٢).

2341. It was narrated from Muhammad bin 'Amr bin 'Ata' that he heard Ibn 'Abbas (ﷺ) say: I saw the Messenger of Allah (ﷺ) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢٣٤١- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ- يَعْنِي ابْنَ الْمُبَارَكِ- قَالَ: أَخْبَرَنَا مُوسَى ابْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ مِنْ كَتِفٍ أَوْ ذِرَاعٍ، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخريج: إسناده صحيح. م: (٣٥٤-٣٥٩).

2342. It was narrated from Abu Hurairah (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell; I seek refuge in You from the torment of the grave; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death."

Comments: [Its *isnad* is *saheeh*, Muslim (588)]

٢٣٤٢- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: إسناده صحيح. م: (٥٨٨). هذا الحديث من مسند أبي هريرة.

2343. A similar report was narrated from Ibn 'Abbas except that he said, "... from the turmoil of the Dajjal."

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

٢٣٤٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: «مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ». [راجع: ٢١٦٨]

تخريج: إسناده صحيح. م: (٥٩٠).

2344. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٣٤٤- قَالَ عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي (١/ ٢٥٩) الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2345. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) i.e., the supplication at times of distress.

٢٣٤٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، يَعْنِي مِثْلَ دُعَاءِ الْكَرْبِ. [راجع: ٢٠١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7426) and Muslim (2730)]

تخريج: إسناده صحيح. خ: (٧٤٢٦)، م: (٢٧٣٠).

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik (ﷺ) said: When Rajab began, the Prophet (ﷺ) would say: "O Allah, bless Rajab and Sha'ban for us, and bless Ramadan for us." And he used to say: "The night before Friday is beautiful and its day is bright and shiny."

٢٣٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ زَائِدَةَ بْنِ أَبِي الرُّقَادِ، عَنْ زِيَادٍ النُّمَيْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ رَجَبٌ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَارِكْ لَنَا فِي رَمَضَانَ». وَكَانَ يَقُولُ: «لَيْلَةُ الْجُمُعَةِ غَرَّاءُ، وَيَوْمُهَا أَزْهَرُ».

Comments: [Its *isnad* is *da'eef*; and Zaidah bin Abur-Ruqad is *da'eef* This *hadeeth* is from the Musnad of Anas bin Malik, not the Musnad of Ibn 'Abbas]

تخريج: إسناده ضعيف، زائدة بن أبي الرقاد ضعيف. وهذا الحديث من مسند أنس.

2347. It was narrated from Abul-'Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn 'Abbas (ﷺ) - narrated that the Prophet (ﷺ) said: "On the night when I was taken on the Night Journey (*al-Isra'*), I saw Moosa (ﷺ), a tall dark man with curly hair, as if he were one of the men of Shanoo'ah. And I saw 'Eesa Ibn Maryam (ﷺ), a man of average height with a red and white complexion and lank hair."

٢٣٤٧- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ- يعني ابْنَ عَبَّاسٍ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ، رَجُلًا آدَمَ طُوَالًا، جَعْدَ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، مَرْبُوعَ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيَاضِ، سَبْطًا». [راجع: ٢١٩٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

تخريج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2348. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said to his companions: "Make it *'Umrah*. If I had known before what I know now, I would have told you to do it (*'Umrah*). And let those who do not have sacrificial animals with them exit

٢٣٤٨- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً، فَإِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَأَمَرْتُكُمْ بِهَا وَيَحِلُّ مَنْ لَيْسَ مَعَهُ

ihram." The Messenger of Allah (ﷺ) had a sacrificial animal with him. And the Messenger of Allah (ﷺ) said: "'*Umrah* has been incorporated into *Hajj* until the Day of Resurrection." And he interlaced his fingers.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

هَدْيٌ» وَكَانَ مَعَ رَسُولِ اللَّهِ ﷺ هَدْيٌ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ» وَخَلَّلَ بَيْنَ أَصَابِعِهِ. [راجع: ٢١١٥، انظر: ٢٣٦٠، ٣٥٠٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، يزيد بن أبي زياد حسن الحديث في الشواهد والمتابعات.

2349. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (ﷺ) instructed Bilal to give the call to prayer, and he prayed two *rak'ahs*. And Ibn 'Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceble is *saheeh*; this is a *da'eef isnad* because Yazeed is *da'eef*]

٢٣٤٩- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي زِيَادٍ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَعَرَّسَ مِنَ اللَّيْلِ، فَرَقَدَ وَلَمْ يَسْتَيْقِظْ إِلَّا بِالشَّمْسِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا فَأَذَّنَ، فَصَلَّى رَكْعَتَيْنِ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: مَا تَسُرُّنِي الدُّنْيَا وَمَا فِيهَا بِهَا. يَعْنِي الرُّخْصَةَ.

تخريج: مرفوعه صحيح، وهذا إسناد ضعيف، لضعف يزيد وجهالة شيخه فيه.

2350. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) left Madinah, heading for Makkah, and he fasted until he reached 'Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn 'Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

٢٣٥٠- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ يُرِيدُ مَكَّةَ، فَصَامَ حَتَّى أَتَى عُسْفَانَ قَالَ: فَدَعَا بِإِنَاءٍ، فَوَضَعَهُ عَلَى يَدِهِ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ أَفْطَرَ. قَالَ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [انظر: ٢٣٥١، ٢٦٥٢، ٢٩٩٤، ٣١٦٢، وراجع: ١٨٩٢]

تخريج: إسناده صحيح. خ: (٤٢٧٩)، م: (١١١٣).

2351. It was narrated from Mansoor... And he mentioned the same *isnad* and a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

2352. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: "I came rushing to tell you about *Lailatal-Qadr*, but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan."

Comments: [Its *isnad* is *saheeh*, see the previous report]

2353. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said, on the day of the conquest of Makkah: "This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it." al-

٢٣٥١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ.. فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٤٢٧٩)، م: (١١١٣).

٢٣٥٢- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي قَابُوسُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ أَقْبَلَ إِلَيْهِمْ مُسْرِعًا، قَالَ: حَتَّى أَفْزَعَنَا مِنْ سُرْعَتِهِ، فَلَمَّا انْتَهَى إِلَيْنَا قَالَ: «جِئْتُ مُسْرِعًا أُخْبِرُكُمْ بِلَيْلَةِ الْقَدْرِ فَأُنْسِيتُهَا بَيْنِي وَبَيْنَكُمْ، وَلَكِنِ الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ».

تخريج: إسناده صحيح. راجع ماقبله.

٢٣٥٣- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَامٌ، حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ، حَرَّمَهُ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ، مَا أُحِلَّ لِأَحَدٍ فِيهِ الْقَتْلُ غَيْرِي، وَلَا يَحِلُّ لِأَحَدٍ بَعْدِي فِيهِ حَتَّى تَقُومَ السَّاعَةُ، وَمَا أُحِلَّ لِي فِيهِ إِلَّا سَاعَةٌ مِنَ النَّهَارِ، فَهُوَ حَرَامٌ حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يُخْتَلَى خَلَاهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا تُلْتَقَطُ لُقَطَتُهُ إِلَّا لِمُعَرِّفٍ» قَالَ: فَقَالَ الْعَبَّاسُ_ وَكَانَ مِنْ أَهْلِ الْبَلَدِ، قَدْ عَلِمَ الَّذِي لَا بُدَّ لَهُمْ مِنْهُ_: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لَا بُدَّ لَهُمْ مِنْهُ، فَإِنَّهُ لِلْقُبُورِ وَالْبُيُوتِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ

'Abbas - who was one of the local people and knew what they could not do without - said: Except *idhkhir*, O Messenger of Allah, for they need it for their graves and houses. And the Messenger of Allah (ﷺ) said: "Except *idhkhir*."

ﷺ: «إِلَّا الْإِذْخِرَ». [انظر: ٢٨٩٦، وراجع: ٢٢٧٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، قابوس ضعيف.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because Qaboos is *da'eef*]

2354. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (ﷺ), and he ate the ghee and dried yoghurt, then he said concerning the lizard: "This is something that I have never eaten, but whoever would like to eat it, let him eat it." And it was eaten at his table.

Comments: [Its *isnad* is *qawi*, al-Bukhari (2572) and Muslim (1977)

٢٣٥٤- حَدَّثَنَا عَبِيدَةُ قَالَ: حَدَّثَنِي وَاقِدٌ أَبُو عَبْدِ اللَّهِ الْخَيَّاطُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ سَمْنٌ وَأَقِطٌ وَضَبٌّ، فَأَكَلَ السَّمْنَ وَالْأَقِطَ، ثُمَّ قَالَ لِلضَّبِّ: «إِنَّ هَذَا الشَّيْءَ مَا أَكَلْتُهُ قَطُّ، فَمَنْ شَاءَ أَنْ يَأْكُلَهُ فَلْيَأْكُلْهُ». قَالَ: فَأُكِلَ عَلَى خِوَانِهِ. [راجع: ٢٢٩٩]

تخريج: إسناده قوي. خ: (٢٥٧٢)، م: (١٩٤٧).

2355. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*, in his head, for a headache or something in his head, at an oasis called Lahyu Jamal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٢٣٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامٌ_ يَعْنِي ابْنَ حَسَّانَ_: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: (١/ ٢٦٠) احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ، مِنْ صُدَاعٍ كَانَ بِهِ، أَوْ شَيْءٍ كَانَ بِهِ، بِمَاءٍ يُقَالُ لَهُ: لَحْيُ جَمَلٍ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

2356. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "With regard to a *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the *diyah* of a free man should be paid,

٢٣٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ ابْنُ أَبِي عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى دِيَةَ الْحُرِّ، وَبِقَدْرِ مَا رَقَّ دِيَةَ الْعَبْدِ». [راجع: ١٩٤٤]

commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its *isnad* is *saheeh*]

2357. It was narrated that Ibn 'Abbas (ﷺ) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-'Abbas bin 'Abdul-Muttalib, 'Ali bin Abi Talib, al-Fadl bin al-'Abbas, Qutham bin al-'Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu 'Awf bin al-Khazraj, who had been present at Badr, called out to 'Ali bin Abi Talib, saying to him: O 'Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (ﷺ). 'Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. 'Ali made him [the Prophet (ﷺ)] lean against his chest, and he was wearing his chemise, and al-'Abbas, al-Fadl and Qutham turned him over with 'Ali bin Abi Talib (ﷺ), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and 'Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that

تخريج: إسناده صحيح.

٢٣٥٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا اجْتَمَعَ الْقَوْمُ لِغَسْلِ رَسُولِ اللَّهِ ﷺ وَلَيْسَ فِي الْبَيْتِ إِلَّا أَهْلُهُ: عَمُّهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقُثَمُ بْنُ الْعَبَّاسِ، وَأُسَامَةُ بْنُ زَيْدِ بْنِ حَارِثَةَ، وَصَالِحٌ مَوْلَاهُ، فَلَمَّا أَجْمَعُوا الْغَسْلَ نَادَى مِنْ وَرَاءِ الْبَابِ أَوْسُ بْنُ خَوْلِيٍّ الْأَنْصَارِيُّ، ثُمَّ أَحَدُ بَنِي عَوْفِ بْنِ الْخَزْرَجِ، وَكَانَ بَدْرِيًّا، عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ: يَا عَلِيُّ، نَشَدْتُكَ اللَّهَ، وَحَظَّنَا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: فَقَالَ لَهُ عَلِيٌّ: ادْخُلْ. فَدَخَلَ فَحَضَرَ غَسْلَ رَسُولِ اللَّهِ ﷺ وَلَمْ يَلِ مِنْ غَسْلِهِ شَيْئًا، قَالَ: فَأَسْنَدَهُ إِلَى صَدْرِهِ، وَعَلَيْهِ قَمِيصُهُ، وَكَانَ الْعَبَّاسُ وَالْفَضْلُ وَقُثَمُ يُقَلِّبُونَهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَكَانَ أُسَامَةُ بْنُ زَيْدٍ وَصَالِحٌ مَوْلَاهُمَا يَصُبَّانِ الْمَاءَ، وَجَعَلَ عَلِيٌّ يَغْسِلُهُ، وَلَمْ يُرَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ مِمَّا يُرَاهُ مِنَ الْمَيِّتِ وَهُوَ يَقُولُ: بِأَبِي وَأُمِّي، مَا أَطْيَبَكَ حَيًّا وَمَيِّتًا! حَتَّى إِذَا فَرَغُوا مِنْ غَسْلِ رَسُولِ اللَّهِ ﷺ، وَكَانَ يُغَسَّلُ بِالْمَاءِ وَالسِّدْرِ،

جَفَّفُوهُ، ثُمَّ صُنِعَ بِهِ مَا يُصْنَعُ بِالْمَيِّتِ، ثُمَّ أُدْرِجَ فِي ثَلَاثَةِ أَثْوَابٍ: ثَوْبَيْنِ أَبْيَضَيْنِ، وَبُرْدٍ حِبَرَةٍ. ثُمَّ دَعَا الْعَبَّاسُ رَجُلَيْنِ فَقَالَ: لِيَذْهَبْ أَحَدُكُمَا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، وَكَانَ أَبُو عُبَيْدَةَ يَضْرَحُ لِأَهْلِ مَكَّةَ، وَلْيَذْهَبِ الْآخَرُ إِلَى أَبِي طَلْحَةَ بْنِ سَهْلٍ الْأَنْصَارِيِّ، وَكَانَ أَبُو طَلْحَةَ يَلْحَدُ لِأَهْلِ الْمَدِينَةِ، قَالَ: ثُمَّ قَالَ الْعَبَّاسُ لَهُمَا حِينَ سَرَّحَهُمَا: اللَّهُمَّ خِرْ لِرَسُولِكَ. قَالَ: فَذَهَبَا، فَلَمْ يَجِدْ صَاحِبُ أَبِي عُبَيْدَةَ أَبَا عُبَيْدَةَ، وَوَجَدَ صَاحِبُ أَبِي طَلْحَةَ أَبَا طَلْحَةَ، فَجَاءَ بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ. [انظر: ٢٦٦١]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

which is usually seen in a dead person, and 'Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (ﷺ), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-'Abbas called two men and said: Let one of you go to Abu 'Ubaidah bin al-Jarrah - as Abu 'Ubaidah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-'Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu 'Ubaidah did not find Abu 'Ubaidah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (*lahd*) for the Messenger of Allah (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Husain bin Abdullah]

٢٣٥٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا خُصَيْفُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزَرِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: يَا أَبَا الْعَبَّاسِ، عَجَبًا لِاخْتِلَافِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي إِهْلَالِ رَسُولِ اللَّهِ ﷺ حِينَ أَوْجَبَ! فَقَالَ: إِنِّي

2358. It was narrated that Sa'eed bin Jubair said: I said to 'Abdullah bin 'Abbas: O Abul-'Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of *ihram*. He said: I am the most knowledgeable of the people regarding this. The Messenger of

لَأَعْلَمُ النَّاسِ بِذَلِكَ إِنَّهَا إِنَّمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ حَجَّةٌ وَاحِدَةٌ، فَمِنْ هُنَالِكَ اخْتَلَفُوا. خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صَلَّى فِي مَسْجِدِهِ بِذِي الْحُلَيْفَةِ رَكْعَتَيْهِ أَوْجَبَ فِي مَجْلِسِهِ، فَأَهَلَّ بِالْحَجِّ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ، فَسَمِعَ ذَلِكَ مِنْهُ أَقْوَامٌ، فَحَفِظُوا عَنْهُ، ثُمَّ رَكِبَ، فَلَمَّا اسْتَقَلَّتْ بِهِ نَاقَتُهُ أَهَلَّ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ، وَذَلِكَ أَنَّ النَّاسَ إِنَّمَا كَانُوا يَأْتُونَ أَرْسَالًا، فَسَمِعُوهُ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ يُهِلُّ، فَقَالُوا: إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ. ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ فَلَمَّا عَلَا عَلَى شَرَفِ الْبَيْدَاءِ أَهَلَّ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ، فَقَالُوا: إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. وَايْمُ اللَّهِ، لَقَدْ أَوْجَبَ فِي مُصَلَّاهُ، وَأَهَلَّ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، وَأَهَلَّ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. فَمَنْ أَخَذَ بِقَوْلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَهَلَّ فِي مُصَلَّاهُ إِذَا فَرَغَ مِنْ رَكْعَتَيْهِ. [راجع: ٢٢٩٦، وانظر: ٢٥٧١]

تخريج: حسن لغيره، وهذا إسناد محتمل للتحسين، وخصيف بن عبدالرحمن سيئ الحفظ، وحديثه يصلح للمتابعات.

Allah (ﷺ) only did *Hajj* once, and this is why they differed: the Messenger of Allah (ﷺ) set out for *Hajj*, and when he had prayed two *rak'ahs* in his mosque in Dhul-Hulaifah, he entered *ihram* where he was sitting (after prayer) and recited the *Talbiyah* for *Hajj* after completing his two *rak'ahs*. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the *Talbiyah* and some people heard that. The people used to come to him in groups, and they heard him recite the *Talbiyah* when his camel stood up with him, so they said: The Messenger of Allah (ﷺ) recited the *Talbiyah* when his camel stood up with him. Then the Messenger of Allah (ﷺ) continued onwards, and when he reached the peak of al-Baida', he recited the *Talbiyah*. Some people heard that, so they said: The Messenger of Allah (ﷺ) recited the *Talbiyah* when he reached the peak of al-Baida'. By Allah, he entered *ihram* at the place where he had prayed, and he recited the *Talbiyah* when his camel stood up with him, and he recited the *Talbiyah* when he reached the peak of al-Baida'. Whoever follows the view of 'Abdullah bin 'Abbas would enter *ihram* from the place where he prays when he finishes the two *rak'ahs*.

Comments: [*Hasan* because of corroborating evidence; this is an *isnad* which could be regarded as *hasan*]

٢٣٥٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَبْدِ اللَّهِ بْنِ

2359. It was narrated that Ibn 'Abbas (ﷺ) said: During the Farewell Pilgrimage, the Messenger

أَبِي نَجِيحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ مِائَةَ بَدَنَةٍ، نَحَرَ مِنْهَا ثَلَاثِينَ بَدَنَةً بِيَدِهِ، ثُمَّ أَمَرَ عَلِيًّا فَنَحَرَ مَا بَقِيَ مِنْهَا، وَقَالَ: «اقْسِمْ لُحُومَهَا وَجِلَالَهَا وَجُلُودَهَا بَيْنَ النَّاسِ، وَلَا تُعْطِيَنَّ جَزَّارًا مِنْهَا شَيْئًا، وَخُذْ لَنَا مِنْ كُلِّ بَعِيرٍ حُذْيَةً مِنْ لَحْمٍ، ثُمَّ اجْعَلْهَا فِي قِدْرٍ وَاحِدَةٍ، حَتَّى نَأْكُلَ مِنْ لَحْمِهَا، وَنَحْسُوَ مِنْ مَرَقِهَا فَفَعَلَ. [راجع: ١٣٧٤]

of Allah (ﷺ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered 'Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لإبهام شيخ محمد بن إسحاق ثم متن الحديث مخالف للحديث الصحيح، والصواب: نحر رسول الله بيده ثلاثا وستين بدنة ونحر علي ما غبر، وهو سبع وثلاثون بدنة.

٢٣٦٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ (١/ ٢٦١) مُسْلِمٍ الزُّهْرِيُّ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قُلْتُ لَهُ: يَا أَبَا الْعَبَّاسِ، أَرَأَيْتَ قَوْلَكَ: مَا حَجَّ رَجُلٌ لَمْ يَسُقِ الْهَدْيَ مَعَهُ، ثُمَّ طَافَ بِالْبَيْتِ، إِلَّا حَلَّ بِعُمْرَةٍ، وَمَا طَافَ بِهَا حَاجٌّ قَدْ سَاقَ مَعَهُ الْهَدْيَ، إِلَّا اجْتَمَعَتْ لَهُ عُمْرَةٌ وَحَجَّةٌ، وَالنَّاسُ لَا يَقُولُونَ هَذَا. فَقَالَ: وَيْحَكَ، إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَمَنْ مَعَهُ مِنْ أَصْحَابِهِ، لَا يَذْكُرُونَ إِلَّا الْحَجَّ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ أَنْ يَطُوفَ بِالْبَيْتِ وَيَحِلَّ بِعُمْرَةٍ، فَجَعَلَ الرَّجُلُ مِنْهُمْ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُوَ الْحَجُّ. فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِالْحَجِّ، وَلَكِنَّهَا عُمْرَةٌ». [راجع ٢١٤١، وانظر: ٢٦٤١]

2360. It was narrated from Kuraib the freed slave of 'Abdullah bin 'Abbas, from 'Abdullah bin 'Abbas (ﷺ): I [Kuraib] said to him: O Abul-'Abbas, what about what you said, that there is no man who performed *Hajj* and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit *ihram* and regard what he has done as *'Umrah*, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine *'Umrah* and *Hajj* - but the people do not say this? He said: Woe to you! The Messenger of Allah (ﷺ) and those of his Companions who were with him set out, not thinking of anything except *Hajj*, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House

and exit *ihram* on the basis that what they had done was *'Umrah*. One of them said: O Messenger of Allah, rather it is *Hajj*. The Messenger of Allah (ﷺ) said: "It is not *Hajj*; rather it is *'Umrah*."

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

2361. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not allow 'A'ishah to do *'Umrah* on the night of al-Hasbah [when the pilgrims come to Muhassab after leaving Mina on *Yawmut-Tarwiyah* (8th Dhul-Hijjah)] in order to put an end to the custom of the *mushrikeen*, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of Safar has begun, then it becomes permissible to do *'Umrah* for anyone who wants to do it.

٢٣٦١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَعْمَرَ رَسُولُ اللَّهِ ﷺ عَائِشَةَ لَيْلَةَ الْحَصْبَةِ إِلَّا قَطْعًا لِأَمْرِ أَهْلِ الشِّرْكِ، فَإِنَّهُمْ كَانُوا يَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الْأَثَرْ، وَدَخَلَ صَفَرْ، فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ. [راجع: ٢٢٧٤]

تخريج: حديث صحيح، وهذا إسناد حسن.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

2362. It was narrated from Ibn 'Abbas (ﷺ) that in the year of al-Hudaibiyah, the Messenger of Allah (ﷺ) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the *mushrikeen* thereby.

٢٣٦٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ أَهْدَى جَمَلَ أَبِي جَهْلٍ، الَّذِي كَانَ اسْتُلِبَ يَوْمَ بَدْرٍ فِي رَأْسِهِ بُرَةٌ مِنْ فِضَّةٍ، عَامَ الْحُدَيْبِيَةِ فِي هَدْيِهِ. وَقَالَ فِي مَوْضِعٍ آخَرَ: لِيَغِيظَ بِذَلِكَ الْمُشْرِكِينَ. [راجع: ٢٠٧٩، وانظر ٢٤٦٦]

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، وتصريح ابن إسحاق هنا بالتحديث فيه وقفة.

2363. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out in

٢٣٦٣- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَى بَنِي

the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

حَارِثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ رَمَضَانَ، وَصَامَ الْمُسْلِمُونَ مَعَهُ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ، دَعَا بِمَاءٍ فِي قَعْبٍ وَهُوَ عَلَى رَاحِلَتِهِ، فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ، يُعْلِمُهُمْ أَنَّهُ قَدْ أَفْطَرَ، فَأَفْطَرَ الْمُسْلِمُونَ. [راجع: ١٨٩٢]

تخريج: حديث صحيح، وهذا إسناد حسن.

2364. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of the Book used to let their hair down and the *mushrikeen* used to part their hair. The Messenger of Allah (ﷺ) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (ﷺ) let his forelock down, Then later on he parted his hair.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5917) and Muslim (2336)]

٢٣٦٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُءُوسَهُمْ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِي بَعْضِ مَا لَمْ يُؤْمَرْ فِيهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ. [راجع: ٢٢٠٩]

تخريج: إسناده صحيح. خ: (٥٩١٧)، م: (٢٣٣٦).

2365. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah said: "The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence."

Comments: [A *saheeh hadeeth,* Muslim (1421)]

٢٣٦٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبَّاسِ بْنِ رَبِيعَةَ، عَنْ نَافِعِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الأَيِّمُ أَوْلَى بِأَمْرِهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [راجع: ١٨٨٨، وانظر: ٢٤٨١]

تخريج: حديث صحيح. م: (١٤٢١).

2366. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) returned his daughter

٢٣٦٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ

Zainab to Abul-'As bin ar-Rabee', although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry.

Comments: [Its *isnad* is *hasan*]

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، وَكَانَ إِسْلَامُهَا قَبْلَ إِسْلَامِهِ بِسِتِّ سِنِينَ عَلَى النِّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثْ شَهَادَةً وَلَا صَدَاقًا. [راجع: ١٨٧٦، وانظر: ٣٢٩٠]

تخريج: إسناده حسن.

2367. It was narrated that Ibn 'Abbas (ﷺ) said: A man married an Ansari woman from (the tribe of) Bal'ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) summoned the girl and asked her, and she said: Yes, I was a virgin. So the Messenger of Allah (ﷺ) instructed them to engage in *li'an* and he gave her her dowry.

Comments: [Its *isnad* is *da'eef*]

٢٣٦٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ طَلْحَةُ بْنُ نَافِعٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَجُلٌ امْرَأَةً مِنَ الْأَنْصَارِ مِنْ بَلْعَجْلَانَ، فَدَخَلَ بِهَا فَبَاتَ عِنْدَهَا، فَلَمَّا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا عَذْرَاءَ، قَالَ: فَرُفِعَ شَأْنُهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَدَعَا الْجَارِيَةَ رَسُولُ اللَّهِ ﷺ فَسَأَلَهَا، فَقَالَتْ: بَلَى، قَدْ كُنْتُ عَذْرَاءَ. قَالَ: فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَتَلَاعَنَا، وَأَعْطَاهَا الْمَهْرَ.

تخريج: إسناده ضعيف، لتدليس محمد بن إسحاق.

2368. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed *zina*.

Comments: [*Saheeh*, because of corroborating evidence; this is a *hasan isnad*]

٢٣٦٨- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ ابْنِ يَزِيدَ بْنِ رُكَانَةَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الشَّيْبَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِرَجْمِ الْيَهُودِيِّ وَالْيَهُودِيَّةِ، عِنْدَ بَابِ مَسْجِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيُّ مَسَّ الْحِجَارَةِ قَامَ عَلَى صَاحِبَتِهِ، فَحَنَى عَلَيْهَا يَقِيهَا مَسَّ الْحِجَارَةِ، حَتَّى قُتِلَا جَمِيعًا، فَكَانَ مِمَّا صَنَعَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ فِي تَحْقِيقِ الزِّنَا مِنْهُمَا.

تخريج: صحيح لغيره، وهذا إسناد حسن.

2369. Ibn Shihab narrated that 'Ubaidullah bin 'Abdullah told him that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you try to make use of its skin?" They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only forbidden to eat it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٢٣٦٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: وَحَدَّثَ ابْنُ شِهَابٍ (١/ ٢٦٢) أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيْتَةٍ، فَقَالَ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [انظر: ٣٠١٨، ٣٠٢٦، ٣٠٥٢، ٣٤٥٢، و راجع: ١٨٩٥]

تخريج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

2370. 'Abdullah bin 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (ﷺ) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. 'Abdullah bin 'Abbas (ﷺ) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (ﷺ).

Ibn 'Abbas (ﷺ) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (ﷺ) and the disbelievers of

٢٣٧٠- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الْإِسْلَامِ، وَبَعَثَ كِتَابَهُ مَعَ دِحْيَةَ الْكَلْبِيِّ، وَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بُصْرَى، لِيَدْفَعَهُ إِلَى قَيْصَرَ، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى قَيْصَرَ، وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ جُنُودَ فَارِسَ، مَشَى مِنْ حِمْصَ إِلَى إِيلْيَاءَ عَلَى الزَّرَابِيِّ تُبْسَطُ لَهُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَلَمَّا جَاءَ قَيْصَرَ كِتَابُ رَسُولِ اللَّهِ ﷺ قَالَ حِينَ قَرَأَهُ: الْتَمِسُوا لِي مِنْ قَوْمِهِ مَنْ أَسْأَلُهُ عَنْ رَسُولِ اللَّهِ.

قَالَ ابْنُ عَبَّاسٍ: فَأَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ أَنَّهُ كَانَ بِالشَّامِ فِي رِجَالٍ مِنْ قُرَيْشٍ قَدِمُوا تِجَارًا، وَذَلِكَ فِي الْمُدَّةِ الَّتِي كَانَتْ

Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar's] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu 'Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I

بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ كُفَّارِ قُرَيْشٍ. قَالَ أَبُو سُفْيَانَ: فَأَتَانِي رَسُولُ قَيْصَرَ، فَانْطُلِقَ بِي وَبِأَصْحَابِي، حَتَّى قَدِمْنَا إِيلِيَاءَ، فَأُدْخِلْنَا عَلَيْهِ، فَإِذَا هُوَ جَالِسٌ فِي مَجْلِسِ مُلْكِهِ، عَلَيْهِ التَّاجُ، وَإِذَا حَوْلَهُ عُظَمَاءُ الرُّومِ، فَقَالَ لِتَرْجُمَانِهِ: سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالَ أَبُو سُفْيَانَ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا. قَالَ: مَا قَرَابَتُكَ مِنْهُ؟ قَالَ: قُلْتُ: هُوَ ابْنُ عَمِّي. قَالَ أَبُو سُفْيَانَ: وَلَيْسَ فِي الرَّكْبِ يَوْمَئِذٍ رَجُلٌ مِنْ بَنِي عَبْدِ مَنَافٍ غَيْرِي، قَالَ: فَقَالَ قَيْصَرُ: أَدْنُوهُ مِنِّي. ثُمَّ أَمَرَ بِأَصْحَابِي، فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَتِفِي، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لِأَصْحَابِهِ: إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَ، فَكَذِّبُوهُ. قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ لَوْلَا الِاسْتِحْيَاءُ يَوْمَئِذٍ أَنْ يَأْثُرَ أَصْحَابِي عَنِّي الْكَذِبَ لَكَذَبْتُهُ حِينَ سَأَلَنِي، وَلَكِنِّي اسْتَحْيَيْتُ أَنْ يَأْثِرُوا عَنِّي الْكَذِبَ، فَصَدَقْتُهُ عَنْهُ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هَذَا الرَّجُلِ فِيكُمْ؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ فِي الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قَالَ: فَقُلْتُ: لَا. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَأَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضُعَفَاؤُهُمْ. قَالَ: فَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ:

said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said: Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you

قُلْتُ: بَلْ يَزِيدُونَ. قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ
سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قَالَ: قُلْتُ:
لَا. قَالَ: فَهَلْ يَغْدِرُ؟ قَالَ: قُلْتُ: لَا، وَنَحْنُ
الْآنَ مِنْهُ فِي مُدَّةٍ، وَنَحْنُ نَخَافُ ذَلِكَ. قَالَ:
قال أَبُو سُفْيَانَ: وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا
شَيْئًا أَنْتَقِصُهُ بِهِ غَيْرَهَا، لَا أَخَافُ أَنْ يُؤْثَرَ
عَنِّي. قَالَ: فَهَلْ قَاتَلْتُمُوهُ أَوْ قَاتَلَكُمْ؟ قَالَ:
قُلْتُ: نَعَمْ. قَالَ: كَيْفَ كَانَتْ حَرْبُكُمْ
وَحَرْبُهُ؟ قَالَ: قُلْتُ: كَانَتْ دُوَلًا سِجَالًا
نُدَالُ عَلَيْهِ الْمَرَّةَ، وَيُدَالُ عَلَيْنَا الْأُخْرَى.
قَالَ: فَبِمَ يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَأْمُرُنَا أَنْ
نَعْبُدَ اللَّهَ وَحْدَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَيَنْهَانَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا، وَيَأْمُرُنَا بِالصَّلَاةِ
وَالصِّدْقِ، وَالْعَفَافِ وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ
الْأَمَانَةِ. قَالَ: فَقَالَ لِتَرْجُمَانِهِ حِينَ قُلْتُ لَهُ
ذَلِكَ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ نَسَبِهِ فِيكُمْ،
فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، وَكَذَلِكَ الرُّسُلُ
تُبْعَثُ فِي نَسَبِ قَوْمِهَا. وَسَأَلْتُكَ: هَلْ قَالَ
هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَطُّ قَبْلَهُ؟ فَزَعَمْتَ أَنْ
لَا، فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا
الْقَوْلَ قَبْلَهُ، قُلْتُ: رَجُلٌ يَأْتَمُّ بِقَوْلٍ قِيلَ قَبْلَهُ.
وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ
يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَقَدْ أَعْرِفُ أَنَّهُ
لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ، وَيَكْذِبَ
عَلَى اللَّهِ عَزَّ وَجَلَّ. وَسَأَلْتُكَ: هَلْ كَانَ مِنْ
آبَائِهِ مِنْ مَلِكٍ؟ فَزَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ
كَانَ مِنْ آبَائِهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ

whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father's kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it: no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the

آبَائِهِ. وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ؟ فَزَعَمْتَ أَنَّ ضُعَفَاءَهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ (١/٢٦٣) حَتَّى يَتِمَّ. وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ حِينَ يُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ.

وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ؟ فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ حَرْبَكُمْ وَحَرْبَهُ يَكُونُ دُوَلًا، يُدَالُ عَلَيْكُمُ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى وَيَكُونُ لَهَا الْعَاقِبَةُ. وَسَأَلْتُكَ: بِمَاذَا يَأْمُرُكُمْ؟ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ عَزَّ وَجَلَّ، وَحْدَهُ لَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصِّدْقِ، وَالصَّلَاةِ، وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، وَهَذِهِ صِفَةُ نَبِيٍّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ. فَإِنْ يَكُنْ مَا قُلْتَ فِيهِ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَاللَّهِ لَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ، لَتَجَشَّمْتُ لُقِيَّهُ، وَلَوْ كُنْتُ عِنْدَهُ، لَغَسَلْتُ عَنْ قَدَمَيْهِ. قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ فَقُرِئَ، فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى

هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَاعِيَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ ـ يَعْنِي الْأَكَرَةَ ـ وَ ﴿يَـٰٓأَهْلَ ٱلْكِتَـٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٦٤) قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَضَى مَقَالَتَهُ، عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكَثُرَ لَغَطُهُمْ، فَلَا أَدْرِي مَاذَا قَالُوا، وَأَمَرَ بِنَا فَأُخْرِجْنَا، قَالَ أَبُو سُفْيَانَ: فَلَمَّا خَرَجْتُ مَعَ أَصْحَابِي وَخَلَصْتُ لَهُمْ، قُلْتُ لَهُمْ: أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ، قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ مَا زِلْتُ ذَلِيلًا مُسْتَيْقِنًا أَنَّ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ قَلْبِي الْإِسْلَامَ، وَأَنَا كَارِهٌ. [انظر: ٢٣٧١، ٢٣٧٢]

تخريج: إسناده صحيح. خ: (٧)، م: (١٧٧٣).

outcome of the battles between you and him varied: sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfil promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (ﷺ) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is

just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims'" [Al - 'Imran 3:64]." Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised, and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah[1] has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7) and Muslim (1773)]

٢٣٧١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحِ ابْنِ كَيْسَانَ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ.. فَذَكَرَهُ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٧)، م: (١١٧٣).

2371. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood narrated that 'Abdullah bin 'Abbas told him: The Messenger of Allah (ﷺ) wrote to... and he narrated the same report.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7) and Muslim (1173)]

٢٣٧٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ.. فَذَكَرَهُ. [راجع: ما قبله]

2372. 'Abdur-Razzaq narrated from Ma'mar... and he narrated the same report.

---

[1] A derogatory nickname used by Quraish to refer to the Messenger of Allah (ﷺ)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7) and Muslim (1173)]

تخريج: إسناده صحيح. خ: (٧)، م: (١١٧٣).

2373. Ubaidullah said: I asked 'Abdullah bin 'Abbas (ﷺ) about the dream of the Messenger of Allah (ﷺ) that he told us about. Ibn 'Abbas (ﷺ) said: I was told that the Messenger of Allah (ﷺ) said: "Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear." 'Ubaidullah said: One of them was al-'Ansi who was killed by Fairooz in Yemen, and the other was Musailimah.

٢٣٧٣- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ؟ فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفُظِعْتُهُمَا، فَكَرِهْتُهُمَا، فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُ: كَذَّابَيْنِ يَخْرُجَانِ». قَالَ عُبَيْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزُ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4379) and Muslim (2274)]

تخريج: إسناده صحيح. خ: (٤٣٧٩)، م: (٢٢٧٤).

2374. Ibn Shihab said: 'Abdullah bin Ka'b bin Malik told me that Ibn 'Abbas (ﷺ) told him that 'Ali bin Abi Talib (ﷺ) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (ﷺ) this morning? He said: He is better, praise be to Allah. Ibn 'Abbas (ﷺ) said: 'Abbas bin 'Abdul-Muttalib took hold of his hand and said: Don't you see, by Allah, that the Messenger of Allah (ﷺ) will die of this sickness? I know the faces of Banu 'Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (ﷺ)

٢٣٧٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ: أَنَّ ابْنَ عَبَّاسٍ ﷺ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا. قَالَ ابْنُ عَبَّاسٍ: فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ: أَلَا تَرَى أَنْتَ، وَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ سَيُتَوَفَّى فِي وَجَعِهِ هَذَا، إِنِّي أَعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، فَاذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ

فَلْنَسْأَلْهُ فِيمَنْ هَذَا الأَمْرُ، فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ، فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنَعَنَاهَا، لَا يُعْطِينَاهَا النَّاسُ أَبَدًا، فَوَاللَّهِ لَا أَسْأَلُهُ أَبَدًا. [انظر: ٢٩٩٩]

تخريج: إسناده صحيح. خ: (٤٤٤٧).

and ask him who should be in charge of this matter (after he dies). If it is one of us, we will know it, and if it is someone else, we will ask him to advise (that person) to be kind to us and take care of us. 'Ali (ﷺ) said: By Allah, if we ask the Messenger of Allah (ﷺ) and he says no, he (his successor) is not one of us, the people will never give it to us. By Allah, I will never ask him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4447)]

٢٣٧٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ.. فَذَكَرَ الْحَدِيثَ. [راجع: ٢٩٦]

قَالَ مُحَمَّدٌ: وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٢٦٤) قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». [انظر: ٢٧١٧، ٢٨٥٨]

تخريج: حديث صحيح، وهذا إسناد جيد. وهذا من حديث عمر.

2375. 'Urwah bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same *hadeeth*.

Ibn 'Abbas narrated that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [A *saheeh hadeeth*, and its *isnad* is Jayyid]

٢٣٧٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ

2376. Ibn 'Abbas (ﷺ) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (ﷺ) was

عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَقْبَلْتُ، وَقَدْ نَاهَزْتُ الْحُلُمَ، أَسِيرُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي لِلنَّاسِ بِمِنًى حَتَّى صِرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ الْأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا، فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٩١]

leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*, and its *isnad* is *Jayyid*, al-Bukhari (4412) and Muslim (504)]

تخريج: حديث صحيح، وهذا إسناد جيد. خ: (٤٤١٢)، م: (٥٠٤).

٢٣٧٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو ابْنِ عَطَاءِ بْنِ عَبَّاسِ بْنِ عَلْقَمَةَ أَخُو بَنِي عَامِرِ ابْنِ لُؤَيٍّ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ بَيْتَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ لِغَدِ يَوْمِ الْجُمُعَةِ، قَالَ: وَكَانَتْ مَيْمُونَةُ قَدْ أَوْصَتْ لَهُ بِهِ، فَكَانَ إِذَا صَلَّى الْجُمُعَةَ، بُسِطَ لَهُ فِيهِ، ثُمَّ انْصَرَفَ إِلَيْهِ، فَجَلَسَ فِيهِ لِلنَّاسِ، قَالَ: فَسَأَلَهُ رَجُلٌ، وَأَنَا أَسْمَعُ، عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ مِنَ الطَّعَامِ، قَالَ: فَرَفَعَ ابْنُ عَبَّاسٍ يَدَهُ إِلَى عَيْنَيْهِ، وَقَدْ كُفَّ بَصَرُهُ، فَقَالَ: بَصَرَ عَيْنَيَّ هَاتَيْنِ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ لِصَلَاةِ الظُّهْرِ فِي بَعْضِ حُجَرِهِ، ثُمَّ دَعَا بِلَالٌ إِلَى الصَّلَاةِ، فَنَهَضَ خَارِجًا، فَلَمَّا وَقَفَ عَلَى بَابِ الْحُجْرَةِ، لَقِيَتْهُ هَدِيَّةٌ مِنْ خُبْزٍ وَلَحْمٍ بَعَثَ بِهَا إِلَيْهِ بَعْضُ أَصْحَابِهِ، قَالَ: فَرَجَعَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ، وَوُضِعَتْ لَهُمْ فِي الْحُجْرَةِ، قَالَ: فَأَكَلَ وَأَكَلُوا مَعَهُ، قَالَ: ثُمَّ نَهَضَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ إِلَى الصَّلَاةِ،

2377. Muhammad bin 'Amr bin 'Ata' bin 'Abbas bin 'Alqamah, from Banu 'Amir bin Lu'ayy said: I entered upon Ibn 'Abbas (ﷺ) in the house of Maimoonah, the wife of the Prophet (ﷺ), on a Friday morning; Maimoonah had given the house to him in her will. When he prayed *Jumu'ah*, some carpets would be spread out for him in it, and when he had finished [*Jumu'ah*], he would go there and sit there to meet people. A man asked him, when I was listening, about doing *wudoo'* after [eating] food cooked by fire. Ibn 'Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do *wudoo'* for *Zuhr* prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was

وَمَا مَسَّ وَلَا أَحَدٌ مِمَّنْ كَانَ مَعَهُ مَاءً، قَالَ: ثُمَّ صَلَّى بِهِمْ، وَكَانَ ابْنُ عَبَّاسٍ إِنَّمَا عَقَلَ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ آخِرَهُ. [راجع: ٢٠٠٢]

تخريج: إسناده حسن. م: (٣٥٤، ٣٥٩).

set out for them in the apartment. He ate and they ate, then the Messenger of Allah (ﷺ) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did *wudoo'*). Then he led them in prayer. And Ibn 'Abbas only reached an age at which he could understand the words and conduct of the Prophet (ﷺ) towards the end of the time of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *hasan*]

٢٣٧٨- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ عَلَى بَعِيرِهِ، فَكُلَّمَا أَتَى عَلَى الرُّكْنِ، أَشَارَ إِلَيْهِ وَكَبَّرَ. [راجع ١٨٤١]

تخريج: إسناده صحيح. خ: (١٦١٢).

2378. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated [the Ka'bah] on his camel, and every time he came to the Corner, he pointed at it and said *takbeer*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

٢٣٧٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَنَا خَتِينٌ. [راجع: ٢٢٨٣]

2379. It was narrated that 'Ata' bin Abi Rabah said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) died when I had just been circumcised.[1]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. خ: (٦٢٩٩). الحجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

٢٣٨٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ ابْنِ نُوَيْفِعٍ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ

2380. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: Banu Sa'd bin Bakr sent Dimam bin Tha'labah to meet the Messenger of Allah (ﷺ). He came

[1] At that time, boys would be circumcised when they reached puberty.

to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (ﷺ) was sitting with his Companions. Dimam was a tough and hairy man with two braids. He came and stood over the Messenger of Allah (ﷺ) and his Companions and said: Which of you is the son of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) said: "I am the son of 'Abdul-Muttalib." He said: Muhammad? He said: "Yes." He said: O son of 'Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: "I will not be upset. Ask whatever you want." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to offer these five

عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَعَثَتْ بَنُو سَعْدِ بْنِ بَكْرٍ ضِمَامَ بْنَ ثَعْلَبَةَ وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ وَأَنَاخَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي أَصْحَابِهِ، وَكَانَ ضِمَامٌ رَجُلًا جَلْدًا أَشْعَرَ ذَا غَدِيرَتَيْنِ، فَأَقْبَلَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ فِي أَصْحَابِهِ، فَقَالَ: أَيُّكُمُ ابْنُ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ» قَالَ: مُحَمَّدٌ؟ قَالَ: «نَعَمْ» فَقَالَ: ابْنَ عَبْدِ الْمُطَّلِبِ، إِنِّي سَائِلُكَ وَمُغَلِّظٌ فِي الْمَسْأَلَةِ، فَلَا تَجِدَنَّ فِي نَفْسِكَ. قَالَ: «لَا أَجِدُ فِي نَفْسِي، فَسَلْ عَمَّا بَدَا لَكَ» قَالَ: أَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَهَ مَنْ كَانَ قَبْلَكَ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ بَعَثَكَ إِلَيْنَا رَسُولًا؟ فَقَالَ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَهَ مَنْ كَانَ قَبْلَكَ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ أَمَرَكَ أَنْ تَأْمُرَنَا أَنْ نَعْبُدَهُ وَحْدَهُ، لَا نُشْرِكُ بِهِ شَيْئًا، وَأَنْ نَخْلَعَ هَذِهِ الْأَنْدَادَ الَّتِي كَانَتْ آبَاؤُنَا يَعْبُدُونَ مَعَهُ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَهَ مَنْ كَانَ قَبْلَكَ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ هَذِهِ الصَّلَوَاتِ الْخَمْسَ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً: الزَّكَاةَ، وَالصِّيَامَ، وَالْحَجَّ، وَشَرَائِعَ الْإِسْلَامِ كُلَّهَا، يُنَاشِدُهُ عِنْدَ كُلِّ فَرِيضَةٍ كَمَا يُنَاشِدُهُ فِي الَّتِي قَبْلَهَا، حَتَّى إِذَا فَرَغَ قَالَ:

prayers? He said: "Yes, by Allah." Then he started asking about the duties of Islam, one by one: *zakah*, fasting and *Hajj*, and all the laws of Islam, adjuring him each time as he adjured him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (ﷺ) said when he left: "If the one with the two braids meant what he said, he will enter Paradise."

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad *al-Lat* and *al-'Uzza* are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or

فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَسَأُؤَدِّي هَذِهِ الْفَرَائِضَ، وَأَجْتَنِبُ مَا نَهَيْتَنِي عَنْهُ، ثُمَّ لَا أَزِيدُ وَلَا أَنْقُصُ. قَالَ: ثُمَّ انْصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ وَلَّى: «إِنْ يَصْدُقْ ذُو الْعَقِيصَتَيْنِ يَدْخُلِ الْجَنَّةَ». قَالَ: فَأَتَى إِلَى بَعِيرِهِ، فَأَطْلَقَ عِقَالَهُ، ثُمَّ خَرَجَ حَتَّى قَدِمَ عَلَى قَوْمِهِ، فَاجْتَمَعُوا إِلَيْهِ (١/ ٢٦٥) فَكَانَ أَوَّلَ مَا تَكَلَّمَ بِهِ أَنْ قَالَ: بِئْسَتِ اللَّاتُ وَالْعُزَّى، قَالُوا: مَهْ يَا ضِمَامُ، اتَّقِ الْبَرَصَ وَالْجُذَامَ، اتَّقِ الْجُنُونَ، قَالَ: وَيْلَكُمْ، إِنَّهُمَا وَاللَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ بَعَثَ رَسُولًا، وَأَنْزَلَ عَلَيْهِ كِتَابًا اسْتَنْقَذَكُمْ بِهِ مِمَّا كُنْتُمْ فِيهِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِنِّي قَدْ جِئْتُكُمْ مِنْ عِنْدِهِ بِمَا أَمَرَكُمْ بِهِ، وَنَهَاكُمْ عَنْهُ. قَالَ: فَوَاللَّهِ مَا أَمْسَى مِنْ ذَلِكَ الْيَوْمِ وَفِي حَاضِرِهِ رَجُلٌ وَلَا امْرَأَةٌ إِلَّا مُسْلِمًا. قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: فَمَا سَمِعْنَا بِوَافِدِ قَوْمٍ كَانَ أَفْضَلَ مِنْ ضِمَامِ بْنِ ثَعْلَبَةَ. [راجع: ٢٢٥٤]

تخريج: حديث حسن، محمد بن الوليد قد توبع.

woman, who had not become Muslim. Ibn 'Abbas (ﷺ) said: We have never heard of any delegate of a people better than Dimam bin Tha'labah.

Comments: [A *hasan hadeeth*]

2381. It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi', the freed slave of az-Zubair, told me... and he narrated the same report in brief.

Comments: [A *hasan hadeeth*; see the previous report]

٢٣٨١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ مَوْلَى آلِ الزُّبَيْرِ.. فَذَكَرَهُ مُخْتَصَرًا. [انظر: ماقبله]

تخريج: حديث حسن، راجع ماقبله.

2382. It was narrated that Ibn 'Abbas (ﷺ) said: The fear prayer was just like the prayer of these guards of yours today behind your *imam*, except that it was done by one group after another, although they were all with the Messenger of Allah (ﷺ). One group prostrated with him, then the Messenger of Allah (ﷺ) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (ﷺ) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (ﷺ) and those who had prostrated with him sat at the end of the prayer, those who has been standing by themselves prostrated, then they sat, and the Messenger of Allah (ﷺ) led them all in saying the *tasleem*.

٢٣٨٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ مَوْلَى عَمْرِو بْنِ عُثْمَانَ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا كَصَلَاةِ أَحْرَاسِكُمُ الْيَوْمَ خَلْفَ أَئِمَّتِكُمْ، إِلَّا أَنَّهَا كَانَتْ عُقَبًا، قَامَتْ طَائِفَةٌ وَهُمْ جَمِيعٌ مَعَ رَسُولِ اللَّهِ ﷺ، وَسَجَدَتْ مَعَهُ طَائِفَةٌ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا، ثُمَّ سَجَدَ، فَسَجَدَ الَّذِينَ كَانُوا مَعَهُ قِيَامًا أَوَّلَ مَرَّةٍ، وَقَامَ الْآخَرُونَ الَّذِينَ كَانُوا سَجَدُوا مَعَهُ أَوَّلَ مَرَّةٍ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلَاتِهِمْ، سَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ جَلَسُوا، فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بِالسَّلَامِ. [راجع: ٢٠٦٣]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2383. It was narrated that Tawoos al-Yamani said: I said to 'Abdullah bin 'Abbas (ﷺ): They are saying that the Messenger of Allah (ﷺ) said: "Do *ghusl* on Friday, and wash your heads, even if you are not *junub*, and put on perfume." And Ibn 'Abbas said: As for perfume, I do not know, but as for *ghusl*, then yes.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٢٣٨٣- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ طَاوُسٍ الْيَمَانِيِّ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُؤُوسَكُمْ، وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَمَسُّوا مِنَ الطِّيبِ». قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا الطِّيبُ، فَلَا أَدْرِي، وَأَمَّا الْغُسْلُ فَنَعَمْ. [انظر: ٣٠٥٩، ٣٤٧١]

تخريج: حديث صحيح، وهذا إسناد حسن.

2384. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

Comments: [A *hasan hadeeth*]

٢٣٨٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ الْحَضْرَمِيُّ وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ مَوْلَى آلِ الزُّبَيْرِ كِلَاهُمَا: حَدَّثَنِي عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فِي بُرْدٍ لَهُ حَضْرَمِيٍّ (مُتَوَشِّحًا بِهِ) مَا عَلَيْهِ غَيْرُهُ. [راجع: ٢٣٢٠]

تخريج: حديث حسن، محمد بن الوليد لم يرو عنه غير ابن إسحاق، وقد توبع.

2385. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

Comments: [*Hasan* and its *isnad* is *da'eef* because of the weakness of Husain bin Abdullah]

٢٣٨٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عِكْرِمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي يَوْمٍ مَطِيرٍ، وَهُوَ يَتَّقِي الطِّينَ إِذَا سَجَدَ بِكِسَاءٍ عَلَيْهِ، يَجْعَلُهُ دُونَ يَدَيْهِ إِلَى الْأَرْضِ إِذَا سَجَدَ. [راجع: ٢٣٢٠]

تخريج: حسن، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2386. It was narrated that 'Abdullah bin 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) used to recite in the two *rak'ahs* before *Fajr* the Opening of the Qur'an (*al-Fatihah*) and the last two verses of *Sooratal-Baqarah* in the first *rak'ah*, and in the second *rak'ah* the Opening of the Qur'an and this verse from Al 'Imran: "Say (O Muhammad (ﷺ)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you..." [Al 'Imran 3:64] to the end of the verse.

Comments: [Its *isnad* is *da'eef* because the narrator is unknown]

٢٣٨٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ عَنْ بَعْضِ أَهْلِهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي رَكْعَتَيْهِ قَبْلَ الْفَجْرِ بِفَاتِحَةِ الْقُرْآنِ وَالْآيَتَيْنِ مِنْ خَاتِمَةِ الْبَقَرَةِ فِي الرَّكْعَةِ الْأُولَى، وَفِي الرَّكْعَةِ الْأُخْرَى بِفَاتِحَةِ الْقُرْآنِ، وَبِالْآيَةِ مِنْ آلِ عِمْرَانَ ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ﴾ (آل عمران: ٦٤) حَتَّى يَخْتِمَ الْآيَةَ. [راجع: ٢٠٣٨]

تخريج: إسناده ضعيف، لجهالة الراوي عن ابن عباس.

2387. It was narrated that Ibn 'Abbas (ﷺ) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (ﷺ) asked him: "How did you divorce her?" He said: I divorced her thrice. He said: "In one sitting?" He said: Yes. He said: "That is only one divorce (*talaq*); take her back if you want." So he took her back. Ibn 'Abbas thought that *talaq* is only to be done just after the woman becomes pure from menses.

Comments: [Its *isnad* is *da'eef*]

٢٣٨٧- حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَلَّقَ رُكَانَةُ بْنُ عَبْدِ يَزِيدَ أَخُو بَنِي الْمُطَّلِبِ امْرَأَتَهُ ثَلَاثًا فِي مَجْلِسٍ وَاحِدٍ، فَحَزِنَ عَلَيْهَا حُزْنًا شَدِيدًا، قَالَ: فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: «كَيْفَ طَلَّقْتَهَا؟» قَالَ: طَلَّقْتُهَا ثَلَاثًا. قَالَ: فَقَالَ: «فِي مَجْلِسٍ وَاحِدٍ؟» قَالَ: نَعَمْ، قَالَ: «فَإِنَّمَا تِلْكَ وَاحِدَةٌ فَارْجِعْهَا إِنْ شِئْتَ». قَالَ: فَرَجَعَهَا، فَكَانَ ابْنُ عَبَّاسٍ يَرَى أَنَّمَا الطَّلَاقُ عِنْدَ كُلِّ طُهْرٍ.

تخريج: إسناده ضعيف، رواية داود بن الحصين عن عكرمة فيها شيء.

2388. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "When your brothers were slain at Uhud,

٢٣٨٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ بْنِ عَمْرٍو

ابْنِ سَعِيدٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنِ ابْنِ عَبَّاسٍ (١/ ٢٦٦) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ عَزَّ وَجَلَّ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ تَرِدُ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مَقِيلِهِمْ قَالُوا: يَا لَيْتَ! إِخْوَانَنَا يَعْلَمُونَ بِمَا صَنَعَ اللَّهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلَاءِ الْآيَاتِ عَلَى رَسُولِهِ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا﴾ (آل عمران: ١٦٩).

Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us, so they would not lose interest in *jihad* or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: "Think not of those as dead who are killed." [Al 'Imran 3:169].

تخريج: حديث حسن، وهذا إسناد ضعيف، أبو الزبير المكي لم يسمع من ابن عباس، وبينهما في هذا الحديث سعيد بن جبير.

Comments: [A *hasan hadeeth*]

٢٣٨٩- حَدَّثَنَا عبدُ اللهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ما قبله]

2389. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٢٣٩٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ فُضَيْلٍ الْأَنْصَارِيُّ عَنْ مَحْمُودِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

2390. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening."

«الشُّهَدَاءُ عَلَى بَارِقِ نَهَرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا».

تخريج: إسناده حسن.

Comments: [Its *isnad* is *Hasan*]

٢٣٩١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَشَى مَعَهُمْ رَسُولُ اللَّهِ ﷺ إِلَى بَقِيعِ الْغَرْقَدِ، ثُمَّ وَجَّهَهُمْ وَقَالَ: «انْطَلِقُوا عَلَى اسْمِ اللَّهِ»، وَقَالَ: «اللَّهُمَّ أَعِنْهُمْ» يَعْنِي النَّفَرَ الَّذِينَ وَجَّهَهُمْ إِلَى كَعْبِ ابْنِ الأَشْرَفِ.

تخريج: إسناده حسن.

2391. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) walked with them to Baqee' al-Gharqad, then he sent them off and said: "March forth in the Name of Allah." And he said: "O Allah, help them," meaning the group that he sent to Ka'b bin al-Ashraf.

Comments: [Its *isnad* is *hasan*]

٢٣٩٢- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ لِسَفَرِهِ وَاسْتَخْلَفَ عَلَى الْمَدِينَةِ أَبَا رُهْمٍ كُلْثُومَ بْنَ حُصَيْنِ بْنِ عُتْبَةَ بْنِ خَلَفٍ الْغِفَارِيَّ، وَخَرَجَ لِعَشْرٍ مَضَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ ﷺ وَصَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ _ مَاءٍ بَيْنَ عُسْفَانَ وَأَمَجٍ _ أَفْطَرَ، ثُمَّ مَضَى حَتَّى نَزَلَ بِمَرِّ الظَّهْرَانِ فِي عَشَرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ. [راجع: ١٨٩٢]

تخريج: إسناده حسن.

2392. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: Then the Messenger of Allah (ﷺ) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin 'Utbah bin Khalaf al-Ghifari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (ﷺ) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its *isnad* is *hasan*]

٢٣٩٣- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ بْنُ

2393. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah

صَالِحٍ وَعَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَمُجَاهِدٍ أَبِي الْحَجَّاجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ فِي سَفَرِهِ وَهُوَ حَرَامٌ. [انظر: ٢٥٨٧، ٢٩٨٠، ٣٠٥٢، و راجع: ١٩١٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

bint al-Harith whilst travelling when he was in *ihram*.

Comments: [A *saheeh hadeeth* its *isnad* is *hasan*]

٢٣٩٤- حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ وَقَصَتْهُ رَاحِلَتُهُ، وَهُوَ مُحْرِمٌ، فَقَالَ: «كَفِّنُوهُ وَلَا تُغَطُّوا رَأْسَهُ، وَلَا تُمِسُّوهُ طِيبًا، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ يُلَبِّي ـ أَوْ وَهُوَ يُهِلُّ». [راجع: ١٨٥٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

2394. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) was told about a man whose mount had thrown him and broke his neck whilst he was in *ihram*. He said: "Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٣٩٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ بِإِسْنَادِهِ إِلَّا أَنَّهُ قَالَ: «وَلَا تُغَطُّوا وَجْهَهُ». [راجع، ما قبله]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦). وعند مسلم: «ولا تغطوا وجهه».

2395. Aswad said: Isra'eel told us [the same *hadeeth*] with the [same] *isnad*, except that he said: "... Do not cover his face..."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٣٩٦- حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ ـ يَقُولُ: بَعْدَ الْفَتْحِ ـ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِنِ اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ١٩٩١]

تخريج: حديث صحيح، تكلم في زياد بن عبدالله.

2396. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said on the day of the Conquest of Makkah: "There is no *hijrah* (migration), but there is *jihad* and good intentions. When you are mobilized, then go forth."

Comments: [A *saheeh hadeeth*]

۲۳۹۷- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَضَعَ يَدَهُ عَلَى كَتِفِي ـ أَوْ عَلَى مَنْكِبِي شَكَّ سَعِيدٌ ـ ثُمَّ قَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [انظر: ۲۸۷۹، ۲٤۲۲، ۳۰۳۲، ۳۱۰۲، ۳۰۲۲، ۳۰٦۰، و راجع: ۱۸٤۰]

تخريج: إسناده قوي. خ: (۱٤۳)، م: (۲٤۷۷) بدون لفظ: «وعلمه التأويل».

2397. It was narrated from Ibn 'Abbas (ﷺ): The Messenger of Allah (ﷺ) placed his hands on my shoulder, then he said: "O Allah, give him deep understanding of the faith and teach him understanding of Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

۲۳۹۸- حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ثَابِتٌ أَبُو زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذَا الْحَجَرِ لِسَانًا وَشَفَتَيْنِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ يَوْمَ الْقِيَامَةِ بِحَقٍّ». [راجع: ۲۲۱٥]

تخريج: إسناده قوي.

2398. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect."

Comments: [Its *isnad* is *qawi*]

۲۳۹۹- حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، ثَمَانِ سِنِينَ أَوْ سَبْعًا يَرَى الضَّوْءَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيًا أَوْ سَبْعًا يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [راجع: ۱۹٤٥]

تخريج: إسناده قوي. م: (۲۳٥۳).

2399. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

Comments: [Its *isnad* is *qawi* Muslim (2353)]

۲٤۰۰- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ،

2400. It was narrated from 'Ammar bin Abi 'Ammar from Ibn 'Abbas (ﷺ), and from Thabit al-Bunani from Anas bin Malik

عَنِ (١/ ٢٦٧) ابْنِ عَبَّاسٍ وَثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعِ نَخْلَةٍ، فَلَمَّا اتَّخَذَ الْمِنْبَرَ تَحَوَّلَ إِلَى الْمِنْبَرِ، فَحَنَّ الْجِذْعُ حَتَّى أَتَاهُ رَسُولُ اللَّهِ ﷺ، فَاحْتَضَنَهُ، فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٢٣٦، ٢٢٣٧]

تخريج: إسناده صحيح.

that the Messenger of Allah (ﷺ) used to deliver the *khutbah* leaning on a tree trunk. When he started to use the *minbar*, he moved to the *minbar*, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

٢٤٠١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَ مَعْنَاهُ. [راجع: ٢٢٣٦]

تخريج: إسناده صحيح.

2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (ﷺ), and from Thabit from Anas, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٤٠٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ فِيمَا يَرَى النَّائِمُ مَلَكَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رِجْلَيْهِ، وَالْآخَرُ عِنْدَ رَأْسِهِ، فَقَالَ الَّذِي عِنْدَ رِجْلَيْهِ لِلَّذِي عِنْدَ رَأْسِهِ: اضْرِبْ مَثَلَ هَذَا، وَمَثَلَ أُمَّتِهِ. فَقَالَ: إِنَّ مَثَلَهُ وَمَثَلَ أُمَّتِهِ كَمَثَلِ قَوْمٍ سَفْرٍ، انْتَهَوْا إِلَى رَأْسِ مَفَازَةٍ، فَلَمْ يَكُنْ مَعَهُمْ مِنَ الزَّادِ مَا يَقْطَعُونَ بِهِ الْمَفَازَةَ، وَلَا مَا يَرْجِعُونَ بِهِ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ أَتَاهُمْ رَجُلٌ فِي حُلَّةٍ حِبَرَةٍ، فَقَالَ: أَرَأَيْتُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً، أَتَتَّبِعُونِي؟ فَقَالُوا:

2402. It was narrated from Ibn 'Abbas (ﷺ) that two angels came to the Messenger of Allah (ﷺ) in a dream, and one of them sat at his feet and the other at his head. The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his *ummah*. He said: The likeness of him and his *ummah* is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water -

نَعَمْ. قَالَ: فَانْطَلَقَ بِهِمْ، فَأَوْرَدَهُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً، فَأَكَلُوا وَشَرِبُوا وَسَمِنُوا، فَقَالَ لَهُمْ: أَلَمْ أَلْقَكُمْ عَلَى تِلْكَ الْحَالِ، فَجَعَلْتُمْ لِي إِنْ وَرَدْتُ بِكُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً أَنْ تَتَّبِعُونِي؟ فَقَالُوا: بَلَى، قَالَ: فَإِنَّ بَيْنَ أَيْدِيكُمْ رِيَاضًا أَعْشَبَ مِنْ هَذِهِ، وَحِيَاضًا هِيَ أَرْوَى مِنْ هَذِهِ، فَاتَّبِعُونِي. قَالَ: فَقَالَتْ طَائِفَةٌ: صَدَقَ وَاللَّهِ، لَنَتَّبِعَنَّهُ، وَقَالَتْ طَائِفَةٌ: قَدْ رَضِينَا بِهَذَا نُقِيمُ عَلَيْهِ.

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water, you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid]

٢٤٠٣- حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: كَانَ الْمَاءُ يَسْتَنْقِعُ فِي جُفُونِ النَّبِيِّ ﷺ، فَكَانَ عَلِيٌّ يَحْسُوهُ.

تخريج: إسناده ضعيف لانقطاعه، جعفر ابن محمد لم يدرك ذلك ولم يسنده. وهذا الحديث من مسند جعفر بن محمد أو علي بن أبي طالب، لا من مسند ابن عباس.

2403. It was narrated that Ja'far bin Muhammad said: When the Prophet (ﷺ) was washed (after he passed away), water would get under his eyelids and stay there, and 'Ali would remove it.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٢٤٠٤- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا لَبَّى يَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: انْتَهِ إِلَيْهَا، فَإِنَّهَا تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ. [انظر ٢٧٥٤]

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn 'Abbas (ﷺ) said the *Talbiyah*, he would say: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner." And Ibn 'Abbas said: Do it this way, for this is the *Talbiyah* of the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو إسحاق مختلط، ورواية زهير عنه بعد الاختلاط والضحاك لم يسمع من ابن عباس.

2405. It was narrated that Ibn 'Abbas (ﷺ) said: I came to the Messenger of Allah (ﷺ) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [*Saheeh* because of corroborating evidence]

٢٤٠٥- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ الَّذِي يُحَدِّثُ التَّفْسِيرَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ خَلْفِهِ، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ، وَهُوَ مُجَخٍّ قَدْ فَرَّجَ يَدَيْهِ. [انظر: ٢٦٦٢، ٢٧٥٣، ٢٧٨١، ٢٩٠٧، ٣١٥٢، ٣١٩٧، ٣٣٢٨، ٣٤١٤، ٣٤٤٧، و راجع: ٢٠٧٣]

تخريج: صحيح لغيره، التميمي لم يرو عنه غير أبي إسحاق وأبو إسحاق مختلط، ورواية زهير عنه بعد الاختلاط، وقد توبع.

2406. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat *wudoo'*.

Comments: [A *saheeh hadeeth*, al-Bukahri (207)]

٢٤٠٦- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ كَتِفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يُعِدِ الْوُضُوءَ. [راجع: ٢٢٨٩]

تخريج: حديث صحيح، خ: (٢٠٧). سماك بن حرب في روايته عن عكرمة خاصة مضطرب، لكنه توبع.

2407. Sa'eed bin Jubair narrated that Ibn 'Abbas (ﷺ) told him: The Messenger of Allah (ﷺ) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said: "A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him." Then a man with bleary eyes came in and the Messenger of Allah (ﷺ) spoke to him and said: "Why are you and So and

٢٤٠٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي ظِلِّ حُجْرَةٍ مِنْ حُجَرِهِ، وَعِنْدَهُ نَفَرٌ مِنَ الْمُسْلِمِينَ، قَدْ كَادَ يَقْلِصُ عَنْهُمُ الظِّلُّ، قَالَ: فَقَالَ: «إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ يَنْظُرُ إِلَيْكُمْ بِعَيْنَيْ شَيْطَانٍ، فَإِذَا أَتَاكُمْ فَلَا تُكَلِّمُوهُ» قَالَ: فَجَاءَ رَجُلٌ أَزْرَقُ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَكَلَّمَهُ قَالَ: عَلَامَ تَشْتُمُنِي أَنْتَ، وَفُلَانٌ وَفُلَانٌ؟ نَفَرٌ

so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadilah 58:18].

Comments: [Its *isnad is hasan*]

دَعَاهُمْ بِأَسْمَائِهِمْ قَالَ: فَذَهَبَ الرَّجُلُ فَدَعَاهُمْ، فَحَلَفُوا بِاللَّهِ، وَاعْتَذَرُوا إِلَيْهِ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ف﴿يَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ...﴾ الآيَةَ. (المجادلة: ١٨) [راجع: ٢١٤٧]

تخريج: إسناده حسن.

2408. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A *hasan hadeeth*]

٢٤٠٨- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي ظِلِّ حُجْرَةٍ، قَدْ كَادَ يَقْلِصُ عَنْهُ الظِّلُّ.. فَذَكَرَهُ. [راجع: ما قبله]

تخريج: حديث حسن. مؤمل سيء الحفظ، قد توبع.

2409. It was narrated that Ibn 'Abbas (ﷺ) said: Two men came to the Prophet of Allah (ﷺ) with the same need. One of them spoke, and the Prophet of Allah (ﷺ) noticed a bad smell from his mouth, so he said to him: "Why don't you use the *miswak?*" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its *isnad* is *da'eef*]

٢٤٠٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا زُهَيْرٌ عَنْ قَابُوسَ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ نَبِيَّ اللَّهِ ﷺ رَجُلَانِ حَاجَتُهُمَا وَاحِدَةٌ، فَتَكَلَّمَ أَحَدُهُمَا، فَوَجَدَ نَبِيُّ اللَّهِ ﷺ مِنْ فِيهِ إِخْلَافًا، فَقَالَ لَهُ: «أَلَا تَسْتَاكُ؟» فَقَالَ: إِنِّي لَأَفْعَلُ، وَلَكِنِّي لَمْ أَطْعَمْ طَعَامًا مُنْذُ ثَلَاثٍ. فَأَمَرَ بِهِ رَجُلًا، فَآوَاهُ، وَقَضَى لَهُ حَاجَتَهُ.

تخريج: إسناده ضعيف، قابوس ضعيف.

2410. It was narrated from Qaboos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (ﷺ): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (ﷺ)

٢٤١٠- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا زُهَيْرٌ عَنْ قَابُوسَ بْنِ أَبِي (١/٢٦٨) ظَبْيَانَ: أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قُلْنَا لِابْنِ عَبَّاسٍ: أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ﴾ (الأحزاب: ٤) مَا عَنَى بِذَلِكَ؟

stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don't you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4].

قَالَ: قَامَ نَبِيُّ اللَّهِ ﷺ يَوْمًا يُصَلِّي، قَالَ: فَخَطَرَ خَطْرَةً، فَقَالَ الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ: أَلَا تَرَوْنَ لَهُ قَلْبَيْنِ. قَالَ: قَلْبٌ مَعَكُمْ، وَقَلْبٌ مَعَهُمْ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ﴾

تخريج: إسناده ضعيف كسابقه.

Comments: [Its *isnad* is *da'eef* like the previous report]

2411. It was narrated from Ibn 'Abbas (ﷺ) that if something upset the Messenger of Allah (ﷺ), he would say: "There is no God but Allah, the Forbearing, the Almighty; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne." Then he would offer supplication.

Comments: [Its *isnad* is *saheeh*, al-Bukahri (6345) and Muslim (2730)]

٢٤١١- حَدَّثَنَا حَسَنٌ ـ يَعْنِي ابْنَ مُوسَى ـ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ، ثُمَّ يَدْعُو. [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2412. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Why shouldn't I weep when the Messenger of Allah (ﷺ) is weeping? He said: "I did not weep; this is compassion. Verily, the believer's soul departs from his

٢٤١٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ النَّبِيُّ ﷺ إِلَى بَعْضِ بَنَاتِهِ وَهِيَ فِي السَّوْقِ، فَأَخَذَهَا وَوَضَعَهَا فِي حِجْرِهِ حَتَّى قُبِضَتْ، فَدَمَعَتْ عَيْنَاهُ فَبَكَتْ أُمُّ أَيْمَنَ، فَقِيلَ لَهَا: أَتَبْكِينَ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: أَلَا أَبْكِي وَرَسُولُ اللَّهِ ﷺ يَبْكِي؟ قَالَ: إِنِّي لَمْ أَبْكِ، وَهَذِهِ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ تَخْرُجُ نَفْسُهُ

body whilst he is praising Allah, may He be glorified and exalted."

Comments: [A *hasan hadeeth*]

مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ».

[انظر: ٢٤٧٥، ٢٧٠٤]

تخريج: حديث حسن، عطاء بن السائب مختلط، لكن رواه الثوري عن ابن السائب في موضع آخر. ورواية الثوري عنه قبل الاختلاط.

2413. It was narrated that Ibn 'Abbas (ﷺ) said: I got up to pray with the Prophet (ﷺ) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (727) and Muslim (763)]

٢٤١٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ وَعَبْدُ الصَّمَدِ الْمَعْنَى قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُمْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ فَقُمْتُ عَنْ يَسَارِهِ، فَقَالَ بِيَدِهِ مِنْ وَرَائِهِ، حَتَّى أَخَذَ بِعَضُدِي - أَوْ بِيَدِي - حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح. خ: (٧٢٨)، م: (٧٦٣).

2414. It was narrated that Ibn 'Abbas (ﷺ) said: This verse - "Your wives are a tilth for you" [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (ﷺ) and asked him, and the Messenger of Allah (ﷺ) said: "Have intercourse with her in any position, so long as it is in the vagina."

Comments: [*Hasan*, this is a *da'eef isnad* because of the weakness of Rishdeen bin Sa'd]

٢٤١٤- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ: حَدَّثَنَا حَسَنُ بْنُ ثَوْبَانَ عَنْ عَامِرِ بْنِ يَحْيَى الْمَعَافِرِيِّ: حَدَّثَنِي حَنَشٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ﴾ (البقرة: ٢٢٣) فِي أُنَاسٍ مِنَ الْأَنْصَارِ أَتَوُا النَّبِيَّ ﷺ، فَسَأَلُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ائْتِهَا عَلَى كُلِّ حَالٍ، إِذَا كَانَ فِي الْفَرْجِ».

تخريج: حسن، وهذا إسناد ضعيف، لضعف رشدين بن سعد.

2415. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him."

Comments: [Its *isnad* is *da'eef*]

٢٤١٥- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا قَزَعَةُ - يَعْنِي ابْنَ سُوَيْدٍ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا أَسْأَلُكُمْ عَلَى مَا أَتَيْتُكُمْ بِهِ مِنَ الْبَيِّنَاتِ وَالْهُدَى أَجْرًا، إِلَّا أَنْ تُوَدُّوا اللَّهَ، وَأَنْ تَقَرَّبُوا إِلَيْهِ بِطَاعَتِهِ».

تخريج: إسناده ضعيف، لضعف قزعة بن سويد الباهلي.

٢٤١٦- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا ابْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَتَمَضْمَضَ بِهَا، وَاسْتَنْثَرَ، ثُمَّ أَخَذَ غَرْفَةً فَجَعَلَ بِهَا هَكَذَا - يَعْنِي أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى- فَغَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، ثُمَّ رَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى، فَغَسَلَ بِهَا رِجْلَهُ الْيُسْرَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [انظر: ٣٤٥٠]

تخريج: إسناده صحيح. خ: (١٤٠).

2416. It was narrated from Ibn 'Abbas (ﷺ) that he did *wudoo'*: he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (140)]

٢٤١٧- حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا ابْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا نَحْوَ هَذَا عَنِ النَّبِيِّ ﷺ.

2417. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [*Saheeh* like the previous report]

تخريج: صحيح كسابقه، وفي هذا الإسناد إشكال ليس فيمن روى عن ابن عباس من يسمى يعقوب بن إبراهيم، إن كان هو: يعقوب بن إبراهيم بن سعد بن أبي وقاص لا يبعد أن يكون أدرك ابن عباس.وإن كان هو: يعقوب بن إبراهيم بن عبدالله بن حنين مولى بن عباس فروايته عن ابن عباس منقطعة.

٢٤١٨- حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا، فَقَالَتْ: إِنَّ ابْنِي هَذَا بِهِ

2418. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils

our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

جُنُونٌ يَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا، فَيُخَبِّثُ عَلَيْنَا، فَمَسَحَ النَّبِيُّ ﷺ صَدْرَهُ وَدَعَا، فَثَعَّ ثَعَّةً - يَعْنِي سَعَلَ - فَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْجَرْوِ الْأَسْوَدِ. [راجع: ٢١٣٣]

Comments: [Its *isnad* is *da'eef* because Farqad as-sabakhi is *da'eef*]

تخريج: إسناده ضعيف، لضعف فرقد السبخي.

2419. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (ﷺ) about doing *ghusl* on Friday: is it obligatory? He said: No, but whoever wishes may do *ghusl*, and I will tell you how *ghusl* was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The *minbar* of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (ﷺ) when he was on the *minbar*. So he said: "O people, when you come to *Jumu'ah*, do *ghusl* and let one of you put on the best perfume he has."

٢٤١٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرٍو - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ، أَوَاجِبٌ هُوَ؟ قَالَ: لَا، وَمَنْ شَاءَ اغْتَسَلَ، وَسَأُحَدِّثُكُمْ عَنْ بَدْءِ الْغُسْلِ: كَانَ النَّاسُ مُحْتَاجِينَ، وَكَانُوا يَلْبَسُونَ الصُّوفَ، وَكَانُوا يَسْقُونَ النَّخْلَ عَلَى ظُهُورِهِمْ، وَكَانَ مَسْجِدُ النَّبِيِّ ﷺ (١/ ٢٦٩) ضَيِّقًا مُتَقَارِبَ السَّقْفِ، فَرَاحَ النَّاسُ فِي الصُّوفِ فَعَرِقُوا، وَكَانَ مِنْبَرُ النَّبِيِّ ﷺ قَصِيرًا، إِنَّمَا هُوَ ثَلَاثُ دَرَجَاتٍ، فَعَرِقَ النَّاسُ فِي الصُّوفِ، فَثَارَتْ أَرْوَاحُهُمْ، أَرْوَاحُ الصُّوفِ، فَتَأَذَّى بَعْضُهُمْ بِبَعْضٍ، حَتَّى بَلَغَتْ أَرْوَاحُهُمْ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِذَا جِئْتُمُ الْجُمُعَةَ، فَاغْتَسِلُوا، وَلْيَمَسَّ أَحَدُكُمْ مِنْ أَطْيَبِ طِيبٍ إِنْ كَانَ عِنْدَهُ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2420. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Whoever has intercourse with an animal, kill him and kill the animal."

٢٤٢٠- حَدَّثَنِي أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَقَعَ

عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ». [انظر: ٢٧٢٧، ٢٧٣٣، وراجع: ١٨٧٥]

Comments: [Its *isnad* is a *hasan*]

تخريج: إسناده حسن، لكن هذا الحديث من منكرات عمرو بن أبي عمرو.

٢٤٢١- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي التَّقْدِيمِ وَالتَّأْخِيرِ فِي الرَّمْيِ، وَالذَّبْحِ، وَالْحَلْقِ: «لَا حَرَجَ». [راجع: ٢٣٣٨]

تخريج: إسناده صحيح: خ: (١٧٣٤)، م: (١٣٠٧).

2421. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said concerning changing the order in which stoning the *Jamrah*, slaughtering the sacrifice and shaving the head are done: "There is no problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1734) and Muslim (1307)]

٢٤٢٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ أَعْطِ ابْنَ عَبَّاسٍ الْحِكْمَةَ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ١٨٤٠]

تخريج: صحيح، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

2422. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "O Allah, give Ibn 'Abbas wisdom and teach him understanding of Qur'an."

Comments: [*Saheeh*; this is a *da'eef isnad* because of the weakness of Husain bin Abdullah]

٢٤٢٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ رَبِيعَةَ بْنِ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ كِنَانَةَ قَالَ: سَمِعْتُ جَدِّي هِشَامَ بْنَ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: بَعَثَ الْوَلِيدُ يَسْأَلُ ابْنَ عَبَّاسٍ: كَيْفَ صَنَعَ رَسُولُ اللَّهِ ﷺ فِي الِاسْتِسْقَاءِ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَذِّلًا مُتَخَشِّعًا، فَأَتَى الْمُصَلَّى فَصَلَّى رَكْعَتَيْنِ، كَمَا يُصَلِّي فِي الْفِطْرِ وَالْأَضْحَى. [راجع: ٢٠٣٩]

تخريج: حسن.

2423. Isma'eel bin Rabee'ah bin Hisham bin Ishaq bin 'Abdullah bin Kinanah said: I heard my grandfather Hisham bin Ishaq bin 'Abdullah narrate that his father said: al-Waleed sent word asking Ibn 'Abbas (ﷺ): What did the Messenger of Allah (ﷺ) do when he prayed for rain (*istisqa'*)? He said: The Messenger of Allah (ﷺ) went out wearing scruffy clothes and with a humble attitude, to the prayer place, then he prayed two *rak'ahs* as he prayed on (*Eid*) *al-Fitr* and (*Eid*) *al-Adha*.

Comments: [*Hasan*]

2424. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In some poetry there is wisdom and in eloquence there is (an impact like that of) magic."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٤٢٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ حُكْمًا، وَمِنَ الْبَيَانِ سِحْرًا». [انظر: ٢٤٧٣، ٢٧٢١، ٢٨١٥، ٢٨٦١، ٣٠٢٦، ٣٠٦٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة خاصة مضطرب.

2425. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "No *'adwa* [transmission of infectious disease without the permission of Allah], no *tiyarah* [superstitious belief in bird omens], no *Safar* and no *ham* [refers to a *Jahili* Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]." Simak said that (the word) *Safar* referred to a worm in a person's stomach. A man said: O Messenger of Allah, there may be one mangy camel in a hundred, and it transfers the disease to them. The Prophet (ﷺ) said: "Then who infected the first one?"

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٤٢٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى، وَلَا طِيَرَةَ، وَلَا صَفَرَ، وَلَا هَامَ». فَذَكَرَ سِمَاكٌ أَنَّ الصَّفَرَ دَابَّةٌ تَكُونُ فِي بَطْنِ الْإِنْسَانِ - فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، تَكُونُ فِي الْإِبِلِ الْجَرِبَةُ فِي الْمِائَةِ، فَتُجْرِبُهَا. فَقَالَ النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلَ». [انظر: ٣٠٣٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب، قد توبع.

2426. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray on a mat made of palm tree leaves.

Comments: [*Saheeh* because of corroborating evidences and its *isnad* is *da'eef*]

٢٤٢٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ - قَالَ عَبْدُ الرَّحْمَنِ: عَنْ سِمَاكٍ - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ. [انظر: ٢٨١٣، ٢٩٤٠، ٣٣٧١، وراجع: ٢٠٦١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

2427. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) moved on from 'Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah to Mina, saying: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Mina.

Comments: [*Saheeh*]

٢٤٢٧- حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَأَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، وَأَمَرَهُمْ بِالسَّكِينَةِ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَقَالَ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ، فَإِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْإِبِلِ وَالْخَيْلِ» فَمَا رَأَيْتُ نَاقَةً رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى بَلَغَتْ جَمْعًا، ثُمَّ أَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمْعٍ إِلَى مِنًى وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ، فَإِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْإِبِلِ وَالْخَيْلِ»، فَمَا رَأَيْتُ نَاقَةً رَافِعَةً يَدَهَا عَادِيَةً حَتَّى بَلَغَتْ مِنًى. [راجع: ٢٠٩٩]

تخريج: صحيح، مؤمل بن اسماعيل سيء الحفظ، لكنه توبع.

2428. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٤٢٨- حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ ﷺ مِائَةَ بَدَنَةٍ، فِيهَا جَمَلٌ أَحْمَرُ لِأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. [انظر: ٢٨٨٠]

تخريج: حسن، وهذا إسناد ضعيف، مؤمل بن إسماعيل سيء الحفظ وكذا ابن أبي ليلى.

2429. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef*]

٢٤٢٩- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٢٠٦٩]

تخريج: إسناده ضعيف، لضعف مؤمل وعبدالأعلى.

2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in *jihad*) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on *jihad*)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet (ﷺ) and tell him. So he went to the Prophet (ﷺ) and told him, and the Prophet (ﷺ) said: "Perhaps her husband is away?" He said: Her husband is away. The Messenger of Allah (ﷺ) remained silent, and Qur'an was revealed: "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]." [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said: No, do not think that; rather it is for all the people. The Prophet (ﷺ) smiled and said: "'Umar is right."

٢٤٣٠- حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مُغِيبًا أَتَتْ رَجُلًا تَشْتَرِي مِنْهُ شَيْئًا، فَقَالَ: ادْخُلِي الدَّوْلَجَ حَتَّى أُعْطِيَكِ، فَدَخَلَتْ، فَقَبَّلَهَا وَغَمَزَهَا، فَقَالَتْ: وَيْحَكَ إِنِّي مُغِيبٌ، فَتَرَكَهَا، وَنَدِمَ عَلَى مَا كَانَ مِنْهُ، فَأَتَى عُمَرَ، فَأَخْبَرَهُ بِالَّذِي صَنَعَ، فَقَالَ: وَيْحَكَ، فَلَعَلَّهَا مُغِيبٌ! قَالَ: فَإِنَّهَا مُغِيبٌ. قَالَ: فَأْتِ أَبَا بَكْرٍ فَاسْأَلْهُ، فَأَتَى أَبَا بَكْرٍ، فَأَخْبَرَهُ، فَقَالَ أَبُو بَكْرٍ: (١/ ٢٧٠) وَيْحَكَ، لَعَلَّهَا مُغِيبٌ! قَالَ: فَإِنَّهَا مُغِيبٌ. قَالَ: فَأْتِ النَّبِيَّ ﷺ فَأَخْبِرْهُ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّهَا مُغِيبٌ!» قَالَ: فَإِنَّهَا مُغِيبٌ. فَسَكَتَ رَسُولُ اللَّهِ ﷺ، وَنَزَلَ الْقُرْآنُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ﴾ (هود: ١١٤) قَالَ: فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَهِيَ فِيَّ خَاصَّةً، أَوْ فِي النَّاسِ عَامَّةً؟ قَالَ: فَقَالَ عُمَرُ: لَا، وَلَا نُعْمَةَ عَيْنٍ لَكَ، بَلْ هِيَ لِلنَّاسِ عَامَّةً. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: «صَدَقَ عُمَرُ». [راجع: ٢٢٠٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف مؤمل وعلي بن زيد ولين يوسف بن مهران.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (ﷺ) - stood up invoking Him, they made round him a dense crowd.

Comments: [*Saheeh*]

٢٤٣١- حَدَّثَنَا مُؤَمَّلٌ: قَالَ أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ فِي قَوْلِ الْجِنِّ: ﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ (الجن: ١٩) قَالَ: لَمَّا رَأَوْهُ يُصَلِّي بِأَصْحَابِهِ، وَيُصَلُّونَ بِصَلَاتِهِ، وَيَرْكَعُونَ بِرُكُوعِهِ، وَيَسْجُدُونَ بِسُجُودِهِ، تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ، فَلَمَّا رَجَعُوا إِلَى قَوْمِهِمْ قَالُوا: إِنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ -يَعْنِي النَّبِيَّ ﷺ- يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا. [راجع: ٢٢٧١]

تخريج: صحيح، مؤمل بن إسماعيل سيء الحفظ قد توبع.

2432. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came out during his final illness with a cloth wrapped around his head and sat on the *minbar*. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Quhafah. If I were to take a close friend (*khaleel*) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (467)]

٢٤٣٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا جَرِيرٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، عَاصِبًا رَأْسَهُ فِي خِرْقَةٍ، فَقَعَدَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ لَيْسَ أَحَدٌ أَمَنَّ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خُلَّةُ الْإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ، غَيْرَ خَوْخَةِ أَبِي بَكْرٍ». [انظر: ٣٣٨٥]

تخريج: إسناده صحيح. خ: (٤٦٧).

2433. It was narrated from Ibn 'Abbas (ﷺ) that when Ma'iz bin Malik came to the Prophet (ﷺ),

٢٤٣٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا جَرِيرٌ عَنْ يَعْلَي بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ

he said: "Perhaps you kissed her, or touched her, or looked at her?" He said: No. The Messenger of Allah (ﷺ) said bluntly: "Did you have intercourse with her?" He said: Yes. At that, he ordered that he be stoned.

Comments: [Its *isnad* is *saheeh*, al-Bukahri (6824)]

2434. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to seek refuge with Allah for al-Hasan and al-Husain, saying: "I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye." Then he would say: "This is how my father Ibraheem used to seek refuge for Isma'eel and Ishaq (ﷺ)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3371)]

2435. It was narrated that Zaid bin Aslam said: 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (ﷺ): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (ﷺ) say: "Any animal skin that has been tanned has become *tahir* (pure)."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

2436. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was commanded to prostrate on

ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَتَاهُ مَاعِزُ بْنُ مَالِكٍ قَالَ: «لَعَلَّكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَنِكْتَهَا؟» لَا يُكَنِّي، قَالَ: نَعَمْ، قَالَ: فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ. [انظر ٢١٢٩]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

٢٤٣٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ فَيَقُولُ: «أُعِيذُكُمَا بِكَلِمَةِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ» ثُمَّ يَقُولُ: «هَكَذَا كَانَ أَبِي إِبْرَاهِيمُ عَلَيْهِ السَّلَام يُعَوِّذُ إِسْمَاعِيلَ وَإِسْحَاقَ عَلَيْهِمَا السَّلَامُ». [راجع: ١٢١٢]

تخريج: إسناده صحيح. خ: (٣٣٧١).

٢٤٣٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ وَعْلَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قُلْتُ لَهُ: إِنَّا نَغْزُو، فَنُؤْتَى بِالْإِهَابِ وَالْأَسْقِيَةِ. قَالَ: مَا أَدْرِي مَا أَقُولُ لَكَ، إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ». [راجع: ١٨٩٥]

تخريج: إسناده صحيح. م: (٣٦٦).

٢٤٣٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ

قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

seven and not to tuck up his hair or garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

٢٤٣٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩، وانظر: ٢٥٨١]

2437. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

تخريج: إسناده صحيح.، خ: (١٨٣٧)، م: (١٤١٠).

٢٤٣٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنِ اشْتَرَى طَعَامًا فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ». قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ. [انظر: ١٨٤٧]

2438. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said: "Whoever buys foodstuff should not sell it until he receives it in full." Ibn 'Abbas said: I think everything is like foodstuff.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

٢٤٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «كُلُوا فِي الْقَصْعَةِ مِنْ جَوَانِبِهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا». [انظر: ٢٧٣٠، ٣١٩٠، ٣٢١٤، ٣٤٣٨]

2439. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ) that he said: "Eat from the edges of the platter and not from the middle, for the blessing descends in the middle."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٢٤٤٠- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ _ أَحْسِبُهُ رَفَعَهُ-

2440. It was narrated from Ibn 'Abbas (ﷺ) - I [the narrator] think he attributed it to the Prophet (ﷺ) - he said: When he raised his head from bowing, he said: "Allah

hears the one who praises Him, O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Its *isnad* is *saheeh*]

قَالَ: كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [انظر: ٢٤٨٩، ٢٤٩٨، ٢٥٠٥، ٣٠٨٣]

تخريج: إسناده صحيح.

2441. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (ﷺ).

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٤٤١- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ - يَعْنِي ابْنَ الْعَوَّامِ - عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ مِقْسَمٍ، عَنِ (١/٢٧١) ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَطَبَ مَيْمُونَةَ بِنْتَ الْحَارِثِ، فَجَعَلَتْ أَمْرَهَا إِلَى الْعَبَّاسِ، فَزَوَّجَهَا النَّبِيَّ ﷺ.

تخريج: حسن، وهذا إسناد ضعيف، لتدليس الحجاج.

2442. It was narrated that Ibn 'Abbas (ﷺ) said: The Muslims killed a *mushrik* man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (ﷺ), offering a ransom for his body. The Messenger of Allah (ﷺ) said: "It is evil; an evil ransom and an evil body. Let them take it."

Comments: [Its *isnad* is *da'eef*]

٢٤٤٢- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَتَلَ الْمُسْلِمُونَ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْخَنْدَقِ، فَأَرْسَلُوا رَسُولًا إِلَى رَسُولِ اللَّهِ ﷺ يَغْرَمُونَ الدِّيَةَ بِجِيفَتِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَخَبِيثٌ، خَبِيثُ الدِّيَةِ، خَبِيثُ الْجِيفَةِ، فَخَلَّى بَيْنَهُمْ وَبَيْنَهُ». [راجع: ٢٢٣٠]

تخريج: إسناده ضعيف، الحجاج بن أرطاة مدلس وقد عنعنه.

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) drew up a covenant between the Muhajireen and Ansar: "They will pay their *diyah* and ransom their prisoners on the basis of the

٢٤٤٣- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: «أَنْ يَعْقِلُوا مَعَاقِلَهُمْ،

kindness and justice common among the Muslims."

Comments: [Its *isnad* is *da'eef*]

وَأَنْ يَفْدُوا عَانِيَهُمْ بِالْمَعْرُوفِ، وَالْإِصْلَاحِ بَيْنَ الْمُسْلِمِينَ». [انظر: ٦٩٠٤، و ما بعده]

تخريج: إسناده ضعيف لتدليس الحجاج. وهذا الحديث من مسند عبدالله بن عمرو بن العاص.

2444. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٢٤٤٤- حَدَّثَنِي سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا مِثْلَهُ. [راجع: ما قبله]

تخريج: إسناده ضعيف، لتدليس الحجاج.

2445. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) acquired his sword Dhul-Faqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: "I saw a dent in my sword Dhul-Faqar and I interpreted it as some harm that will reach you. I dreamt that I seated a ram behind me on my mount and I interpreted it as meaning that a main man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered [in my dream]; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah." And what the Messenger of Allah (ﷺ) said is what happened.

Comments: [Its *isnad* is *hasan*]

٢٤٤٥- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنِ الْأَعْمَى عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَنَفَّلَ رَسُولُ اللَّهِ ﷺ سَيْفَهُ ذَا الْفَقَارِ يَوْمَ بَدْرٍ وَهُوَ الَّذِي رَأَى فِيهِ الرُّؤْيَا يَوْمَ أُحُدٍ، فَقَالَ: «رَأَيْتُ فِي سَيْفِي ذِي الْفَقَارِ فَلًّا فَأَوَّلْتُهُ: فَلًّا يَكُونُ فِيكُمْ، وَرَأَيْتُ أَنِّي مُرْدِفٌ كَبْشًا، فَأَوَّلْتُهُ: كَبْشَ الْكَتِيبَةِ، وَرَأَيْتُ أَنِّي فِي دِرْعٍ حَصِينَةٍ، فَأَوَّلْتُهَا: الْمَدِينَةَ، وَرَأَيْتُ بَقَرًا تُذْبَحُ، فَبَقَرٌ وَاللَّهِ خَيْرٌ، فَبَقَرٌ وَاللَّهِ خَيْرٌ». فَكَانَ الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده حسن.

2446. It was narrated that Ibn 'Abbas (ﷺ) said: The recitation of the Messenger of Allah (ﷺ) at night was loud enough for whoever was in the side room to

٢٤٤٦- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ

hear when he was in the main room (of the house).

بِاللَّيْلِ قَدْرَ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ، وَهُوَ فِي الْبَيْتِ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2447. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Hearing about something is not the same as seeing it with one's own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

٢٤٤٧- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ مُوسَى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ، فَلَمْ يُلْقِ الْأَلْوَاحَ، فَلَمَّا عَايَنَ مَا صَنَعُوا، أَلْقَى الْأَلْوَاحَ فَانْكَسَرَتْ». [راجع: ١٨٤٢]

Comments: [A *saheeh hadeeth*; its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، دلس فيه هشيم.

2448. Husain bin 'Abdur-Rahman said: I was with Sa'eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite *ruqyah* for me. He said: What made you do that? I said: A *hadeeth* which ash-Sha'bi narrated to us from Buraidah al-Aslami, who said: There should be no *ruqyah* except for the evil eye or a fever. Sa'eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn 'Abbas told us that the Prophet (ﷺ) said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet

٢٤٤٨- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ؟ قُلْتُ: أَنَا، ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي لُدِغْتُ. قَالَ: وَكَيْفَ فَعَلْتَ؟ قُلْتُ: اسْتَرْقَيْتُ، قَالَ: وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَقَالَ سَعِيدٌ ـ يَعْنِي ابْنَ جُبَيْرٍ ـ: قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ. ثُمَّ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلَ وَالرَّجُلَيْنِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ، إِذْ رُفِعَ لِي سَوَادٌ

عَظِيمٌ، فَقُلْتُ: هَذِهِ أُمَّتِي، فَقِيلَ: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنِ انْظُرْ إِلَى الْأُفُقِ، فَإِذَا سَوَادٌ عَظِيمٌ، ثُمَّ قِيلَ لِي: انْظُرْ إِلَى هَذَا الْجَانِبِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا، يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ النَّبِيُّ ﷺ فَدَخَلَ، فَخَاضَ الْقَوْمُ فِي ذَلِكَ، فَقَالُوا: مَنْ هَؤُلَاءِ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ؟ فَقَالَ بَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ صَحِبُوا النَّبِيَّ ﷺ، وَقَالَ بَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ، وَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَطُّ، وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: «مَا هَذَا الَّذِي كُنْتُمْ تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ بِمَقَالَتِهِمْ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الْأَسَدِيُّ، فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ الْآخَرُ، فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [انظر: ٢٩٥٤]

تخريج: إسناده صحيح. خ: (٦٥٤١)، م: (٢٢٠).

with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my *ummah*, but it was said to me, 'This is Moosa and his people. But look at the horizon.' I looked, and there was a huge multitude. Then it was said to me: 'Look at the other horizon,' and there was (another) huge multitude. It was said to me: 'This is your *ummah*, and among them are seventy thousand who will enter Paradise without being called to account or punished.''' Then the Prophet (ﷺ) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (ﷺ) came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not use cautery or ask anyone to perform *ruqyah* for them, and were not superstitious, and they put their trust in their Lord." 'Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: "You will be one of them." Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah

(ﷺ) said: " 'Ukkashah has beaten you to it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6541) and Muslim (220)]

٢٤٤٩- حَدَّثَنَا عبدُ اللهِ: حَدَّثَنِي شُجَاعٌ: حَدَّثَنَا هُشَيْمٌ.. مِثْلَهُ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٦٥٤١)، م: (٢٢٠).

2449. 'Abdullah told us: Shuja' told me: Hushaim told us:... a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6541) and Muslim (220)]

٢٤٥٠- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ (١/ ٢٧٢) رَمَضَانَ، وَإِنْ كَانَ لَيَصُومُ إِذَا صَامَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَإِنْ كَانَ لَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [راجع: ١٩٩٨]

تخريج: إسناده صحيح. خ: (١٩٧١)، م: (١١٥٧).

2450. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1971) and Muslim (1157)]

٢٤٥١- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ الْأَوْدِيَةَ وَجَاءَ بِهَدْيٍ، فَلَمْ يَكُنْ لَهُ بُدٌّ مِنْ أَنْ يَطُوفَ بِالْبَيْتِ، وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَبْلَ أَنْ يَقِفَ بِعَرَفَةَ، فَأَمَّا أَنْتُمْ يَا أَهْلَ مَكَّةَ، فَأَخِّرُوا طَوَافَكُمْ حَتَّى تَرْجِعُوا.

تخريج: إسناده ضعيف، لضعف عبدالله بن مؤمل.

2451. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) crossed all these valleys bringing a *hady* (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at 'Arafah. But as for you, O people of Makkah, delay your *tawaf* until you come back.

Comments: [Its *isnad* is *da'eef*]

٢٤٥٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُرِّمَتِ الْخَمْرُ قَالُوا: يَا

2452. It was narrated that Ibn 'Abbas (ﷺ) said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to

drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [*Saheeh* because of corroborating evidence; and this is a *isnad da'eef*]

رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ (المائدة: ٩٣). [راجع: ٢٠٨٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

Comments: [Its *isnad* is *da'eef*]

٢٤٥٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا الْحَسَنُ - يَعْنِي ابْنَ صَالِحٍ - عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: حُدِّثْتُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُدْمِنُ الْخَمْرِ إِنْ مَاتَ، لَقِيَ اللَّهَ كَعَابِدِ وَثَنٍ».

تخريج: إسناده ضعيف لجهالة الواسطة بين محمد بن المنكدر و بين ابن عباس.

2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "The blessed horses are the palominos."

Comments: [Its *isnad* is *hasan*]

٢٤٥٤- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ عِيسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يُمْنَ الْخَيْلِ فِي شُقْرِهَا».

تخريج: إسناده حسن.

2455. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: Allah took the covenant from the loins of Adam in Na'man - i.e., 'Arafah. He brought forth from his loins every offspring He created, then He spread them before Him like ants, then He spoke to them face to face and said: "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them

٢٤٥٥- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ - عَنْ كُلْثُومِ بْنِ جَبْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَخَذَ اللَّهُ الْمِيثَاقَ مِنْ ظَهْرِ آدَمَ بِنَعْمَانَ - يَعْنِي عَرَفَةَ - فَأَخْرَجَ مِنْ صُلْبِهِ كُلَّ ذُرِّيَّةٍ ذَرَأَهَا، فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ، ثُمَّ كَلَّمَهُمْ قِبَلًا، قَالَ: ﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا

ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾ (الأعراف: ١٧٢، ١٧٣)

تخريج: مرفوعه ضعيف، وأكثر الرواة رووه موقوفاً على ابن عباس.

testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?'" [al-A'raf 7:172,173].

Comments: [Its *Marfoo'* is *da'eef*]

٢٤٥٦- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي كُلِّ صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، وأبو الأحوص رواه مرسلاً.

2456. Abul-Ahwas said: The Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan heenun minad-dahr lam yakun shay'an madhkooran* (Soorat al-Insan).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٤٥٧- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا مِثْلَهُ. [راجع: ١٩٩٣]

تخريج: حديث صحيح، شريك سيء الحفظ، لكنه توبع.

2457. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [A *saheeh hadeeth*]

٢٤٥٨- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ

2458. It was narrated from Ibn 'Abbas from the Prophet (ﷺ) concerning the man who has intercourse with his wife when

حَائِضٌ قَالَ: يَتَصَدَّقُ بِنِصْفِ دِينَارٍ». [راجع: ٢٠٣٢]

she is menstruating: Let him give half a dinar in charity.

Comments: [*Saheeh mawqoof*; this is a *da'eef isnad*]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف، شريك سيئ الحفظ وكذا خصيف بن عبدالرحمن.

٢٤٥٩- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَجَّلَنَا النَّبِيُّ ﷺ، أَوْ عَجَّلَ أُمَّ سَلَمَةَ، وَأَنَا مَعَهُمْ مِنَ الْمُزْدَلِفَةِ إِلَى جَمْرَةِ الْعَقَبَةِ، فَأَمَرَنَا أَنْ لَا نَرْمِيَهَا حَتَّى تَطْلُعَ الشَّمْسُ. [انظر: ٣٠٠٥]

2459. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards *Jamratal-'Aqabah*, and he instructed us not to stone it until the sun rose.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخريج: حديث حسن. خ: (١٦٧٧)، م: (١٢٩٣)، وهذا إسناد ضعيف شريك ضعيف وكذا ليث.

٢٤٦٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي الْعَطَّارَ ـ عَنْ عَمْرٍو قَالَ: حَدَّثَنِي عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ ثَقَلِهِ وَضَعَفَةِ أَهْلِهِ لَيْلَةَ الْمُزْدَلِفَةِ، فَصَلَّيْنَا الصُّبْحَ بِمِنًى، وَرَمَيْنَا الْجَمْرَةَ. [راجع: ١٩٢٠]

2460. 'Ata' narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed *Fajr* in Mina, and stoned the *Jamrah*.

Comments: [*Saheeh*]

تخريج: صحيح.

٢٤٦١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءِ بْنِ عَلْقَمَةَ الْقُرَشِيِّ قَالَ: دَخَلْنَا بَيْتَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، فَوَجَدْنَا فِيهِ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، فَذَكَرْنَا الْوُضُوءَ مِمَّا مَسَّتِ النَّارُ، فَقَالَ عَبْدُ اللَّهِ: قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِمَّا مَسَّتْهُ النَّارُ، ثُمَّ يُصَلِّي، وَلَا يَتَوَضَّأُ، فَقَالَ لَهُ

2461. It was narrated that Muhammad bin 'Amr bin 'Ata' bin 'Alqamah al-Qurashi said: We entered the house of Maimoonah the wife of the Prophet (ﷺ), where we found 'Abdullah bin 'Abbas (ﷺ), and we mentioned doing *wudoo'* after eating that which has been touched (cooked) by fire. 'Abdullah said: I saw the Messenger of Allah (ﷺ) eating something that had

بَعْضُنَا: أَنْتَ رَأَيْتَهُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى عَيْنَيْهِ، فَقَالَ: بَصُرَ عَيْنَيَّ. [راجع: ٢٠٠٢]

تخريج: إسناده حسن. م: (٣٥٤، ٣٥٩).

been touched (cooked) by fire, then he prayed, and he did not do *wudoo'*. One of us said to him: Did you see that, O Ibn 'Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its *isnad* is *hasan*]

٢٤٦٢- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ يَسُوقُ غَنَمًا لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا لِيَتَعَوَّذَ مِنْكُمْ، فَعَمَدُوا إِلَيْهِ فَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ، فَأَتَوْا بِهَا النَّبِيَّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ إِلَى آخِرِ الْآيَةِ (النساء: ٩٤). [راجع: ٢٠٢٣]

تخريج: صحيح. وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2462. It was narrated that Ibn 'Abbas (ﷺ) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (ﷺ) driving some sheep of his, and he greeted them with *salam*. They said: He only greeted you with *salam* to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (ﷺ). Then Allah revealed the words: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'..." [an-Nisa' 4:94].

Comments: [*Saheeh* its *isnad* is *da'eef*]

٢٤٦٣- حَدَّثَنَا حُسَيْنٌ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ (١/ ٢٧٣) عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ (آل عمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ ﷺ إِلَى الْمَدِينَةِ. قَالَ أَبُو نُعَيْمٍ: مَعَ النَّبِيِّ ﷺ. [انظر: ٢٩٢٦، ٢٩٨٧، ٣٣٢١]

تخريج: إسناده حسن.

2463. It was narrated from Ibn 'Abbas (ﷺ) concerning the words of Allah, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" [Al 'Imran 3:110] that

he said: They are the ones who migrated with Muhammad (ﷺ) to Madinah. Abu Nu'aim said: with the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

2464. It was narrated that 'Abdul-'Azeez bin Rufai' said: Someone told me who heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) did not halt between 'Arafah and Muzdalifah except to pass water.

Comments: [*Saheeh*, this is a *da'eef isnad*]

٢٤٦٤- حَدَّثَنَا حُسَيْنٌ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ يَنْزِلْ رَسُولُ اللَّهِ ﷺ بَيْنَ عَرَفَاتٍ وَجَمْعٍ إِلَّا لِيُهَرِيقَ الْمَاءَ. [انظر: ٢٥٦٣، وراجع: ٢٢٦٥]

تخريج: صحيح، وهذا إسناد ضعيف لجهالة الراوي عن ابن عباس.

2465. 'Amr bin Deenar said: I heard Jabir bin Zaid say: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) prayed eight [*rak'ahs*] together [i.e., he put *Zuhr* and *'Asr* together] and seven [*rak'ahs*] together [i.e., he put *Maghrib* and *'Isha'* together].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (562) and Muslim (705)]

٢٤٦٥- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. [راجع: ١٩١٨]

تخريج: إسناده صحيح. خ: (٥٦٢)، م: (٧٠٥).

2466. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٢٤٦٦- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى فِي بُدْنِهِ بَعِيرًا كَانَ لِأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. [راجع: ٢٣٦٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لتدليس جرير بن حازم.

2467. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and did not do *wudoo'*.

٢٤٦٧- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ انْتَهَسَ عَرْقًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٢٨٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207)]

تخريج: إسناده صحيح. خ: (٢٠٧).

2468. It was narrated that Ibn 'Abbas (ﷺ) said: When Hilal bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (ﷺ) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of *mula'anah* was revealed.

Comments: [Its *isnad* is *saheeh*]

٢٤٦٨- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَذَفَ هِلَالُ بْنُ أُمَيَّةَ امْرَأَتَهُ، قِيلَ لَهُ: وَاللَّهِ لَيَجْلِدَنَّكَ رَسُولُ اللَّهِ ﷺ ثَمَانِينَ جَلْدَةً. قَالَ: اللَّهُ أَعْدَلُ مِنْ ذَلِكَ أَنْ يَضْرِبَنِي ثَمَانِينَ ضَرْبَةً، وَقَدْ عَلِمَ أَنِّي قَدْ رَأَيْتُ حَتَّى اسْتَيْقَنْتُ، وَسَمِعْتُ حَتَّى اسْتَيْقَنْتُ، لَا، وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَزَلَتْ آيَةُ الْمُلَاعَنَةِ. [راجع: ٢١٣١]

تخريج: إسناده صحيح.

2469. It was narrated from Ibn 'Abbas (ﷺ) that a young virgin came to the Prophet (ﷺ) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (ﷺ) gave her the choice.

Comments: [Its *isnad* is *saheeh*]

٢٤٦٩- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جَارِيَةً بِكْرًا أَتَتِ النَّبِيَّ ﷺ، فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ، فَخَيَّرَهَا النَّبِيُّ ﷺ.

تخريج: إسناده صحيح.

2470. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise."

Comments: [Its *isnad* is *saheeh*]

٢٤٧٠- حَدَّثَنَا حُسَيْنٌ وَأَحْمَدُ بْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنِ ابْنِ جُبَيْرٍ - قَالَ أَحْمَدُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ - عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَكُونُ قَوْمٌ فِي آخِرِ الزَّمَانِ يَخْضِبُونَ بِهَذَا السَّوَادِ - قَالَ حُسَيْنٌ: كَحَوَاصِلِ الْحَمَامِ - لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ».

تخريج: إسناده صحيح.

٢٤٧١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَضَرَتْ عِصَابَةٌ مِنَ الْيَهُودِ رَسُولَ اللَّهِ ﷺ، فَقَالُوا: يَا أَبَا الْقَاسِمِ، حَدِّثْنَا عَنْ خِلَالٍ نَسْأَلُكَ عَنْهَا، لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ. فَكَانَ فِيمَا سَأَلُوهُ: أَيُّ الطَّعَامِ حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَبْلَ أَنْ تُنَزَّلَ التَّوْرَاةُ؟ قَالَ: «فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبَ عَلَيْهِ السَّلَامِ مَرِضَ مَرَضًا شَدِيدًا، فَطَالَ سُقْمُهُ، فَنَذَرَ لِلَّهِ نَذْرًا لَئِنْ شَفَاهُ اللَّهُ مِنْ سُقْمِهِ، لَيُحَرِّمَنَّ أَحَبَّ الشَّرَابِ إِلَيْهِ، وَأَحَبَّ الطَّعَامِ إِلَيْهِ، فَكَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ لُحْمَانُ الْإِبِلِ، وَأَحَبَّ الشَّرَابِ إِلَيْهِ أَلْبَانُهَا؟» فَقَالُوا: اللَّهُمَّ نَعَمْ. [انظر: ٢٤٨٣، ٢٥١٤، ٢٥١٥]

تخريج: حسن. وهذا إسناد ضعيف، عبدالحميد بن بهرام تكلم في روايته عن شهروشهر بن حوشب مختلف فيه، والأكثر على تضعيفه.

2471. It was narrated that Shahr bin Hawshab said: 'Abdullah bin 'Abbas (ﷺ) said: A group of Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra'eel forbid to himself before the Torah was revealed? He said: "I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra'eel Ya'qoob (ﷺ) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel's milk." They said: Yes, by Allah.

Comments: [*Hasan;* this is a *da'eef isnad*]

٢٤٧٢- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زَمْعَةُ عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [راجع: ٢٠٦١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف زمعة.

2472. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) prayed on a reed mat.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٤٧٣- حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ

2473. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In some poetry there is wisdom and in

eloquence there is (an impact like that of) magic."

الشِّعْرِ حُكْمًا، وَإِنَّ مِنَ الْقَوْلِ سِحْرًا».
[راجع: ٢٤٢٤]

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف شريك وسماك روايته عن عكرمة فيها اضطراب.

2474. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) passed by some people who were using a pigeon to shoot at. He said: The Messenger of Allah (ﷺ) forbade taking an animate being as a target.

٢٤٧٤- حَدَّثَنَا الْفَضْلُ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ قَالَ: مَرَّ ابْنُ عَبَّاسٍ عَلَى أُنَاسٍ قَدْ وَضَعُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ الرُّوحُ غَرَضًا.
[راجع: ١٨٦٣]

Comments: [A *saheeh hadeeth*, and its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة خاصة مضطربة.

2475. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aiman screamed and it was said: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Don't I see you weeping, O Messenger of Allah? He said: "I am not weeping; rather it is compassion. The believer is fine in all situations: his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted."

٢٤٧٥- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخَذَ النَّبِيُّ ﷺ ابْنَةً لَهُ تَقْضِي، فَاحْتَضَنَهَا فَوَضَعَهَا بَيْنَ ثَدْيَيْهِ فَمَاتَتْ وَهِيَ بَيْنَ ثَدْيَيْهِ، فَصَاحَتْ أُمُّ أَيْمَنَ، فَقِيلَ: أَتَبْكِي عِنْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: أَلَسْتُ أَرَاكَ تَبْكِي يَا رَسُولَ اللَّهِ؟ قَالَ: «لَسْتُ أَبْكِي، إِنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ (١/ ٢٧٤) إِنَّ نَفْسَهُ تَخْرُجُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ». [راجع: ٢٤١٢]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2476. Qays bin Habtar said: I asked Ibn 'Abbas (ﷺ) about white earthenware, green earthenware and red earthenware. He said: The first people to ask the Prophet (ﷺ) about that was the

٢٤٧٦- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ: حَدَّثَنِي قَيْسُ بْنُ حَبْتَرٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْجَرِّ الْأَبْيَضِ، وَالْجَرِّ الْأَخْضَرِ، وَالْجَرِّ الْأَحْمَرِ؟ فَقَالَ: إِنَّ أَوَّلَ مَنْ

سَأَلَ النَّبِيَّ ﷺ وَفْدُ عَبْدِ الْقَيْسِ، فَقَالُوا: إِنَّا نُصِيبُ مِنَ الثُّفْلِ، فَأَيُّ الْأَسْقِيَةِ؟ فَقَالَ: لَا تَشْرَبُوا فِي الدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَاشْرَبُوا فِي الْأَسْقِيَةِ» ثُمَّ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيَّ، أَوْ حَرَّمَ الْخَمْرَ وَالْمَيْسِرَ وَالْكُوبَةَ، وَكُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٠٢٠]

قَالَ سُفْيَانُ: قُلْتُ لِعَلِيِّ بْنِ بَذِيمَةَ: مَا الْكُوبَةُ؟ قَالَ: الطَّبْلُ.

delegation of 'Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: "Do not drink from gourds, varnished jars, hollowed out stumps or green glazed pitchers; drink from waterskins." Then he said: "Allah has forbidden to me - or has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وقصة وفد عبدالقيس عند خ: (٥٣)، م: (١٧).

٢٤٧٧- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، تَسْتَنْزِلُ الْحَالِقَ». [انظر ما بعده]

تخريج: قوله: «العين حق» صحيح، وبقيته حسن لغيره، وهذا إسناد ضعيف لإبهام الراوي عن جابر بن زيد.

2477. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The (evil) eye is real and could cause the destruction of a mountain."

Comments: [His saying *"Al-ain Haqqun"* is *saheeh* and the remaining part of it is *hasan* because of corroborating evidence and this is a *da'eef isnad*]

٢٤٧٨-حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ دُوَيْدٍ، عَنْ إِسْمَاعِيلَ ابْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ. [انظر: ٢٦٨١، ٧٠٧٠]

2478. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، دويد البصري لين وإسماعيل مجهول.

٢٤٧٩- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ عِنْدَ النَّوْمِ، يُنْبِتُ

2479. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your

garments are those that are white; wear them and shroud your dead in them."

Comments: [Its *isnad* is *qawi*]

الشَّعْرَ، وَيَجْلُو الْبَصَرَ، وَخَيْرُ ثِيَابِكُمُ الْبَيَاضُ، فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ». [راجع: ٢٢١٩]

تخريج: إسناده قوي.

2480. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade taking any animate being as a target.

Comments: [Its *isnad* is *qawi*, Muslim (1957)]

٢٤٨٠- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا. [انظر: ٢٥٣٢، ٢٥٨٦، ٣١٣٣، ٣١٥٥، ٣١٥٦، ٣٢١٥، وراجع: ١٨٦٣]

تخريج: إسناده قوي. م: (١٩٥٧).

2481. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval."

Comments: [A *saheeh hadeeth*; and Muslim (1421) this is a *hasan isnad*]

٢٤٨١- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْأَيِّمُ أَمْلَكُ بِأَمْرِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَصُمَاتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح. م: (١٤٢١). وهذا إسناد حسن.

2482. It was narrated that Ibn 'Abbas (ﷺ) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (ﷺ) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and

٢٤٨٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَسْمَعُونَ الْوَحْيَ فَيَسْتَمِعُونَ الْكَلِمَةَ فَيَزِيدُونَ فِيهَا عَشْرًا، فَيَكُونُ مَا سَمِعُوا حَقًّا، وَمَا زَادُوهُ بَاطِلًا، وَكَانَتِ النُّجُومُ لَا يُرْمَى بِهَا قَبْلَ ذَلِكَ، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ كَانَ أَحَدُهُمْ لَا يَأْتِي مَقْعَدَهُ إِلَّا رُمِيَ بِشِهَابٍ يُحْرِقُ مَا أَصَابَ، فَشَكَوْا ذَلِكَ

إِلَى إِبْلِيسَ، فَقَالَ: مَا هَذَا إِلَّا مِنْ أَمْرٍ قَدْ حَدَثَ. فَبَثَّ جُنُودَهُ، فَإِذَا هُمْ بِالنَّبِيِّ ﷺ يُصَلِّي بَيْنَ جَبَلَيْ نَخْلَةَ، فَأَتَوْهُ فَأَخْبَرُوهُ، فَقَالَ: هَذَا الْحَدَثُ الَّذِي حَدَثَ فِي الْأَرْضِ.

[انظر: ٢٩٧٧، وراجع: ٢٢٧١]

تخريج: إسناده صحيح. خ: (٧٧٣)، م: (٤٤٩).

it would burn whatever it hit. They complained about that to *Iblees* and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet (ﷺ) praying between the two mountains at Nakhlah. They came and told him about that and he said: This is what has happened on earth.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (773) and Muslim (449)]

٢٤٨٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْوَلِيدِ الْعِجْلِيُّ ـ وَكَانَتْ لَهُ هَيْئَةٌ، رَأَيْنَاهُ عِنْدَ حَسَنٍ ـ عَنْ بُكَيْرِ بْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَتْ يَهُودُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا أَبَا الْقَاسِمِ، إِنَّا نَسْأَلُكَ عَنْ خَمْسَةِ أَشْيَاءَ، فَإِنْ أَنْبَأْتَنَا بِهِنَّ عَرَفْنَا أَنَّكَ نَبِيٌّ وَاتَّبَعْنَاكَ. فَأَخَذَ عَلَيْهِمْ مَا أَخَذَ إِسْرَائِيلُ عَلَى بَنِيهِ، إِذْ قَالُوا: ﴿اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾ (يوسف: ٦٦) قَالَ: «هَاتُوا» قَالُوا: أَخْبِرْنَا عَنْ عَلَامَةِ النَّبِيِّ. قَالَ: «تَنَامُ عَيْنَاهُ، وَلَا يَنَامُ قَلْبُهُ» قَالُوا: أَخْبِرْنَا كَيْفَ تُؤْنِثُ الْمَرْأَةُ وَكَيْفَ تُذْكِرُ؟ قَالَ: «يَلْتَقِي الْمَاءَانِ، فَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ أَذْكَرَتْ، وَإِذَا عَلَا مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ آنَثَتْ» قَالُوا: أَخْبِرْنَا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ؟ قَالَ: «كَانَ يَشْتَكِي عِرْقَ النَّسَا، فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا أَلْبَانَ كَذَا وَكَذَا» ـ قَالَ أَبِي: قَالَ بَعْضُهُمْ: يَعْنِي الْإِبِلَ ـ فَحَرَّمَ لُحُومَهَا» قَالُوا: صَدَقْتَ. قَالُوا: أَخْبِرْنَا مَا

2483. It was narrated that Ibn 'Abbas (ﷺ) said: Some Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra'eel took a promise from his sons when they said: "Allah is the Witness to what we have said" [Yoosuf 12:66]. He said: "Let's hear it." They said: Tell us about the sign of a Prophet. He said: "His eyes sleep but his heart does not sleep." They said: Tell us how can a woman give birth to a female or a male? He said: "The two waters meet and if the man's water prevails over the woman's, she will give birth to a male, but if the woman's water prevails, she will give birth to a female." They said: Tell us what Isra'eel forbade to himself. He said: "He suffered from sciatica and could not find anything to help him except the milk of such and such" - my

هَذَا الرَّعْدُ؟ قَالَ: «مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ عَزَّ وَجَلَّ مُوَكَّلٌ بِالسَّحَابِ، بِيَدِهِ ـ أَوْ فِي يَدِهِ ـ مِخْرَاقٌ مِنْ نَارٍ، يَزْجُرُ بِهِ السَّحَابَ، يَسُوقُهُ حَيْثُ أَمَرَ اللَّهُ» قَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: «صَوْتُه» قَالُوا: صَدَقْتَ، إِنَّمَا بَقِيَتْ وَاحِدَةٌ وَهِيَ الَّتِي نُبَايِعُكَ إِنْ أَخْبَرْتَنَا بِهَا، فَإِنَّهُ لَيْسَ مِنْ نَبِيٍّ إِلَّا لَهُ مَلَكٌ يَأْتِيهِ بِالْخَبَرِ، فَأَخْبِرْنَا مَنْ صَاحِبُكَ؟ قَالَ: «جِبْرِيلُ عَلَيْهِ السَّلَامُ» قَالُوا: جِبْرِيلُ ذَاكَ الَّذِي يَنْزِلُ بِالْحَرْبِ وَالْقِتَالِ وَالْعَذَابِ عَدُوُّنَا، لَوْ قُلْتَ: مِيكَائِيلَ الَّذِي يَنْزِلُ بِالرَّحْمَةِ وَالنَّبَاتِ وَالْقَطْرِ لَكَانَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾ (البقرة: ٩٧) إِلَى آخِرِ الْآيَةِ. (١/ ٢٧٥) [انظر: ٢٥١٤]

تخريج: حديث حسن. قصة الرعد منكرة، فقد تفرد بها بكير بن شهاب.

father said: meaning camel's milk - so he forbade (camel meat) to himself." They said: You are right. They said: Tell us about thunder. He said: "One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands." They said: What is this sound that we hear? He said: "His voice." They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: "Jibreel (ﷺ)." They said: Jibreel! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika'eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted, revealed the words: "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers'" [al-Baqarah 2:97].

Comments: [A *hasan hadeeth*]

٢٤٨٤- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ

2484. It was narrated that Ibn 'Abbas (ﷺ) said: We were with the Prophet (ﷺ) on a journey, and the

عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَحَضَرَ النَّحْرُ، فَذَبَحْنَا الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْبَعِيرَ عَنْ عَشَرَةٍ.

Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

تخريج: في سنده الحسن بن يحيى فيه نظر، لكنه توبع والحسين بن واقد عنده بعض ما ينكر، وقد تفرد برواية حديث ابن عباس هذا.

٢٤٨٥- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى وَالطَّالَقَانِيُّ قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي يَلْتَفِتُ يَمِينًا وَشِمَالًا، لَا يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ. [انظر: ٢٤٧٦، ٢٧٩١]

قَالَ الطَّالَقَانِيُّ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ... مِثْلَهُ.

2485. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٤٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ عِكْرِمَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْحَظُ فِي صَلَاتِهِ مِنْ غَيْرِ أَنْ يَلْوِيَ عُنُقَهُ.

2486. 'Abdullah bin Sa'eed bin Abi Hind narrated, from one of the companions of 'Ikrimah, who said: The Messenger of Allah (ﷺ) used to notice things whilst praying, without turning his neck.

Comments: [This is *mursal*]

تخريج: هذا مرسل، رواية عكرمة عن النبي ﷺ مرسلة.

٢٤٨٧- حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ

2487. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever sees something in his leader that he

أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَالَفَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، فَمِيتَتُهُ جَاهِلِيَّةٌ». [انظر: ٢٧٠٢، ٢٨٢٥، ٢٨٢٦]

dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (*jama'ah*) and dies, his death will be a death of *Jahiliyyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7053) and Muslim (1849)]

تخريج: إسناده صحيح. خ: (٧٠٥٣)، م: (١٨٤٩).

٢٤٨٨- حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾ حَتَّى بَلَغَ ﴿سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ (آل عمران: ١٩٠، ١٩١) ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى. [انظر: ٣٢٧٦، ٣٥٤١، وراجع: ٢١٦٤]

تخريج: إسناده صحيح، خ: (١١٧)، م: (٢٥٦).

2488. Abul-Mutawakkil narrated that Ibn 'Abbas (ﷺ) narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up at night, and went out and looked at the sky, then he recited this verse from Al 'Imran: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day - up to glory to - You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190, 191]. Then he went back to the house and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (256)]

٢٤٨٩- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ - أَوْ عَنْ أَبِي هَاشِمٍ، عَنْ حَجَّاجٍ، شَكَّ مَنْصُورٌ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٤٠]

قَالَ: وَقَالَ مَنْصُورٌ: وَحَدَّثَنِي عَوْنٌ عَنْ أَخِيهِ عُبَيْدِ اللَّهِ بِهَذَا.

2489. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) said: "Allah hears the one who praises Him," he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [*Saheeh*]

تخريج: صحيح. حجاج هو: حجاج بن أرطاة بن دينار، وروايتهما عن سعيد بن جبير منقطعة.

٢٤٩٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ». [انظر: ٣١٤٤، و راجع: ١٩٥٢]

تخريج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

2490. It was narrated from Ibn 'Abbas (ﷺ) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding, and what becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

٢٤٩١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ لِلنَّبِيِّ ﷺ فِي ابْنَةِ حَمْزَةَ، وَذَكَرَ مِنْ جَمَالِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا ابْنَةُ أَخِي مِنَ

2491. It was narrated from Ibn 'Abbas (ﷺ) that 'Ali spoke to the Prophet (ﷺ) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding." Then the Prophet

of Allah (ﷺ) said: "Do you not know that Allah, may He be glorified and exalted, makes *mahram* (forbidden for marriage) through breastfeeding that which He makes *mahram* through blood ties?"

Comments: [*Saheeh* and this is a *da'eef isnad*]

الرَّضَاعَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: «أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ مِنَ الرَّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ». [انظر: ما قبله]

تخريج: صحيح، وهذا إسناد ضعيف، لضعف علي بن زيد ولم يسمعه سعيد من علي بن زيد.

2492. It was narrated from Ibn 'Abbas (ﷺ) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in *ihram*. And when the Prophet of Allah (ﷺ) completed his *Hajj*, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its *isnad* is *saheeh*]

٢٤٩٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ الرَّجُلُ وَهُوَ مُحْرِمٌ، وَيَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ بِمَاءٍ يُقَالُ لَهُ: سَرِفُ، وَهُوَ مُحْرِمٌ، فَلَمَّا قَضَى نَبِيُّ اللَّهِ حَجَّتَهُ، أَقْبَلَ، حَتَّى إِذَا كَانَ بِذَلِكَ الْمَاءِ أَعْرَسَ بِهَا. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح.

2493. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a man whose thigh was showing. He said: "Cover your thigh, for a man's thigh is part of his *'awrah*."

Comments: [*Hasan lishawahidihi* and this is a *da'eef isnad*]

٢٤٩٣- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ، وَفَخِذُهُ خَارِجَةٌ فَقَالَ: «غَطِّ فَخِذَكَ، فَإِنَّ فَخِذَ الرَّجُلِ مِنْ عَوْرَتِهِ». [راجع: ١٢٤٩]

تخريج: حسن لشواهده، وهذا إسناد ضعيف، أبو يحيى القتات ليّن الحديث وروى عنه إسرائيل أحاديث كثيرة مناكير جداً.

2494. It was narrated that Ibn 'Abbas (ﷺ) said: Which of the two recitations came at a later date, the recitation of 'Abdullah

٢٤٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ: أَيُّ

الْقِرَاءَتَيْنِ كَانَتْ أَخِيرًا: قِرَاءَةُ عَبْدِ اللَّهِ، أَوْ قِرَاءَةُ زَيْدٍ؟ قَالَ: قُلْنَا: قِرَاءَةُ زَيْدٍ. قَالَ (١/ ٢٧٦): لَا، إِلَّا إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْرِضُ الْقُرْآنَ عَلَى جِبْرِيلَ كُلَّ عَامٍ مَرَّةً، فَلَمَّا كَانَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ، وَكَانَتْ آخِرَ الْقِرَاءَةِ قِرَاءَةُ عَبْدِ اللَّهِ. [انظر: ٢٩٩٩، ٣٤٢٢، و راجع: ٢٠٤٢]

or the recitation of Zaid? He said: We said: The recitation of Zaid. He said: No; the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of 'Abdullah.

Comments: [*Saheeh*; this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف، إبراهيم بن مهاجر ليّن الحديث.

٢٤٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ قَالَ: غُلِبَتْ وَغَلَبَتْ قَالَ: كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ تَظْهَرَ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ أَوْثَانٍ، وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، فَذَكَرُوهُ لِأَبِي بَكْرٍ، فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُمْ سَيَغْلِبُونَ» قَالَ: فَذَكَرَهُ أَبُو بَكْرٍ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا، فَإِنْ ظَهَرْنَا، كَانَ لَنَا كَذَا وَكَذَا، وَإِنْ ظَهَرْتُمْ، كَانَ لَكُمْ كَذَا وَكَذَا. فَجَعَلَ أَجَلًا خَمْسَ سِنِينَ، فَلَمْ يَظْهَرُوا، فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَلَا جَعَلْتَهَا إِلَى دُونَ؛ قَالَ: أُرَاهُ قَالَ: الْعَشْرِ؟» _ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: الْبِضْعُ مَا دُونَ الْعَشْرِ _ ثُمَّ ظَهَرَتِ الرُّومُ بَعْدُ، قَالَ: فَذَلِكَ

2495. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "Alif-Lam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated" [ar-Room 30:1-2]: They were defeated then they prevailed. The *mushrikeen* wanted the Persians to prevail against the Byzantines because they were idol-worshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book. They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "They will prevail." Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (ﷺ) and he said:

قَوْلُهُ: ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ إِلَى قَوْلِهِ: ﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ﴾ قَالَ: يَفْرَحُونَ ﴿بِنَصْرِ ٱللَّهِ﴾ [انظر: ٢٧٦٩]

تخريج: إسناده صحيح.

"Why didn't you make it within ten years?" - Sa'eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) -With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its *isnad* is *saheeh*]

٢٤٩٦- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خُثَيْمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ حَدَّثَهُ ذَكْوَانُ حَاجِبُ عَائِشَةَ: أَنَّهُ جَاءَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَسْتَأْذِنُ عَلَى عَائِشَةَ، فَجِئْتُ وَعِنْدَ رَأْسِهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ بنُ عَبْدِ الرَّحْمَنِ، فَقُلْتُ: هَذَا ابْنُ عَبَّاسٍ يَسْتَأْذِنُ، فَأَكَبَّ عَلَيْهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ، فَقَالَ: هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَأْذِنُ، وَهِيَ تَمُوتُ، فَقَالَتْ: دَعْنِي مِنِ ابْنِ عَبَّاسٍ، فَقَالَ: يَا أُمَّتَاهُ، إِنَّ ابْنَ عَبَّاسٍ مِنْ صَالِحِي بَنِيكِ، لِيُسَلِّمْ عَلَيْكِ، وَيُوَدِّعْكِ. فَقَالَتْ: ائْذَنْ لَهُ إِنْ شِئْتَ. قَالَ: فَأَدْخَلْتُهُ، فَلَمَّا جَلَسَ قَالَ: أَبْشِرِي. فَقَالَتْ: أَيْضًا، فَقَالَ: مَا بَيْنَكِ وَبَيْنَ أَنْ تَلْقَي مُحَمَّدًا ﷺ وَالأَحِبَّةَ، إِلَّا أَنْ تَخْرُجَ الرُّوحُ مِنَ الْجَسَدِ، كُنْتِ أَحَبَّ نِسَاءِ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ يُحِبُّ إِلَّا طَيِّبًا، وَسَقَطَتْ قِلَادَتُكِ لَيْلَةَ الْأَبْوَاءِ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ حَتَّى

2496. 'Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A'ishah's doorkeeper, told him that 'Abdullah bin 'Abbas (ﷺ) came and asked for permission to enter upon 'A'ishah. I [Dhakwan] came and found that her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: 'Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him and, and when he sat down he said: Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (ﷺ) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to the

Messenger of Allah, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (ﷺ) stayed to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [al-Ma'idah 4:43]. That was because of you, the concession that Allah granted to this *ummah*. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone, O Ibn 'Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

يُصْبِحَ فِي الْمَنْزِلِ، وَأَصْبَحَ النَّاسُ لَيْسَ مَعَهُمْ مَاءٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ (المائده: ٦) فَكَانَ ذَلِكَ فِي سَبَبِكِ وَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ مِنَ الرُّخْصَةِ، وَأَنْزَلَ اللَّهُ بَرَاءَتَكِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ، جَاءَ بِهِ الرُّوحُ الْأَمِينُ، فَأَصْبَحَ لَيْسَ لِلَّهِ مَسْجِدٌ مِنْ مَسَاجِدِ اللَّهِ يُذْكَرُ فِيهِ اللَّهُ إِلَّا يُتْلَى فِيهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. فَقَالَتْ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوَدِدْتُ أَنِّي كُنْتُ نَسْيًا مَنْسِيًّا. [راجع: ١٩٠٥، وانظر: ٣٢٦٢]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2497. Sufyan narrated from Laith from a man who said: Ibn 'Abbas (ﷺ) said to her: You were called Ummul-Mu'mineen so as to be blessed; it was your name before you were born.

٢٤٩٧- حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ رَجُلٍ قَالَ: قَالَ لَهَا ابْنُ عَبَّاسٍ: إِنَّمَا سُمِّيتِ أُمَّ الْمُؤْمِنِينَ لِتَسْعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُولَدِي. [راجع: ١٩٠٦]

Comments: [Its *isnad* is *da'eef*, Laith bin Abu Sulaim is *da'eef* and his Shaikh is unknown]

تخريج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيخه مجهول.

2498. 'Ata' narrated that Ibn 'Abbas told him that when the Messenger of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

٢٤٩٨- حَدَّثَنِي مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ، عَنْ قَيْسِ بْنِ سَعْدٍ: حَدَّثَنِي عَطَاءٌ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ،

Comments: [Its *isnad* is *saheeh*, Muslim (478)]

وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [انظر: ٣٤٩٨، وراجع: ٢٤٤٠]

تخريج: إسناده صحيح. م: (٤٧٨).

2499. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (*balh*) with unripe dates that have begun to take on a red or yellow colour (*zahw*).

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

٢٤٩٩- حَدَّثَنَا مُعَاوِيَةُ _ هُوَ ابْنُ عَمْرٍو _: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ وَالزَّهْوُ. [انظر: ٢٦٥٠، ٢٧٧١، ٣١١٠، ٣٣٠٠، ٢٦٠٧، وراجع: ١٩٦١]

تخريج: إسناده صحيح، م: (١٩٩٥).

2500. It was narrated that Ibn 'Abbas (ﷺ) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its *isnad* is *hasan*]

٢٥٠٠- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْفَتْحُ فِي ثَلَاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ.

تخريج: إسناده حسن.

2501. It was narrated that Mujahid said: We were with Ibn 'Abbas (ﷺ) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa', ra'. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (ﷺ) said: I did not hear him say this; rather he said: "As for Ibraheem (ﷺ), look at your companion [meaning himself]. As for Moosa (ﷺ), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can

٢٥٠١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فَذَكَرُوا الدَّجَّالَ فَقَالُوا: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر. قَالَ: مَا تَقُولُونَ؟ قَالَ: يَقُولُونَ: مَكْتُوبٌ (١/ ٢٧٧) بَيْنَ عَيْنَيْهِ: ك ف ر. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ: «أَمَّا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى عَلَيْهِ السَّلَام، فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ

see him going down into the valley, reciting the *Talbiyah*."

إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي». [انظر: ٢٥٠٢، ٢٦٩٧، وراجع: ١٨٥٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1555) and Muslim (166)]

تخريج: إسناده صحيح. خ: (١٥٥٥)، م: (١٦٦).

2502. It was narrated that Mujahid said: They mentioned him - meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (ﷺ) said: I did not hear him say that; rather he said: "As for Ibraheem (ﷺ), look at your companion - Yazeed said: meaning himself (ﷺ). - And as for Moosa (ﷺ), he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the *Talbiyah*."

٢٥٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ مُجَاهِدٍ قَالَ: ذَكَرُوهُ ـ يَعْنِي الدَّجَّالَ ـ فَقَالَ: مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر. فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ يَقُولُ ذَاكَ، وَلَكِنْ قَالَ: «أَمَّا إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَانْظُرُوا إِلَى صَاحِبِكُمْ ـ قَالَ يَزِيدُ: يَعْنِي نَفْسَهُ ـ وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ طُوَالٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ، وَقَدِ انْحَدَرَ مِنَ الْوَادِي يُلَبِّي». [راجع ما قبله]

قَالَ أَبِي: قَالَ هُشَيْمٌ: الْخُلْبَةُ: اللِّيفُ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.راجع ماقبله.

2503. It was narrated from Muhammad that Ibn 'Abbas - Ibn 'Awn said: I think he attributed it to the Prophet (ﷺ) - instructed a caller to call out on a rainy day: "Pray where you are [where your mounts or tents are]."

٢٥٠٣- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ: أَنَّ ابْنَ عَبَّاسٍ ـ قَالَ ابْنُ عَوْنٍ: أَظُنُّهُ قَدْ رَفَعَهُ ـ قَالَ: أَمَرَ مُنَادِيًا، فَنَادَى فِي يَوْمٍ مَطِيرٍ: أَنْ صَلُّوا فِي رِحَالِكُمْ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (616) and Muslim (699)]

تخريج: إسناده صحيح. خ: (٦١٦)، م: (٦٩٩).

2504. It was narrated from Ibn 'Abbas (ﷺ) that a sheep died in one of the houses of the Prophet's wives, and the Prophet (ﷺ) said: "Why don't you make use of its skin?"

٢٥٠٤- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ نَافِعٍ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ مَاتَتْ شَاةٌ فِي بَعْضِ بُيُوتِ نِسَاءِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ: «أَلَا انْتَفَعْتُمْ بِمَسْكِهَا؟». [راجع: ٢٠٠٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

تخريج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

٢٥٠٥- حَدَّثَنَا ابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ نَافِعٍ ـ عَنْ وَهْبِ بْنِ مِينَاسٍ الْعَدَنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ بَعْدَ الرَّكْعَةِ يَقُولُ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٤٠]

تخريج: حديث صحيح. وهب بن ميناس مستور، وقد توبع.

2505. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A *saheeh hadeeth*]

٢٥٠٦- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وُلِدَ النَّبِيُّ ﷺ يَوْمَ الِاثْنَيْنِ، وَاسْتُنْبِئَ يَوْمَ الِاثْنَيْنِ، وَتُوُفِّيَ يَوْمَ الِاثْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ يَوْمَ الِاثْنَيْنِ، وَقَدِمَ الْمَدِينَةَ يَوْمَ الِاثْنَيْنِ، وَرَفَعَ الْحَجَرَ الْأَسْوَدَ يَوْمَ الِاثْنَيْنِ.

تخريج: إسناده ضعيف، لضعف عبدالله بن لهيعة.

2506. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madinah, on a Monday, he came to Madinah on a Monday, and he lifted up the Black Stone on a Monday.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Lahee'ah is *da'eef*]

٢٥٠٧- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ بِعَرَفَاتٍ وَاقِفًا، وَقَدْ أَرْدَفَ الْفَضْلَ، فَجَاءَ أَعْرَابِيٌّ فَوَقَفَ قَرِيبًا وَأَمَةٌ خَلْفَهُ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، فَفَطِنَ لَهُ رَسُولُ اللهِ ﷺ، فَجَعَلَ يَصْرِفُ وَجْهَهُ، قَالَ: ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، لَيْسَ الْبِرُّ بِإِيجَافِ الْخَيْلِ وَلَا الْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَاضَ، قَالَ: فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً حَتَّى أَتَى جَمْعًا،

2507. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) standing in 'Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (ﷺ) noticed that, and started turning his face away. Then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until

he came to Muzdalifah. When he halted in Muzdalifah, he seated Usamah behind him on his mount, then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until he came to Mina. And we came with a multitude of the weak of Banu Hashim on donkeys of theirs, and he started patting our thighs and saying: "O my sons, move on, but do not stone the *Jamrah* until the sun rises."

Comments: [Its *isnad* is *saheeh*]

قَالَ: فَلَمَّا وَقَفَ بِجَمْعٍ أَرْدَفَ أُسَامَةَ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْخَيْلِ وَالْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَاضَ، فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى أَتَتْ مِنًى، فَأَتَانَا بِسَوَادِ ضَعْفَى بَنِي هَاشِمٍ عَلَى حُمُرَاتٍ لَهُمْ، فَجَعَلَ يَضْرِبُ أَفْخَاذَنَا وَيَقُولُ: «يَا بَنِيَّ، أَفِيضُوا، وَلَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [انظر: ٣٠٠٣، ٣٠٠٦، ٣٥١٣، و راجع: ٢٠٩٩]

تخريج: إسناده صحيح.

2508. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) entered the Ka'bah, he found in it an image of Ibraheem (ﷺ) and an image of Maryam. He said: "As far as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3351)]

٢٥٠٨- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ الْبَيْتَ، وَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ، وَصُورَةَ مَرْيَمَ فَقَالَ: «أَمَّا هُمْ، فَقَدْ سَمِعُوا أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ، فَمَا بَالُهُ يَسْتَقْسِمُ؟!». [انظر: ٣٠٩٣، ٣٤٥٥]

تخريج: إسناده صحيح. خ: (٣٣٥١).

2509. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a son of his died in Qudaid or 'Usfan and he said: O Kuraib, (go and) see how many people have gathered (to offer the funeral prayer) for him. So I went out and saw that some people had gathered (to offer

٢٥٠٩- حَدَّثَنَا هَارُونُ _ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ:

أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ، أَوْ بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ، فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، قَالَ: يَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جِنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا (١/ ٢٧٨) إِلَّا شَفَّعَهُمُ اللَّهُ فِيهِ».

تخريج: إسناده جيد. م: (٩٤٨).

the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [Its *isnad* is *jayyid*]

٢٥١٠- حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ - يَعْنِي الْخَطَّابِيَّ -: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَجَ فَتَبِعَهُ رَجُلَانِ، وَرَجُلٌ يَتْلُوهُمَا، يَقُولُ: ارْجِعَا، قَالَ: فَرَجَعَا، قَالَ: فَقَالَ لَهُ: إِنَّ هَذَيْنِ شَيْطَانَانِ، وَإِنِّي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدْتُهُمَا، فَإِذَا أَتَيْتَ النَّبِيَّ ﷺ فَأَقْرِئْهُ السَّلَامَ، وَأَعْلِمْهُ أَنَّا فِي جَمْعِ صَدَقَاتِنَا، وَلَوْ كَانَتْ تَصْلُحُ لَهُ لَأَرْسَلْنَا بِهَا إِلَيْهِ. قَالَ: فَنَهَى رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ عَنِ الْخَلْوَةِ. [انظر: ٢٧١٩]

تخريج: إسناده حسن.

2510. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our *salams* to him and tell him that I am collecting their *zakah*; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its *isnad* is *hasan*]

٢٥١١- حَدَّثَنَا أَبُو قَطَنٍ عَنِ الْمَسْعُودِيِّ قَالَ: مَا أَدْرَكْنَا أَحَدًا أَقْوَمَ بِقَوْلِ الشِّيعَةِ مِنْ عَدِيِّ ابْنِ ثَابِتٍ.

تخريج: وهذا أثر عن المسعودي وهو: عبدالرحمن بن عبدالله بن عتبة. عدي بن ثابت ثقة، غالي في التشيع.

2511. It was narrated that al-Mas'oodi said: We have never seen anyone who was a greater supporter of the Shi'i view than 'Adiyy bin Thabit.

Comments: [This is a report from al-Mas'oodi]

2512. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its *isnad* is *hasan*]

٢٥١٢- حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ ـ يَعْنِي الْخَطَّابِيَّ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَمَنُ الْكَلْبِ خَبِيثٌ» قَالَ: «فَإِذَا جَاءَكَ يَطْلُبُ ثَمَنَ الْكَلْبِ، فَامْلَأْ كَفَّيْهِ تُرَابًا». [انظر: ٢٦٢٦، ٣٢٧٣، وراجع: ٢٠٩٤]

تخريج: إسناده حسن.

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbas, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit *ihram*? He said: This is the *Sunnah* of your Prophet (ﷺ), even if you do not like it.

Comments: [Its *isnad* is *saheeh*, Muslim (1244)]

٢٥١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قَالَ رَجُلٌ مِنْ بَلْهُجَيْمٍ: يَا أَبَا عَبَّاسٍ، مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَفَشَّغَتْ بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ. [انظر: ٢٥٣٩، ٣١٨١، ٣١٨٢، ٣١٨٣]

تخريج: إسناده صحيح. م: (١٢٤٤).

2514. Ibn 'Abbas (ﷺ) said: A group of Jews came to the Prophet of Allah (ﷺ) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (ﷺ) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food

٢٥١٤- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: حَضَرَتْ عِصَابَةٌ مِنَ الْيَهُودِ نَبِيَّ اللَّهِ ﷺ يَوْمًا، فَقَالُوا: يَا أَبَا الْقَاسِمِ، حَدِّثْنَا عَنْ خِلَالٍ نَسْأَلُكَ عَنْهُنَّ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ. قَالَ: سَلُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي ذِمَّةَ اللَّهِ، وَمَا أَخَذَ يَعْقُوبُ عَلَيْهِ السَّلَام عَلَى بَنِيهِ: لَئِنْ أَنَا حَدَّثْتُكُمْ شَيْئًا فَعَرَفْتُمُوهُ، لَتُتَابِعُنِّي عَلَى الْإِسْلَامِ» قَالُوا: فَذَلِكَ لَكَ. قَالَ: «فَسَلُونِي عَمَّا شِئْتُمْ» قَالُوا: أَخْبِرْنَا عَنْ أَرْبَعِ خِلَالٍ نَسْأَلُكَ عَنْهُنَّ: أَخْبِرْنَا أَيُّ الطَّعَامِ

that Isra'eel forbade to himself before the Torah was revealed; tell us how the woman's water and the man's water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is. He said: "You are bound by the promise and covenant of Allah, that if I tell you, you will follow me." And they gave him the promise and covenant he wanted. He said: "I adjure you by the One Who revealed the Torah to Moosa (عليه السلام), do you know that Isra'eel Ya'qoob (عليه السلام) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself; the dearest of food to him was camel meat and the dearest of drinks was camel's milk?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man's water prevails over the woman's the child will be male by Allah's leave, and if the woman's water prevails over the man's, the child will be female by Allah's leave?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you

حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ؟ وَأَخْبِرْنَا كَيْفَ مَاءُ الْمَرْأَةِ، وَمَاءُ الرَّجُلِ؟ كَيْفَ يَكُونُ الذَّكَرُ مِنْهُ؟ وَأَخْبِرْنَا كَيْفَ هَذَا النَّبِيُّ الْأُمِّيُّ فِي النَّوْمِ؟ وَمَنْ وَلِيُّهُ مِنَ الْمَلَائِكَةِ؟ قَالَ: «فَعَلَيْكُمْ عَهْدُ اللَّهِ وَمِيثَاقُهُ، لَئِنْ أَنَا أَخْبَرْتُكُمْ لَتُتَابِعُنِّي». قَالَ: فَأَعْطَوْهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ. قَالَ: «فَأَنْشُدُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبَ عَلَيْهِ السَّلَامُ مَرِضَ مَرَضًا شَدِيدًا، وَطَالَ سَقَمُهُ، فَنَذَرَ لِلَّهِ نَذْرًا لَئِنْ شَفَاهُ اللَّهُ تَعَالَى مِنْ سَقَمِهِ، لَيُحَرِّمَنَّ أَحَبَّ الشَّرَابِ إِلَيْهِ، وَأَحَبَّ الطَّعَامِ إِلَيْهِ، وَكَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ لُحْمَانُ الْإِبِلِ، وَأَحَبَّ الشَّرَابِ إِلَيْهِ أَلْبَانُهَا؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ مَاءَ الرَّجُلِ أَبْيَضُ غَلِيظٌ، وَأَنَّ مَاءَ الْمَرْأَةِ أَصْفَرُ رَقِيقٌ، فَأَيُّهُمَا عَلَا كَانَ لَهُ الْوَلَدُ وَالشَّبَهُ بِإِذْنِ اللَّهِ، إِنْ عَلَا مَاءُ الرَّجُلِ عَلَى مَاءِ الْمَرْأَةِ كَانَ ذَكَرًا بِإِذْنِ اللَّهِ، وَإِنْ عَلَا مَاءُ الْمَرْأَةِ عَلَى مَاءِ الرَّجُلِ كَانَ أُنْثَى بِإِذْنِ اللَّهِ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْشُدُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ هَذَا النَّبِيَّ الْأُمِّيَّ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» قَالُوا: وَأَنْتَ الْآنَ فَحَدِّثْنَا: مَنْ وَلِيُّكَ مِنَ

by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?" They said: Yes, by Allah. He said: "O Allah, bear witness over them." They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you." He said: "My companion is Jibreel (ﷺ); Allah never sent any Prophet but he was his helper." They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: "What is keeping you from believing him?" They said: He is our enemy. At that point Allah said: "Say (O Muhammad (ﷺ)): Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission -up to- the Book of Allah behind their backs as if they did not know!" [al-Baqarah 2:97-101]. At that point, "So they have drawn on themselves wrath upon wrath" [al-Baqarah 2:90].

الْمَلَائِكَةِ؟ فَعِنْدَهَا نُجَامِعُكَ أَوْ نُفَارِقُكَ. قَالَ: «فَإِنَّ وَلِيِّيَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، وَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ إِلَّا هُوَ وَلِيُّهُ» قَالُوا: فَعِنْدَهَا نُفَارِقُكَ، لَوْ كَانَ وَلِيُّكَ سِوَاهُ مِنَ الْمَلَائِكَةِ لَتَابَعْنَاكَ وَصَدَّقْنَاكَ. قَالَ: «فَمَا يَمْنَعُكُمْ مِنْ أَنْ تُصَدِّقُوهُ؟» قَالُوا: إِنَّهُ عَدُوُّنَا. قَالَ: فَعِنْدَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ﴾ - إِلَى قَوْلِهِ عَزَّ وَجَلَّ: - ﴿كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ﴾ فَعِنْدَ ذَلِكَ ﴿فَبَاءُو بِغَضَبٍ عَلَىٰ غَضَبٍ﴾ الآيَة. (البقرة: ٩٠) [راجع: ٢٤٨٣]

Comments: [*Hasan*; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، عبدالحميد بن بهرام تكلم في روايته عن شهروشهر ابن حوشب ضعيف.

2515. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٥١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ: حَدَّثَنَا شَهْرٌ عَنِ ابْنِ عَبَّاسٍ بِنَحْوِهِ. [راجع: ما قبله]

تخريج: حسن، وهذا إسناد ضعيف كسابقه.

2516. It was narrated that Sa'eed bin Jubair said: I came to Ibn 'Abbas (ﷺ) when he was eating

٢٥١٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَتَيْتُ

pomegranates in Arafah and he narrated that the Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

عَلَى ابْنِ عَبَّاسٍ وَهُوَ يَأْكُلُ رُمَّانًا بِعَرَفَةَ، وَحَدَّثَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَفْطَرَ بِعَرَفَةَ، بَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ، فَشَرِبَ. [راجع: ١٨٧٠]

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الواسطة بين أيوب وبين سعيد بن جبير.

2517. It was narrated that Ibn Abbas said that the Prophet (ﷺ) broke his fast in Arafah, Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its *isnad* is *saheeh*]

٢٥١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، (١/ ٢٧٩) عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفْطَرَ بِعَرَفَةَ، قَالَ: بَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ. [انظر: ٣٣٩٨]

تخريج: إسناده صحيح.

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did *Hajj*, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn 'Abbas (ﷺ). So we entered upon him, and there was a young girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said: If I reach Makkah I shall ask advice about this. Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: "Slaughter it and dip its

٢٥١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَبُو التَّيَّاحِ عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: حَجَجْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ، وَمَعَ سِنَانٍ بَدَنَةٌ، فَأَزْحَفَتْ عَلَيْهِ، فَعَيِيَ بِشَأْنِهَا، فَقُلْتُ: لَئِنْ قَدِمْتُ مَكَّةَ لَأَسْتَبْحِثَنَّ عَنْ هَذَا، قَالَ: فَلَمَّا قَدِمْنَا مَكَّةَ، قُلْتُ: انْطَلِقْ بِنَا إِلَى ابْنِ عَبَّاسٍ، فَدَخَلْنَا عَلَيْهِ، وَعِنْدَهُ جَارِيَةٌ، فَكَانَ لِي حَاجَتَانِ، وَلِصَاحِبِي حَاجَةٌ، فَقَالَ: أَلَا أُخْلِيكَ؟ قُلْتُ: لَا، فَقُلْتُ: كَانَتْ مَعِي بَدَنَةٌ فَأَزْحَفَتْ عَلَيْنَا، فَقُلْتُ: لَئِنْ قَدِمْتُ مَكَّةَ، لَأَسْتَبْحِثَنَّ عَنْ هَذَا. فَقَالَ ابْنُ عَبَّاسٍ: بَعَثَ رَسُولُ اللَّهِ ﷺ بِالْبُدْنِ مَعَ فُلَانٍ، وَأَمَرَهُ فِيهَا بِأَمْرِهِ، فَلَمَّا قَفَّا رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا أَصْنَعُ بِمَا أَزْحَفَ عَلَيَّ مِنْهَا؟ قَالَ: «انْحَرْهَا وَاصْبُغْ نَعْلَهَا فِي دَمِهَا، وَاضْرِبْهُ عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ، وَلَا أَحَدٌ مِنْ

أَهْلِ رُفْقَتِكَ» قَالَ: فَقُلْتُ لَهُ: أَكُونُ فِي هَذِهِ الْمَغَازِي، فَأَغْنَمُ فَأُعْتِقُ عَنْ أُمِّي، أَفَيُجْزِئُ عَنْهَا أَنْ أُعْتِقَ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَمَرَتِ امْرَأَةُ سِنَانَ بْنِ عَبْدِ اللَّهِ الْجُهَنِي أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ أُمِّهَا تُوُفِّيَتْ وَلَمْ تَحُجَّ، أَيُجْزِئُ عَنْهَا أَنْ تَحُجَّ عَنْهَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّهَا دَيْنٌ، فَقَضَتْهُ عَنْهَا، أَكَانَ يُجْزِئُ عَنْ أُمِّهَا؟» قَالَ: نَعَمْ. قَالَ: «فَلْتَحْجُجْ عَنْ أُمِّهَا». وَسَأَلَهُ عَنْ مَاءِ الْبَحْرِ فَقَالَ: «مَاءُ الْبَحْرِ طَهُورٌ». [راجع: ١٨٦٩]

تخريج: إسناده صحيح. م: (١٣٢٥).

sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it." I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn 'Abbas said: The wife of Sinan bin 'Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed *Hajj* - would it be acceptable for her to do *Hajj* on her behalf? The Prophet (ﷺ) said: "Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?" He said: Yes. He said: "Let her do *Hajj* on behalf of her mother." And he asked him about sea water, and he said: "Sea water is a means of purification."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

٢٥١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا الْجَعْدُ أَبُو عُثْمَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا رَوَى عَنْ رَبِّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى رَحِيمٌ، مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا، كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِ مِائَةٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةً، أَوْ يَمْحُوهَا اللَّهُ، وَلَا يَهْلِكُ عَلَى

2519. It was narrated from Ibn 'Abbas (ﷺ), in a report of what the Messenger of Allah (ﷺ) narrated from his Lord: The Messenger of Allah (ﷺ) said: "Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one *hasanah* will be recorded for him, and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one *hasanah* will be recorded for him, and if he does it, it will be recorded

as one *sayyi'ah*, or Allah will overlook it. No one can fail except one who is doomed to Hell."

Comments: [Its *isnad* is *saheeh*]

اللَّهِ تَعَالَى إِلَّا هَالِكٌ». [انظر: ٢٨٢٧، ٣٤٠٢، و راجع: ٢٠٠١]

تخريج: إسناده صحيح.

2520. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٢٥٢٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فِي تَاسِعَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح. خ: (٢٠٢١).

2521. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) prostrate during [*Soorat] Sad*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1069)]

٢٥٢١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَجَدَ فِي ﴿صٓ﴾. [انظر: ٣٣٨٧، ٣٤٣٦]

تخريج: إسناده صحيح. خ: (١٠٦٩).

2522. It was narrated that 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (ﷺ): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: "Its tanning is its purification."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

٢٥٢٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّا نَغْزُو أَهْلَ الْمَغْرِبِ، وَأَكْثَرُ أَسْقِيَتِهِمْ ـ وَرُبَّمَا قَالَ حَمَّادٌ: وَعَامَّةُ أَسْقِيَتِهِمْ ـ الْمَيْتَةُ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «دِبَاغُهَا طُهُورُهَا». [راجع: ١٨٩٥]

تخريج: إسناده صحيح. م: (٣٦٦).

2523. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw light and heard a voice, and eight years during which Revelation came to him, and he stayed in Madinah for ten years.

٢٥٢٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً؛ سَبْعَ سِنِينَ يَرَى الضَّوْءَ، وَيَسْمَعُ الصَّوْتَ، وَثَمَانَ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ. [راجع: ٢٣٩٩]

تخريج: إسناده صحيح. م: (٢٣٥٣)

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

٢٥٢٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ انْتَهَسَ مِنْ كَتِفٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٣٤٠٣، وراجع: ١٩٨٨]

تخريج: إسناده صحيح.

2524. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a shoulder bone, then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢٥٢٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ _ لَمْ يَنْسُبْهُ عَفَّانُ أَكْثَرَ مِنْ عَبْدِ اللَّهِ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَإِيَّايَ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي». وَقَالَ عَفَّانُ مَرَّةً: «لَا يَتَخَيَّلُنِي».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2525. It was narrated that Sa'eed bin Jubair said: 'Abdullah - and 'Uthman did not say anything more than 'Abdullah - told me: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has truly seen me, for the *Shaitan* cannot appear in my image."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٥٢٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُخْبِرُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ بِعَرَفَاتٍ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاوِيلَ». [راجع: ١٨٤٨]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

2526. Jabir bin Zaid narrated that he heard 'Abdullah bin 'Abbas say that he heard the Messenger of Allah (ﷺ) deliver the *khutbah* in 'Arafah, [saying]: "Whoever does not have sandals, let him wear *khuffain* (leather slippers) and whoever does not have an *izar*, let him wear pants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

٢٥٢٧- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا. وَقَالَ مَرَّةً (١/ ٢٨٠) أُخْرَى: أُمِرَ نَبِيُّكُمْ

2527. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I was commanded to prostrate on seven bones and not to tuck up my hair or garment." And on another occasion he said: Your Prophet (ﷺ) was commanded

ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

to prostrate on seven bones, and not to tuck up his hair or garment.

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٢٨- حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا حَسَّانَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ أُتِيَ بِبَدَنَتِهِ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، ثُمَّ قَلَّدَهَا نَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ. [راجع: ١٨٥٥]

2528. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered *ihram* for *Hajj*.

تخريج: إسناده صحيح. م: (١٢٤٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٢٥٢٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [انظر: ٢٦٢٢، ٢٦٤٦، ٣١٤٦، ٣١٧٨، ٣٢٢١، ٣٢٦٩، وراجع: ١٨٧٢]

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit."

تخريج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

٢٥٣٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حَبِيبُ ابْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ عَجُزُ حِمَارٍ - أَوْ قَالَ: رِجْلُ حِمَارٍ - وَهُوَ مُحْرِمٌ، فَرَدَّهُ. [انظر: ٢٥٣٥، ٢٦٣٠، ٢٦٣١، ٣١٣٢، ٣١٦٨، ٣٢١٨، ٣٤١٧، وراجع: ١٨٥٦]

2530. It was narrated that Ibn 'Abbas (ﷺ) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (ﷺ) when he was in *ihram*, and he refused it.

تخريج: إسناده صحيح. م: (١١٩٤).

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

2531. It was narrated from Ibn 'Abbas (ﷺ) that when something upset him, the Messenger of Allah (ﷺ) would say: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the noble Throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6345) and Muslim (2730)]

٢٥٣١- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ، قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2532. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh,* Muslim (1975)]

٢٥٣٢- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٤٨٠]

قَالَ شُعْبَةُ: قُلْتُ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: عَنِ النَّبِيِّ ﷺ.

تخريج: إسناده صحيح. م: (١٩٥٧).

2533. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out on [the day of *Eid al*] *Fitr* and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, "Give in charity." And the women started throwing earrings and necklaces.

Comments: Its *isnad* is *saheeh,* al-Bukhari (964) and Muslim (884)]

٢٥٣٣- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي فِطْرٍ، فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ، وَمَعَهُ بِلَالٌ، فَجَعَلَ يَقُولُ: «تَصَدَّقْنَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا، وَسِخَابَهَا.

تخريج: إسناده صحيح. خ: (٩٦٤)، م: (٨٨٤).

2534. Al-Hakam said: Sa'eed bin Jubair led us in praying *Maghrib* in Muzdalifah, three *rak'ahs* with an *iqamah*. Then he said the *salam*, then he prayed *'Isha'* with two *rak'ahs*. Then he stated that 'Abdullah bin 'Umar did that, and he stated that the Messenger of Allah (ﷺ) did that.

Comments: [Its *isnad* is *saheeh*]

٢٥٣٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعٍ الْمَغْرِبَ ثَلَاثًا بِإِقَامَةٍ قَالَ: ثُمَّ سَلَّمَ، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ، ثُمَّ ذَكَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ فَعَلَ ذَلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ. [انظر: ٣٢٨٨، ٥٢٤١، ٥٢٩٠]

تخريج: إسناده صحيح.

2535. It was narrated that Ibn 'Abbas (ﷺ) said: Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) the leg of an onager when he was in *ihram*, and he refused it, and it was dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٢٥٣٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى صَعْبُ بْنُ جَثَّامَةَ إِلَى رَسُولِ اللَّهِ ﷺ رِجْلَ حِمَارٍ، وَهُوَ مُحْرِمٌ فَرَدَّهُ وَهُوَ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

2536. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was fasting.

Comments: [Its *isnad* is *saheeh*]

٢٥٣٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إسناده صحيح.

2537. It was narrated from Abul-'Aliyah ar-Riyahi, from the cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas (ﷺ) - that the Prophet of Allah (ﷺ) used to recite this *du'a'* at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

٢٥٣٧- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَمِّ نَبِيِّكُمْ - يَعْنِي ابْنَ عَبَّاسٍ - أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو بِهَذِهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ».
[راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٥٣٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: إِنَّا نَغْزُو هَذَا الْمَغْرِبَ، وَأَكْثَرُ أَسْقِيَتِهِمْ جُلُودُ الْمَيْتَةِ؟ قَالَ: فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دِبَاغُهَا طُهُورُهَا». [راجع: ١٨٩٥]

تخريج: إسناده صحيح. م: (٣٦٦).

2538. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (ﷺ): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: "Its tanning is its purification."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

٢٥٣٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: إِنَّ هَذَا الَّذِي تَقُولُ، قَدْ تَفَشَّغَ فِي النَّاسِ _ قَالَ هَمَّامٌ: يَعْنِي كُلَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ _ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ. قَالَ هَمَّامٌ: يَعْنِي مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. [انظر: ٣١٨٣، و راجع: ٢٥١٣]

تخريج: إسناده صحيح. م: (١٢٤٤).

2539. It was narrated from Abu Hassan that a man said to 'Abdullah bin 'Abbas (ﷺ): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit *ihram* - and he said: [It is] the *Sunnah* of your Prophet (ﷺ), even if you dislike it. Hammam said: i.e., whoever does not have a *hady* (sacrificial animal) with him.

Comments: [Its *isnad* is *saheeh*, Muslim (1244)]

٢٥٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ أَخُو عِيسَى النَّحْوِيِّ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: جَلَسْتُ إِلَى ابْنِ عَبَّاسٍ، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ بِئْرِ زَمْزَمَ، فَجَلَسْتُ إِلَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَسَأَلْتُهُ عَنْ عَاشُورَاءَ؟ فَقَالَ: عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ قُلْتُ: عَنْ صِيَامِهِ. قَالَ: إِذَا (١/ ٢٨١) رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ

2540. Al-Hakam bin al-A'raj said: I sat with Ibn 'Abbas (ﷺ) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about 'Ashoora' and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (ﷺ) used to fast it? He said: Yes.

تَاسِعِهِ، فَصُمْ ذَلِكَ الْيَوْمَ. قُلْتُ: أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٥]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٥٤١- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ طَاوُسًا قَالَ: حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ - يَعْنِي عَبْدَ اللَّهِ بْنَ عَبَّاسٍ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا». [راجع: ٢٠٨٧]

تخريج: إسناده صحيح. خ: (٢٣٣٠)، م: (١٥٥).

2541. 'Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them - meaning 'Abdullah bin 'Abbas (ﷺ) - told me that the Messenger of Allah (ﷺ) said: "For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (155)]

٢٥٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا، قَالَ: فَكُنْتُ أَرَاهُ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ يَعْصِرُ عَيْنَيْهِ عَلَيْهَا، قَالَ: وَقَضَى فِيهَا النَّبِيُّ ﷺ أَرْبَعَ قَضِيَّاتٍ: إِنَّ مَوَالِيَهَا اشْتَرَطُوا الْوَلَاءَ، فَقَضَى النَّبِيُّ ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ». وَخَيَّرَهَا، فَاخْتَارَتْ نَفْسَهَا، فَأَمَرَهَا أَنْ تَعْتَدَّ. قَالَ: وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ، فَأَهْدَتْ مِنْهَا إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَإِلَيْنَا هَدِيَّةٌ». [انظر: ٣٤٠٥، و راجع: ١٨٤٤]

تخريج: إسناده صحيح. خ: (٥٢٨٠).

2542. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings concerning her. Her masters stipulated that *wala'* was for them, but the Prophet (ﷺ) ruled: "*Wala'* belongs to the one who manumits the slave." He gave her the choice, and she chose divorce, and he ordered her to observe *'iddah*. And she received charity and gave some of it as a gift to 'A'ishah (ﷺ); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5280)]

2543. 'Umar said: Who knows when *Lailatal-Qadr* is? Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "It is in the (last) ten, when seven have passed or seven are left."

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٥٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ لَاحِقِ بْنِ حُمَيْدٍ وَعِكْرِمَةَ قَالَا: قَالَ عُمَرُ: مَنْ يَعْلَمُ مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَا: فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ فِي الْعَشْرِ، فِي سَبْعٍ يَمْضِينَ، أَوْ سَبْعٍ يَبْقَيْنَ». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح. خ: (٢٠٢٢).

2544. It was narrated that Ibn 'Abbas (رضي الله عنه) said: One day the Messenger of Allah (ﷺ) climbed as-Safa and said: "*Ya sabahah, ya sabahah* (be on your guard)!" Quraish gathered and said to him: What is the matter? He said: "Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?" They said: Of course. He said: "I am a warner to you of an imminent severe punishment." Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!", to the end of the soorah [al-Masad 111].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٥٤٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ يَوْمًا الصَّفَا فَقَالَ: «يَا صَبَاحَاهْ، يَا صَبَاحَاهْ» قَالَ: فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا لَهُ: مَا لَكَ؟ فَقَالَ: أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونِي؟» فَقَالُوا: بَلَى. قَالَ: فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». قَالَ: فَقَالَ أَبُو لَهَبٍ: أَلِهَذَا جَمَعْتَنَا؟ تَبًّا لَكَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ﴾ (سورة اللَّهَب: ١) إِلَى آخِرِ السُّورَةِ.

تخريج: إسناده صحيح. خ: (٤٨٠١)، م: (٢٠٨).

2545. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنه) said: I saw the Messenger of Allah (ﷺ) eating some meat from the bone of a sheep, then he prayed and he

٢٥٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ ابْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

did not rinse his mouth or touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (354,359)]

2546. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the *minbar* of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my *ummah*. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say:' O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone

قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ عَرْقًا مِنْ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يُمَضْمِضْ وَلَمْ يَمَسَّ مَاءً.

تخريج: إسناده صحيح. م: (٣٥٤، ٣٥٩).

٢٥٤٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ عَلَى مِنْبَرِ الْبَصْرَةِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا لَهُ دَعْوَةٌ قَدْ تَنَجَّزَهَا فِي الدُّنْيَا، وَإِنِّي قَدِ اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، وَلَا فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ، وَلَا فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَائِي، وَلَا فَخْرَ. وَيَطُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: انْطَلِقُوا بِنَا إِلَى آدَمَ أَبِي الْبَشَرِ، فَلْيَشْفَعْ لَنَا إِلَى رَبِّنَا عَزَّ وَجَلَّ، فَلْيَقْضِ بَيْنَنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتَهُ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، اشْفَعْ لَنَا إِلَى رَبِّنَا فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ أُخْرِجْتُ مِنَ الْجَنَّةِ بِخَطِيئَتِي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا نُوحًا رَأْسَ النَّبِيِّينَ. فَيَأْتُونَ نُوحًا، فَيَقُولُونَ: يَا نُوحُ، اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي دَعَوْتُ بِدَعْوَةٍ أَغْرَقَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ اللَّهِ.

today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (*Khaleel*) of Allah.' So they will go to Ibraheem (ﷺ) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam' - and by Allah all he wanted to do was to argue for the sake of the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and 'Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!' [al-Anbiya' 21:63]. And he said of his wife when he came to the king, 'she is my sister' - 'I am not concerned about anyone else today except myself. Rather go to Moosa (ﷺ), whom Allah chose to send with His message and He spoke to him.' So they will go to him and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself.

فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ، اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي كَذَبْتُ فِي الْإِسْلَامِ ثَلَاثَ كِذْبَاتٍ - وَاللَّهِ إِنْ حَاوَلَ بِهِنَّ إِلَّا عَنْ دِينِ اللَّهِ قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ (الصافات: ٨٩) وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا يَنطِقُونَ﴾ (الأنبياء: ٦٣) وَقَوْلُهُ لِامْرَأَتِهِ حِينَ أَتَى عَلَى الْمَلِكِ: أُخْتِي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا مُوسَى عَلَيْهِ السَّلَامِ الَّذِي اصْطَفَاهُ اللَّهُ بِرِسَالَتِهِ وَكَلَامِهِ. فَيَأْتُونَهُ فَيَقُولُونَ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ (١/ ٢٨٢) ائْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي اتُّخِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ أَرَأَيْتُمْ لَوْ كَانَ مَتَاعٌ فِي وِعَاءٍ مَخْتُومٍ عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي جَوْفِهِ حَتَّى يُفَضَّ الْخَاتَمُ؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: إِنَّ مُحَمَّدًا ﷺ خَاتَمُ النَّبِيِّينَ، وَقَدْ حَضَرَ الْيَوْمَ وَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَأَقُولُ: أَنَا لَهَا،

حَتَّى يَأْذَنَ اللَّهُ عَزَّ وَجَلَّ، لِمَنْ شَاءَ وَيَرْضَى، فَإِذَا أَرَادَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْ يَصْدَعَ بَيْنَ خَلْقِهِ نَادَى مُنَادٍ: أَيْنَ أَحْمَدُ وَأُمَّتُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، نَحْنُ آخِرُ الْأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ، فَتُفْرَجُ لَنَا الْأُمَمُ عَنْ طَرِيقِنَا، فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الطُّهُورِ، فَتَقُولُ الْأُمَمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْبِيَاءَ كُلُّهَا، فَآتِي بَابَ الْجَنَّةِ، فَآخُذُ بِحَلْقَةِ الْبَابِ، فَأَقْرَعُ الْبَابَ، فَيُقَالُ: مَنْ أَنْتَ؟ فَأَقُولُ: أَنَا مُحَمَّدٌ، فَيُفْتَحُ لِي، فَآتِي رَبِّي عَزَّ وَجَلَّ عَلَى كُرْسِيِّهِ - أَوْ سَرِيرِهِ، شَكَّ حَمَّادٌ - فَأَخِرُّ لَهُ سَاجِدًا، فَأَحْمَدُهُ بِمَحَامِدَ لَمْ يَحْمَدْهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَيْسَ يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي، فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ، وَقُلْ تُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: أَيْ رَبِّ أُمَّتِي أُمَّتِي. فَيَقُولُ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا - لَمْ يَحْفَظْ حَمَّادٌ - ثُمَّ أُعِيدُ فَأَسْجُدُ، فَأَقُولُ مَا قُلْتُ فَيُقَالُ: ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي أُمَّتِي. فَيَقُولُ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا؛ دُونَ الْأَوَّلِ، ثُمَّ أُعِيدُ فَأَسْجُدُ، فَأَقُولُ مِثْلَ ذَلِكَ، فَيُقَالُ لِيَ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي أُمَّتِي. فَقَالَ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا؟. دُونَ ذَلِكَ». [انظر: ٢٦٩٢]

Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'Intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.'" The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: 'Where is Muhammad and his *ummah*?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of *wudoo'*. The other nations will say: 'Nearly all of this *ummah* are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am

Muhammad.' It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah,* my *ummah.*' He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah,* my *ummah.*' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah,* my *ummah.*' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that."

تخريج: حسن لغيره، دون قول عيسى عليه السلام: «إني اتخذت إلها من دون الله»، فإنه مخالف لما في الصحيح من أن عيسى لم يذكر ذنباً، ثم إن هذا لا يعد ذنباً له، وإسناد هذا الحديث ضعيف لضعف علي بن زيد.

Comments: [*Hasan* because of corroborating evidence]

2547. Ibn 'Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr.* So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٤٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَحْوَصِ فَقَالَ: أَخْبَرَنَا سِمَاكٌ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أُتِيتُ وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِيلَ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ. قَالَ: فَقُمْتُ، وَأَنَا نَاعِسٌ، فَتَعَلَّقْتُ بِبَعْضِ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ ﷺ، قَالَ فَإِذَا هُوَ يُصَلِّي، فَنَظَرْتُ فِي تِلْكَ اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ. [راجع: ٢٣٠٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2548. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came [to Madinah] they used to pay in advance for crops. He said: "Whoever pays in advance, let him not pay in advance except for a known measure and a known weight."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2239) and Muslim (1604)]

٢٥٤٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَهُمْ يُسْلِفُونَ، فَقَالَ: «مَنْ أَسْلَفَ، فَلَا يُسْلِفْ إِلَّا فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ». [راجع: ١٨٦٨]

تخريج: إسناده صحيح. خ: (٢٢٣٩)، م: (١٦٠٤).

2549. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) came out of the outhouse and some food was brought. It was said to him: Aren't you going to do *wudoo'*? He said: "I have only been commanded to do *wudoo* when I get up to pray."

Comments: [Its *isnad* is *saheeh,* Muslim (374)]

٢٥٤٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأُتِيَ بِطَعَامٍ فَقِيلَ لَهُ: أَلَا تَتَوَضَّأُ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ». [انظر: ٣٣٨١، وراجع: ١٩٣٢]

تخريج: إسناده صحيح. م: (٣٧٤).

2550. Hanzalah as-Sadoosi narrated: I said to 'Ikrimah: In *Maghrib* prayer I recite *Qul A'oodhu*

٢٥٥٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حَنْظَلَةُ السَّدُوسِيُّ قَالَ: قُلْتُ لِعِكْرِمَةَ:

bi Rabbil-falaq and *Qul A'oodhu bi Rabbin-Nas*, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur'an. Then he said: Ibn 'Abbas (ﷺ) told me that the Messenger of Allah (ﷺ) came and prayed two *rak'ahs* in which he did not recite anything but the Essence of the Book (i.e., *al-Fatihah*).

Comments: [Its *isnad* is *da'eef*]

إِنِّي أَقْرَأُ فِي صَلَاةِ الْمَغْرِبِ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ وَإِنَّ نَاسًا يَعِيبُونَ ذَلِكَ عَلَيَّ؟ فَقَالَ: وَمَا بَأْسٌ بِذَلِكَ؟ اقْرَأْهُمَا فَإِنَّهُمَا مِنَ الْقُرْآنِ. ثُمَّ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ فَصَلَّى رَكْعَتَيْنِ لَمْ يَقْرَأْ فِيهِمَا إِلَّا بِأُمِّ الْكِتَابِ. [راجع: ٢١٧٤]

تخريج: إسناده ضعيف، لضعف حنظلة السدوسي.

2551. It was narrated from 'Ikrimah that some of these heretics were brought to 'Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books. 'Ikrimah said: News of that reached Ibn 'Abbas (ﷺ) and he said: If it were me, I would not have burned them because the Messenger of Allah (ﷺ) forbade it; but I would have executed them because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." And the Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6922)]

٢٥٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا أُتِيَ بِقَوْمٍ مِنْ هَؤُلَاءِ الزَّنَادِقَةِ وَمَعَهُمْ كُتُبٌ، فَأَمَرَ بِنَارٍ فَأُجِّجَتْ، ثُمَّ أَحْرَقَهُمْ وَكُتُبَهُمْ، قَالَ عِكْرِمَةُ: فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، لِنَهْيِ رَسُولِ اللَّهِ ﷺ، وَلَقَتَلْتُهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٨٧١]

تخريج: إسناده صحيح. خ: (٦٩٢٢).

2552. It was narrated from 'Ikrimah that 'Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn 'Abbas (ﷺ) and he said: If it were

٢٥٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا أَخَذَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ، فَحَرَّقَهُمْ بِالنَّارِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، إِنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ أَحَدًا» وَقَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٨٣): «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ» فَبَلَغَ عَلِيًّا مَا قَالَ ابْنُ عَبَّاسٍ، فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَبَّاسٍ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٣٠١٧).

me, I would not have burned them. The Messenger of Allah (ﷺ) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of what Ibn 'Abbas said reached 'Ali and he said: Woe to the son of the mother of Ibn 'Abbas!

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

٢٥٥٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ _ هُوَ ابْنُ سَلَمَةَ _: أَخْبَرَنَا عَمَّارٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِيمَا يَرَى النَّائِمُ بِنِصْفِ النَّهَارِ، وَهُوَ قَائِمٌ، أَشْعَثَ أَغْبَرَ، بِيَدِهِ قَارُورَةٌ فِيهَا دَمٌ، فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قَالَ: «هَذَا دَمُ الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَزَلْ أَلْتَقِطُهُ مُنْذُ الْيَوْمِ» فَأَحْصَيْنَا ذَلِكَ الْيَوْمَ، فَوَجَدُوهُ قُتِلَ فِي ذَلِكَ الْيَوْمِ. [راجع: ٢١٦٥]

تخريج: إسناده قوي.

2553. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its *isnad* is *qawi*]

٢٥٥٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جِنَازَةٍ بَعْدَ مَا دُفِنَتْ. وَوَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ مِثْلَهُ. [راجع: ١٩٦٢]

تخريج: إسناده صحيح. خ: (١٢٤٧)، م: (٩٥٤).

2554. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1247) and Muslim (954)]

2555. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep us away from the *Shaitan* and keep the *Shaitan* away from what You bestow on us (our children),' if a child is born to them, the *Shaitan* will never be able to harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

٢٥٥٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَيُولَدُ بَيْنَهُمَا وَلَدٌ، فَلَنْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا». [راجع: ١٨٦٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

2556. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٥٥٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلِّمُوا، وَيَسِّرُوا، وَلَا تُعَسِّرُوا، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ». [راجع: ٢١٣٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لاختلاط ليث بن أبي سليم، وقوله: «علموا، ويسروا، ولا تعسروا» صحيح لغيره.

2557. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) put *Zuhr* and *'Asr* together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-'Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

٢٥٥٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ النَّبِيُّ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِالْمَدِينَةِ، فِي غَيْرِ سَفَرٍ وَلَا خَوْفٍ. قَالَ: قُلْتُ: يَا أَبَا الْعَبَّاسِ، وَلِمَ فَعَلَ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أَحَدًا مِنْ أُمَّتِهِ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح. م: (٧٠٥).

2558. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for *wudoo'*? He said: "Why should I do *wudoo'*? When I want to pray, I will do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٥٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذَهَبَ النَّبِيُّ ﷺ لِلْبَرَازِ، فَقَضَى حَاجَتَهُ، ثُمَّ قُرِّبَ لَهُ طَعَامٌ، فَقَالُوا: أَنَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «مِنْ أَيِّ شَيْءٍ أَتَوَضَّأُ؟! أُصَلِّي فَأَتَوَضَّأُ _ أَوْصَلَّيْتُ فَأَتَوَضَّأُ_؟». [راجع: ١٩٣٢]

تخريج: إسناده صحيح. م: (٣٧٤).

2559. It was narrated that Ibn 'Abbas (ﷺ) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (ﷺ) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a *wudoo'* that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper *wudoo'*. Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen *rak'ahs*, including the two [*Sunnah*] *rak'ahs* of *Fajr*. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he

٢٥٥٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نِمْتُ عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَى الْحَاجَةَ، ثُمَّ جَاءَ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ مِنَ اللَّيْلِ، فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا، فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ قَامَ يُصَلِّي، وَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَانِي كُنْتُ أَبْقِيهِ _ يَعْنِي أَرْقُبُهُ _ ثُمَّ قُمْتُ فَفَعَلْتُ كَمَا فَعَلَ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِمَا يَلِي أُذُنِي حَتَّى أَدَارَنِي، فَكُنْتُ عَنْ يَمِينِهِ، وَهُوَ يُصَلِّي، فَتَتَامَّتْ صَلَاتُهُ إِلَى ثَلَاثَ عَشْرَةَ رَكْعَةً، فِيهَا رَكْعَتَا الْفَجْرِ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ جَاءَ بِلَالٌ، فَآذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩١١]

تخريج: إسناده صحيح.

got up and prayed and did not do *wudoo'* [again].

Comments: [Its *isnad* is *saheeh*]

2560. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) got married whilst he was in *ihram*, and he was treated with cupping whilst he was in *ihram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) and Muslim (1410)]

٢٥٦٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ٣٠٣٠، ٣٠٧٥، ٣٤١٢]

تخريج: إسناده قوي. خ: (١٨٣٧)، م: (١٤١٠). ولقصة الاحتجام: خ: (١٨٣٥)، م: (١٢٠٢).

2561. It was narrated from Ibn 'Abbas (ﷺ) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: "Are you making me equal to Allah? Rather what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٥٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَجْلَحِ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا شَاءَ اللَّهُ وَشِئْتَ. فَقَالَ: «جَعَلْتَنِي لِلَّهِ عَدْلًا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الأجلح مختلف فيه.

2562. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) entered the House and offered supplication in different parts of it, then he came out and prayed two *rak'ahs*.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٥٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي عُثْمَانُ الْجَزَرِيُّ: أَنَّهُ سَمِعَ مِقْسَمًا مَوْلَى ابْنِ عَبَّاسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ، فَدَعَا فِي نَوَاحِيهِ، ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٧٩٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، عثمان الجزري روى أحاديث مناكير.

2563. 'Abdul-'Azeez - i.e., Ibn Rufai' - said: Someone who heard Ibn 'Abbas (ﷺ) told me that he said: The Prophet (ﷺ) did not halt between 'Arafat and Muzdalifah except to pass water.

٢٥٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ ـ قَالَ عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ رُفَيْعٍ ـ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ يَنْزِلِ النَّبِيُّ ﷺ بَيْنَ عَرَفَاتٍ وَجَمْعٍ إِلَّا لِيُهَرِيقَ الْمَاءَ. [راجع: ٢٤٦٤]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لجهالة الراوي عن ابن عباس.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

٢٥٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ٣١٩٩]

تخريج: إسناده صحيح. خ: (١٥٤٣).

2564. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) recited the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543)]

٢٥٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ (١/ ٢٨٤) بِسَرِفَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح. خ: (٤٢٥٨).

2565. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) married Maimoonah in Sarif when he was in *ihram.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4528)]

٢٥٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ النَّبِيِّ ﷺ اسْتَحَمَّتْ مِنْ جَنَابَةٍ، فَجَاءَ النَّبِيُّ ﷺ يَتَوَضَّأُ مِنْ فَضْلِهَا، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ». [راجع: ٢١٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2566. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) washed herself following *janabah*, then the Prophet (ﷺ) came and did *wudoo'* using her left over water. She said: I did *ghusl* using it. He said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٥٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَرَقَبْتُ رَسُولَ اللَّهِ ﷺ كَيْفَ يُصَلِّي، فَقَامَ فَبَالَ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَعَمَدَ إِلَى الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ

2567. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (ﷺ) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into

صَبَّ فِي الْجَفْنَةِ، أَوِ الْقَصْعَةِ، وَأَكَبَّ يَدَهُ عَلَيْهَا، ثُمَّ تَوَضَّأَ وُضُوءًا حَسَنًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَتَكَامَلَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً، قَالَ: ثُمَّ نَامَ حَتَّى نَفَخَ، وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ فَصَلَّى، وَجَعَلَ يَقُولُ فِي صَلَاتِهِ، أَوْ فِي سُجُودِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْنِي نُورًا». قَالَ شُعْبَةُ: أَوْ قَالَ: «اجْعَلْ لِي نُورًا». قَالَ: و حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ نَامَ مُضْطَجِعًا. [راجع: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

a bowl or vessel. He tipped it towards himself with his hand and did a good *wudoo'*, not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (ﷺ) included thirteen *rak'ahs*, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: "O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu'bah said: give me light." 'Umar bin Deenar narrated from Kuraib, from Ibn 'Abbas (ﷺ) that he slept lying on his side.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

٢٥٦٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ وَهِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2568. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) used to say at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

2569. 'Umar bin Harmalah said: I heard Ibn 'Abbas (ﷺ) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (ﷺ) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting, O Messenger of Allah? He said, "Yes." The Prophet (ﷺ) took the milk and drank some, then he said to Ibn 'Abbas, who was on his right, "As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?" Ibn 'Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (ﷺ) said: "I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: 'O Allah, bless it for us and give us more.' And whoever eats food, let him say: 'O Allah, bless it for us and give us something better than it.'"

٢٥٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ حَرْمَلَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَلَبَنًا وَأَضُبًّا، فَأَمَّا الْأَضُبُّ فَإِنَّ النَّبِيَّ ﷺ تَفَلَ عَلَيْهَا، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: قَذِرْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» أَوْ: «أَجَلْ» وَأَخَذَ النَّبِيُّ ﷺ اللَّبَنَ فَشَرِبَ مِنْهُ، ثُمَّ قَالَ لِابْنِ عَبَّاسٍ وَهُوَ عَنْ يَمِينِهِ: «أَمَا إِنَّ الشَّرْبَةَ لَكَ، وَلَكِنْ أَتَأْذَنُ أَنْ أَسْقِيَ عَمَّكَ؟» فَقَالَ ابْنُ عَبَّاسٍ: قُلْتُ: لَا وَاللَّهِ مَا أَنَا بِمُؤْثِرٍ عَلَى سُؤْرِكَ أَحَدًا. قَالَ: فَأَخَذْتُهُ، فَشَرِبْتُ، ثُمَّ أَعْطَيْتُهُ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَا أَعْلَمُ شَرَابًا يُجْزِئُ عَنِ الطَّعَامِ غَيْرَ اللَّبَنِ، فَمَنْ شَرِبَهُ مِنْكُمْ فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، وَمَنْ طَعِمَ طَعَامًا، فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ». [راجع: ١٩٧٨]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف علي بن زيد ولجهالة عمر بن حرملة.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because Ali bin Zaid is *da'eef*]

2570. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) relieved himself, then he came back and was given a bone with meat on it. He did not do *wudoo'*, but he ate from it. 'Amr added to this *hadeeth*: It was narrated that Sa'eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do *wudoo'*. He said: "I do not intend to pray, such that I would need to do *wudoo'*.

٢٥٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَبَرَّزَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، ثُمَّ رَجَعَ، فَأُتِيَ بِعَرْقٍ، فَلَمْ يَتَوَضَّأْ، فَأَكَلَ مِنْهُ. وَزَادَ عَمْرٌو عَلَيَّ فِي هَذَا الْحَدِيثِ عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَمْ تَتَوَضَّأْ! قَالَ: «مَا أَرَدْتُ الصَّلَاةَ فَأَتَوَضَّأَ». [راجع: ٢٥٥٨]

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

تخريج: إسناده صحيح. م: (٣٧٤).

2571. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) drank, he would pause to breathe twice whilst drinking. And my father wrote after this *hadeeth*: I do not think 'Abdullah heard this *hadeeth* (directly).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٧١- قَالَ أَبُو عَبْد الرَّحْمَنِ: وَجَدْتُ هَذِهِ الْأَحَادِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا سَعِيدُ ابْنُ مُحَمَّدٍ الْوَرَّاقُ قَالَ: حَدَّثَنَا رِشْدِينُ بْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا شَرِبَ تَنَفَّسَ مَرَّتَيْنِ فِي الشَّرَابِ. وَكَتَبَ أَبِي فِي إِثْرِ هَذَا الْحَدِيثِ: لَا أُرَى عَبْدَ اللَّهِ سَمِعَ هَذَا الْحَدِيثَ. [انظر: ٢٥٧٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف سعيد بن محمد بن الوراقورشدين بن كريب، وعندهما مناكير.

2572. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I stayed with Maimoonah the wife of the Prophet (ﷺ), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it. She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (ﷺ) came when he had prayed *'Isha'*, and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did *wudoo'*, then he went to the bed and put on his

٢٥٧٢- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ الْعَصَرِيُّ قَالَ: حَدَّثَنَا جَبَلَةُ بْنُ عَطِيَّةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: تَضَيَّفْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ وَهِيَ خَالَتِي، وَهِيَ لَيْلَةَ إِذْ لَا تُصَلِّي، فَأَخَذَتْ كِسَاءً فَثَنَتْهُ، وَأَلْقَتْ عَلَيْهِ نُمْرُقَةً، ثُمَّ رَمَتْ عَلَيْهِ بِكِسَاءٍ آخَرَ، ثُمَّ دَخَلَتْ فِيهِ، وَبَسَطَتْ لِي بِسَاطًا إِلَى جَنْبِهَا وَتَوَسَّدْتُ مَعَهَا عَلَى وِسَادِهَا، فَجَاءَ النَّبِيُّ ﷺ، وَقَدْ صَلَّى الْعِشَاءَ الْآخِرَةَ، فَأَخَذَ خِرْقَةً فَتَوَزَّرَ بِهَا، وَأَلْقَى ثَوْبَهُ، وَدَخَلَ مَعَهَا لِحَافَهَا، وَبَاتَ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قَامَ إِلَى سِقَاءٍ مُعَلَّقٍ فَحَرَّكَهُ، فَهَمَمْتُ أَنْ أَقُومَ فَأَصُبَّ عَلَيْهِ، فَكَرِهْتُ أَنْ يَرَى أَنِّي كُنْتُ مُسْتَيْقِظًا، قَالَ: فَتَوَضَّأَ، ثُمَّ أَتَى الْفِرَاشَ، فَأَخَذَ (١/ ٢٨٥) ثَوْبَيْهِ وَأَلْقَى الْخِرْقَةَ،

ثُمَّ أَتَى الْمَسْجِدَ، فَقَامَ فِيهِ يُصَلِّي، وَقُمْتُ إِلَى السِّقَاءِ، فَتَوَضَّأْتُ، ثُمَّ جِئْتُ إِلَى الْمَسْجِدِ فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى وَصَلَّيْتُ مَعَهُ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ قَعَدَ وَقَعَدْتُ إِلَى جَنْبِهِ، فَوَضَعَ مِرْفَقَهُ إِلَى جَنْبِي، وَأَصْغَى بِخَدِّهِ إِلَى خَدِّي، حَتَّى سَمِعْتُ نَفَسَ النَّائِمِ، فَبَيْنَا أَنَا كَذَلِكَ إِذْ جَاءَ بِلَالٌ، فَقَالَ: الصَّلَاةَ يَا رَسُولَ اللَّهِ، فَسَارَ إِلَى الْمَسْجِدِ، وَاتَّبَعْتُهُ، فَقَامَ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، وَأَخَذَ بِلَالٌ فِي الْإِقَامَةِ. [راجع: ١٨٤٣، ١٩١٢، ٢٢٤٥، ٢٢٧٦، ٢٥٦٧]

two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did *wudoo'*, then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen *rak'ahs*, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [*Sunnah*] *rak'ahs* of *Fajr*, then Bilal began to recite the *iqamah*.

تخريج: إسناده ضعيف، محمد بن ثابت ضعيف ورواية إسحاق بن عبدالله عن ابن عباس مرسلة.

Comments: [Its *isnad* is *da'eef*]

٢٥٧٣- حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ، فَذَكَرَ شَيْئًا قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ السِّوَاكَ، قَالَ: حَتَّى ظَنَنَّا - أَوْ رَأَيْنَا - أَنَّهُ سَيُنْزَلُ عَلَيْهِ. [راجع: ٢١٢٥]

2573. It was narrated from Ibn 'Abbas (ﷺ) and he mentioned something. He said: The Messenger of Allah (ﷺ) used to use the *siwak* a great deal, to such an extent that we thought that Revelation would come down concerning it.

تخريج: حسن لغيره، وهذا إسناد ضعيف، لجهالة التميمي.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* and At-Tameemi is unknown]

٢٥٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ خَطَبَ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فِي الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. قَالَ أَبِي: قَدْ سَمِعَهُ عَبْدُ اللَّهِ. [انظر: ٣٢٢٧، وراجع: ٢١٧١]

2574. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed, then he delivered the *khutbah*, as did Abu Bakr, 'Umar and 'Uthman, on *Eid*, with no *adhan* or *iqamah*. My father said: 'Abdullah heard it.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2575. It was narrated from Ibn 'Abbas (ﷺ) that they started asking him about prayer whilst travelling. Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) departed from his family, he would pray no more than two *rak'ahs* until he returned.

Comments: [Its *isnad* is *saheeh*]

٢٥٧٥- حَدَّثَنِي عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، عَنْ سَعِيدِ بْنِ شُفَيٍّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ جَعَلُوا يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى يَرْجِعَ. [راجع: ٢١٥٩]

تخريج: إسناده صحيح.

2576. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There cannot be two *qiblahs* in one city, and there is no *jizyah* due from the Muslims."

Comments: [Its *isnad* is *da'eef* because Qaboos is *da'eef*]

٢٥٧٦- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّهِ: حَدَّثَنَا أَسْوَدُ ابْنُ عَامِرٍ: حَدَّثَنَا جَعْفَرٌ الْأَحْمَرُ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْلُحُ قِبْلَتَانِ فِي مِصْرٍ وَاحِدٍ، وَلَا عَلَى الْمُسْلِمِينَ جِزْيَةٌ». [راجع: ١٩٤٩]

تخريج: إسناده ضعيف، لضعف قابوس.

2577. Jareer narrated, and attributed it to the Prophet (ﷺ): "There cannot be two *qiblahs* in one land, and there is no *jizyah* due from any Muslim."

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٥٧٧- حَدَّثَنَا جَرِيرٌ رَفَعَهُ أَيْضًا قَالَ: «لَا تَصْلُحُ قِبْلَتَانِ فِي أَرْضٍ، وَلَيْسَ عَلَى مُسْلِمٍ جِزْيَةٌ». [راجع: ١٩٤٩]

تخريج: إسناده ضعيف كسابقه.

2578. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pause to breathe twice [when drinking].

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٧٨- حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ رِشْدِينٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ مَرَّتَيْنِ. [راجع: ٢٥٧١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف رشدين.

2579. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) recited the *Talbiyah* following the prayer.

Comments: [*Hasan* because of corroborating evidence; this *isnad* could reach the level of *hasan*]

٢٥٧٩- حَدَّثَنَا الْحَكَمُ: حَدَّثَنَا عَبْدُ السَّلَامِ ابْنُ حَرْبٍ عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَبَّى فِي دُبُرِ الصَّلَاةِ. [راجع: ٢٣٥٨]

تخريج: حسن لغيره، وهذا سند محتمل للتحسين.

2580. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have seen my Lord, may He be blessed and exalted."

Comments: [*Saheeh mawqoof*]

٢٥٨٠- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى». [انظر: ٢٦٣٤، وراجع: ١٩٥٦]

وَقَدْ سَمِعْتُ هَذَا الْحَدِيثَ مِنْ أَبِي، أَمْلَى عَلَيَّ فِي مَوْضِعٍ آخَرَ.

تخريج: صحيح موقوفاً، و مرفوعه منكر.

2581. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٢٥٨١-حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح.

2582. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed seven [*rak'ahs*] together and eight [*rak'ahs*] together.

Comments: [Its *isnad saheeh*, al-Bukhari (1174) and Muslim (705)]

٢٥٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى سَبْعًا جَمِيعًا، وَثَمَانِيًا جَمِيعًا. [راجع: ١٩١٨]

تخريج: إسناده صحيح. خ: (١١٧٤)، م: (٧٠٥).

2583. It was narrated from Ibn 'Abbas (ﷺ) that he heard the Prophet (ﷺ) deliver the *khutbah* in 'Arafat. He said: "Whoever cannot find an *izar*, let him wear pants; whoever cannot find sandals, let him wear leather slippers (*khuffain*)."

Comments: [Its *isnad saheeh,* al-Bukhari (1841) and Muslim (1178)]

٢٥٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ». [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

2584. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh,* al-Bukhari (809) and Muslim (490)]

٢٥٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [انظر: ٢٥٨٨، ٢٥٩٠]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2585. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade selling foodstuff until one has taken full possession of it. Ibn 'Abbas (ﷺ) said: I think all sales are like this.

Comments: [Its *isnad saheeh,* al-Bukhari (2135) and Muslim (1525)]

٢٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّى يَسْتَوْفِيَهُ، أَوْ يُسْتَوْفَى. و قَالَ ابْنُ عَبَّاسٍ: أَحْسِبُ الْبُيُوعَ كُلَّهَا بِمَنْزِلَتِهِ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

2586. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh,* Muslim (1957)]

٢٥٨٦- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٤٨٠]

تخريج: إسناده صحيح. م: (١٩٥٧).

٢٥٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ وَابْنِ عَطَاءٍ: أَنَّهُمَا سَمِعَا عَطَاءً يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٢٨٦) تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٣٩٣]

تخريج: صحيح لغيره، وهذا إسناد حسن.

2587. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [*Saheeh*, because of corroborating evidence, its *isnad* is *hasan*]

٢٥٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [راجع: ٢٥٨٤]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2588. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ): "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ مُحْرِمًا صَائِمًا. [راجع: ١٨٤٩]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

2589. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Yazeed bin Abu Ziyad]

٢٥٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [راجع: ٢٥٨٤]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2590. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٩١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

2591. It was narrated from Ibn 'Abbas (ﷺ) that a man was thrown from his mount when he was in

ihram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the *Talbiyah*. And Ayyoob said: With his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا صُرِعَ مِنْ رَاحِلَتِهِ وَهُوَ مُحْرِمٌ فَمَاتَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفِّنُوهُ فِي ثَوْبَيْهِ، وَأَنْ لَا يُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا. وَقَالَ أَيُّوبُ: مُلَبِّدًا. [راجع: ١٨٥٠]

Comments: [Its *isnad is saheeh*, al-Bukhari (1265) and Muslim (1206)]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

2592. It was narrated from Ibn 'Abbas (ﷺ) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif when he was in *ihram*. When the Prophet of Allah (ﷺ) completed his *Hajj*, when he came to that oasis, he consummated his marriage with her.

٢٥٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ الرَّجُلُ وَهُوَ مُحْرِمٌ، وَيَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ بِمَاءٍ يُقَالُ لَهُ: سَرِفُ، وَهُوَ مُحْرِمٌ، فَلَمَّا قَضَى نَبِيُّ اللَّهِ ﷺ حَجَّهُ، أَقْبَلَ، حَتَّى كَانَ بِذَلِكَ الْمَاءِ أَعْرَسَ بِهَا. [راجع: ٢٤٩٢]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2593. It was narrated from 'Ata' that he testified that Ibn 'Abbas (ﷺ) (said), and Ibn 'Abbas testified that the Messenger of Allah (ﷺ) prayed on the day of *Eid*, then he delivered the *khutbah*. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

٢٥٩٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ أَنَّهُ شَهِدَ عَلَى ابْنِ عَبَّاسٍ، وَابْنُ عَبَّاسٍ شَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ: أَنَّهُ صَلَّى فِي يَوْمِ عِيدٍ، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلْنَ يُلْقِينَ. [راجع: ١٩٠٢]

Comments: [Its *isnad saheeh*, al-Bukhari (98) and Muslim (884)]

تخريج: إسناده صحيح، خ: (٩٨)، م: (٨٨٤).

٢٥٩٤- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ صَائِمًا. [راجع: ١٨٤٩، ٢١٨٦]

تخريج: إسناده صحيح.

2594. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was fasting.

Comments: [Its *isnad* is *saheeh*]

٢٥٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ». [راجع: ٢٠٣٢]

تخريج: صحيح موقوفاً، ضعيف مرفوعاً.

2595. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said concerning the man who had intercourse with his wife when she was menstruating: "Let him give a dinar, or half a dinar, in charity."

Comments: [*Saheeh mawqoof*]

٢٥٩٦- حَدَّثَنَا هُشَيْمٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧، ٢٥٩٠]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2596. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٩٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ ـ أَوْ لَوْ أَنَّ أَحَدَهُمْ ـ إِذَا أَتَى امْرَأَتَهُ قَالَ: اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، ثُمَّ كَانَ بَيْنَهُمَا وَلَدٌ، إِلَّا لَمْ يُسَلَّطْ عَلَيْهِ الشَّيْطَانُ ـ أَوْ لَمْ يَضُرَّهُ الشَّيْطَانُ». [راجع: ١٨٦٧]

2597. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "If one of you - or, if one of them - says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep the *Shaitan* away from me and keep the *Shaitan* away from what You bestow on us (our children),' if a child is born to them, the *Shaitan* will never have power over him - or the *Shaitan* will never be able to harm him."

تخريج: إسناده صحيح. خ: (١٤١). م: (١٤٣٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

٢٥٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ وَعَطَاءٍ وَمُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَنَهَانَا عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَأَمْرُ رَسُولِ اللَّهِ ﷺ خَيْرٌ لَنَا مِمَّا نَهَانَا عَنْهُ، قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيَذَرْهَا، أَوْ لِيَمْنَحْهَا». قَالَ: فَذَكَرْتُ ذَلِكَ لِطَاوُسٍ، وَكَانَ يَرَى أَنَّ ابْنَ عَبَّاسٍ مِنْ أَعْلَمِهِمْ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ، أَنْ يَمْنَحَهَا أَخَاهُ خَيْرٌ لَهُ».

قَالَ شُعْبَةُ: وَكَانَ عَبْدُ الْمَلِكِ يَجْمَعُ هَؤُلَاءِ طَاوُسًا، وَعَطَاءً، وَمُجَاهِدًا، وَكَانَ الَّذِي يُحَدِّثُ عَنْهُ مُجَاهِدٌ، قَالَ شُعْبَةُ: كَأَنَّهُ صَاحِبُ الْحَدِيثِ.

تخريج: إسناده صحيح. خ: (٢٣٣٠)، م: (١٥٥٠).

2598. Rafi' bin Khadeej said: The Messenger of Allah (ﷺ) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (ﷺ) is better for us than that which he told us not to do. He said: "Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free." He said: I mentioned that to Tawoos, and he thought that Ibn 'Abbas (ﷺ) was one of the most knowledgeable of them. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) only said, "Whoever has land, lending it to his brother for free is better for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

٢٥٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ (الشورى: ٢٣) قَالَ: فَقَالَ سَعِيدُ ابْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: عَجِلْتَ! إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ مِنْ بُطُونِ قُرَيْشٍ، إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ

2599. It was narrated that 'Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn 'Abbas (ﷺ) was asked about this verse: "Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" [ash-Shoora 42:23]. He said: Sa'eed bin Jubair said: It means loving kindness towards the family of Muhammad. Ibn 'Abbas (ﷺ) said: You have been too hasty (in interpreting it)! There was no clan

فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ. [راجع: ٢٠٢٤]

تخريج: إسناده صحيح. خ: (٤٨١٨).

among Quraish but the Messenger of Allah (ﷺ) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4818)]

٢٦٠٠- (١/ ٢٨٧) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ نَاقَتِهِ، فَأَقْعَصَتْهُ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفَّنَ فِي ثَوْبَيْنِ وَقَالَ: «لَا تُمِسُّوهُ بِطِيبٍ، خَارِجٌ رَأْسُهُ _ قَالَ شُعْبَةُ: ثُمَّ إِنَّهُ حَدَّثَنِي بِهِ بَعْدَ ذَلِكَ، فَقَالَ: خَارِجٌ رَأْسُهُ أَوْ وَجْهُهُ _ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا». [راجع: ١٨٥٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

2600. Shu'bah said: I heard Abu Bishr narrate that he heard Sa'eed bin Jubair say that he heard Ibn 'Abbas (ﷺ) narrate that a man came to the Prophet (ﷺ) when he was in *ihram*, and he fell from his mount, and immediately died. The Messenger of Allah (ﷺ) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: "Do not apply perfume to him, and leave his head uncovered - Shu'bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٦٠١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، وَأَنَا مَخْتُونٌ، وَقَدْ قَرَأْتُ الْمُحْكَمَ مِنَ الْقُرْآنِ. قَالَ: فَقُلْتُ لِأَبِي بِشْرٍ: مَا الْمُحْكَمُ؟ قَالَ: الْمُفَصَّلُ. [راجع: ٢٢٨٣]

تخريج: إسناده صحيح.

2601. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was ten years old and had recently been circumcised, and I had read *al-Muhkam* of the Qur'an. I [the narrator] said to Abu Bishr: What is *al-Muhkam*? He said: *al-Mufassal*.

Comments: [Its *isnad* is *saheeh*]

2602. It was narrated from Ibn 'Abbas (ﷺ) that he came to the Prophet (ﷺ) when he was praying: I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (763)]

٢٦٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح. خ: (١١٧)، م: (٧٦٣).

2603. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [*Hasan* because of corroborating evidence]

٢٦٠٣- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف لضعف أبي صالح.

2604. It was narrated that Salih the freed slave of at-Taw'amah said: I heard Ibn 'Abbas (ﷺ) say: A man asked the Prophet (ﷺ) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: "Let the water go between your fingers and toes - i.e., do *wudoo'* properly." And among the things he said was: "When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground."

Comments: [Its *isnad* is *hasan*]

٢٦٠٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ عَنْ شَيْءٍ مِنْ أَمْرِ الصَّلَاةِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خَلِّلْ أَصَابِعَ يَدَيْكَ وَرِجْلَيْكَ - يَعْنِي إِسْبَاغَ الْوُضُوءِ - » وَكَانَ فِيمَا قَالَ لَهُ: «إِذَا رَكَعْتَ، فَضَعْ كَفَّيْكَ عَلَى رُكْبَتَيْكَ حَتَّى تَطْمَئِنَّ - وَقَالَ الْهَاشِمِيُّ مَرَّةً: حَتَّى تَطْمَئِنَّا - وَإِذَا سَجَدْتَ فَأَمْكِنْ جَبْهَتَكَ مِنَ الْأَرْضِ، حَتَّى تَجِدَ حَجْمَ الْأَرْضِ». [راجع: ١٥٧٠]

تخريج: إسناده حسن.

2605. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to let his hair

٢٦٠٥- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ وَعَتَّابٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ:

أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ شُعُورَهُمْ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. [راجع: ٢٢٠٩]

hang down. The *mushrikeen* used to part their hair and the people of the Book used to let their hair hang down, and he liked to do the same as the people of the Book in matters concerning which he had received no command. Then the Messenger of Allah (ﷺ) parted his hair.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. خ: (٣٩٤٤)،، م: (٢٣٣٦).

٢٦٠٦- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ: أَنَّ رَجُلًا سَأَلَ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنْ نَبِيذِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يَشْرَبُ بِالنَّهَارِ مَا صُنِعَ بِاللَّيْلِ، وَيَشْرَبُ بِاللَّيْلِ مَا صُنِعَ بِالنَّهَارِ. [راجع: ١٩٦٣]

2606. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (ﷺ) about the *nabeedh* of the Messenger of Allah (ﷺ) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف حسين بن عبدالله.

٢٦٠٧- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّقِيرِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ وَقَالَ: «لَا تَشْرَبُوا إِلَّا فِي ذِي إِكَاءٍ» فَصَنَعُوا جُلُودَ الْإِبِلِ، ثُمَّ جَعَلُوا لَهَا أَعْنَاقًا مِنْ جُلُودِ الْغَنَمِ، فَبَلَغَهُ ذَلِكَ؛ فَقَالَ: «لَا تَشْرَبُوا إِلَّا فِيمَا أَعْلَاهُ مِنْهُ». [انظر: ٢٧٦٨]

2607. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade hollowed-out stumps, gourds, and varnished jars, and he said: "Do not drink from anything but that which has a string." So they made (vessels) from camel skins, and gave them necks made from sheep skin. News of that reached him and he said: "Only drink from the upper part of it."

Comments: [Its *isnad* is *da'eef* because Husain bin Abdullah is *da'eef*]

تخريج: هذا إسناد ضعيف لضعف حسين بن عبدالله. لكن النهي عن النقير والدباء والمزفت صحيح.

2608. Ibn 'Abbas (ﷺ) said: I gave the Messenger of Allah (ﷺ) some Zamzam water, and he drank whilst standing.

Comments: [Its *isnad* is *saheeh*]

٢٦٠٨- حَدَّثَنِي عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ وَعَتَّابٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

2609. It was narrated from 'Ubaidullah, from Ibn 'Abbas (ﷺ) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn 'Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: "And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers" [Al -'Imran 3:152]. What was meant by that was the archers. The Prophet (ﷺ) posted them in a (particular) place then he said: "Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us." When the Prophet (ﷺ) began to take booty and they ransacked the camp of the *mushrikeen*, all the archers ran and entered the camp

٢٦٠٩- حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَا نَصَرَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي مَوْطِنٍ، كَمَا نَصَرَ يَوْمَ أُحُدٍ. قَالَ: فَأَنْكَرْنَا ذَلِكَ، فَقَالَ ابْنُ عَبَّاسٍ: بَيْنِي وَبَيْنَ مَنْ أَنْكَرَ ذَلِكَ كِتَابُ اللَّهِ تَبَارَكَ وَتَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي يَوْمِ أُحُدٍ: ﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ﴾ _ يَقُولُ ابْنُ عَبَّاسٍ: وَالْحَسُّ الْقَتْلُ _ ﴿وَلَقَدْ عَفَا عَنكُمْ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ﴾ (آل عمران: ١٥٢) وَإِنَّمَا عَنَى بِهَذَا الرُّمَاةَ، وَذَلِكَ أَنَّ النَّبِيَّ ﷺ أَقَامَهُمْ فِي مَوْضِعٍ، ثُمَّ قَالَ: احْمُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلَا تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ غَنِمْنَا فَلَا تَشْرَكُونَا» فَلَمَّا غَنِمَ النَّبِيُّ ﷺ وَأَبَاحُوا عَسْكَرَ الْمُشْرِكِينَ، أَكَبَّ الرُّمَاةُ جَمِيعًا، فَدَخَلُوا فِي الْعَسْكَرِ (١/٢٨٨) يَنْهَبُونَ وَقَدِ الْتَقَتْ صُفُوفُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَهُمْ كَذَا _ وَشَبَّكَ بَيْنَ أَصَابِعِ يَدَيْهِ- وَالْتَبَسُوا، فَلَمَّا أَخَلَّ الرُّمَاةُ تِلْكَ الْخَلَّةَ

to join in the plundering, and the ranks of the Messenger of Allah (ﷺ) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet (ﷺ), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (*mushrik*) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting, To the cave!, because they were being attacked and crushed. The *Shaitan* shouted, Muhammad has been killed!, and no one doubted that it was true. We remained like that, not doubting that he had been killed, until the Messenger of Allah (ﷺ) appeared between the two Sa'ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: "Allah's anger is great against those who bloodied the face of His Messenger." Then he said: "O Allah, it is not right for

الَّتِي كَانُوا فِيهَا، دَخَلَتِ الْخَيْلُ مِنْ ذَلِكَ الْمَوْضِعِ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَضَرَبَ بَعْضُهُمْ بَعْضًا، وَالْتَبَسُوا، وَقُتِلَ مِنَ الْمُسْلِمِينَ نَاسٌ كَثِيرٌ،وَقَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ أَوَّلُ النَّهَارِ، حَتَّى قُتِلَ مِنْ أَصْحَابِ لِوَاءِ الْمُشْرِكِينَ سَبْعَةٌ، أَوْ تِسْعَةٌ، وَجَالَ الْمُسْلِمُونَ جَوْلَةً نَحْوَ الْجَبَلِ، وَلَمْ يَبْلُغُوا حَيْثُ يَقُولُ النَّاسُ الْغَارَ، إِنَّمَا كَانُوا تَحْتَ الْمِهْرَاسِ، وَصَاحَ الشَّيْطَانُ: قُتِلَ مُحَمَّدٌ، فَلَمْ يُشَكَّ فِيهِ أَنَّهُ حَقٌّ، فَمَا زِلْنَا كَذَلِكَ مَا نَشُكُّ أَنَّهُ قَدْ قُتِلَ، حَتَّى طَلَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ السَّعْدَيْنِ نَعْرِفُهُ بِتَكَفُّئِهِ إِذَا مَشَى، قَالَ: فَفَرِحْنَا حَتَّى كَأَنَّهُ لَمْ يُصِبْنَا مَا أَصَابَنَا، قَالَ: فَرَقِيَ نَحْوَنَا، وَهُوَ يَقُولُ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ دَمَّوْا وَجْهَ رَسُولِهِ» قَالَ: وَيَقُولُ مَرَّةً أُخْرَى: «اللَّهُمَّ إِنَّهُ لَيْسَ لَهُمْ أَنْ يَعْلُونَا» حَتَّى انْتَهَى إِلَيْنَا. فَمَكَثَ سَاعَةً، فَإِذَا أَبُو سُفْيَانَ يَصِيحُ فِي أَسْفَلِ الْجَبَلِ: اعْلُ هُبَلُ ـ مَرَّتَيْنِ، يَعْنِي آلِهَتَهُ ـ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةَ؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَا أُجِيبُهُ؟ قَالَ: «بَلَى» قَالَ: فَلَمَّا قَالَ: اعْلُ هُبَلُ، قَالَ عُمَرُ: اللَّهُ أَعْلَى وَأَجَلُّ. قَالَ: فَقَالَ أَبُو سُفْيَانَ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ قَدْ أَنْعَمَتْ عَيْنُهَا، فَعَادِ عَنْهَا، أَوْ فَعَالِ عَنْهَا، فَقَالَ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةَ؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ: هَذَا رَسُولُ اللَّهِ ﷺ، وَهَذَا أَبُو بَكْرٍ،

وَهَا أَنَا ذَا عُمَرُ، قَالَ: فَقَالَ أَبُو سُفْيَانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، الْأَيَّامُ دُوَلٌ، وَإِنَّ الْحَرْبَ سِجَالٌ، قَالَ: فَقَالَ عُمَرُ: لَا سَوَاءً، قَتْلَانَا فِي الْجَنَّةِ، وَقَتْلَاكُمْ فِي النَّارِ. قَالَ: إِنَّكُمْ لَتَزْعُمُونَ ذَلِكَ. لَقَدْ خِبْنَا إِذًا وَخَسِرْنَا، ثُمَّ قَالَ أَبُو سُفْيَانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي قَتْلَاكُمْ مُثْلَى، وَلَمْ يَكُنْ ذَاكَ عَنْ رَأْيِ سَرَاتِنَا. قَالَ: ثُمَّ أَدْرَكَتْهُ حَمِيَّةُ الْجَاهِلِيَّةِ، قَالَ: فَقَالَ: أَمَا إِنَّهُ قَدْ كَانَ ذَاكَ. وَلَمْ يَكْرَهْهُ.

تخريج: إسناده حسن.

them to prevail over us," and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? When is Ibn al-Khattab? 'Umar said: O Messenger of Allah, shouldn't I answer him? He said: "Yes." When he said: Cause your religion to prevail, O Hubal, 'Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? 'Umar said: Here is the Messenger of Allah (ﷺ), here is Abu Bakr, and here I am, 'Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. 'Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That's what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its *isnad* is *hasan*]

2610. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought out a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [*Saheeh*]

٢٦١٠- حَدَّثَنَا نُوحُ بْنُ مَيْمُونٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي الْعُمَرِيَّ ـ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ أَخِيهِ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً أَخْرَجَتْ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَلْ لِهَذَا حَجٌّ؟ فَقَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: صحيح. م: (١٣٣٦)، عبدالله العمري ضعيف، لكنه متابع.

2611. It was narrated that Ibn 'Abbas and 'A'ishah (ﷺ) said: The Messenger of Allah (ﷺ) moved on from Mina at night.

Comments: [Its *isnad* is *da'eef*]

٢٦١١- حَدَّثَنَا نُوحُ بْنُ مَيْمُونٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ قَالَا: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ مِنًى لَيْلًا. [انظر: ما بعده]

تخريج: إسناده ضعيف، أبو الزبير مدلس وقد عنعن، وفي سماعه من ابن عباس وعائشة نظر.

2612. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed *tawaf* on the Day of Sacrifice until the night.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٦١٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ طَوَافَ يَوْمِ النَّحْرِ إِلَى اللَّيْلِ. [انظر: ٢٨١٥]

تخريج: إسناده ضعيف كسابقه.

2613. It was narrated from Ibn 'Abbas (ﷺ) that two men referred a dispute to the Prophet (ﷺ). The Messenger of Allah (ﷺ) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: "You have sworn an oath, but Allah has forgiven you because of your sincerity in saying, There is no god but Allah."

٢٦١٣- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمُدَّعِيَ الْبَيِّنَةَ؟ فَلَمْ يَكُنْ لَهُ بَيِّنَةٌ، فَاسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ قَدْ حَلَفْتَ، وَلَكِنْ قَدْ غَفَرَ اللَّهُ لَكَ بِإِخْلَاصِكَ قَوْلَكَ: لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٢٢٨٠]

تخريج: إسناده ضعيف، وهذا الحديث من مناكير عطاء بن السائب.

Comments: [Its *isnad* is *da'eef*]

٢٦١٤- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ حَنَشٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ فَيُهَرِيقُ الْمَاءَ، فَيَتَمَسَّحُ بِالتُّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ. فَيَقُولُ: «وَمَا يُدْرِينِي، لَعَلِّي لَا أَبْلُغُهُ». [انظر: ٢٧٦٤]

تخريج: إسناده حسن.

2614. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: "How do I know? I may never reach it."

Comments: [Its *isnad* is *hasan*]

٢٦١٥- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ ابْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا يَوْمَ الْجُمُعَةِ وَحْدَهُ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2615. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not fast Friday on its own."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٦١٦- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَى جِبْرِيلَ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، قَالَ: فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح. خ: (٦)، م: (٢٣٠٨).

2616. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (ﷺ) was more generous in doing good than the blowing wind.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6) and Muslim (2308)]

2617. It was narrated from Ibn 'Abbas (ﷺ) that al-Aslami came to the Messenger of Allah (ﷺ) and confessed to committing *zina*. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its *isnad* is *saheeh*]

٢٦١٧- (١/ ٢٨٩) حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْأَسْلَمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ بِالزِّنَا. فَقَالَ: «لَعَلَّكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ». [راجع: ٢١٢٩]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2618. It was narrated from Abu Hurairah and Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the *Shaitan*."

Comments: [Its *isnad* is *da'eef*]

٢٦١٨- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَأْكُلُ الشَّرِيطَةَ، فَإِنَّهَا ذَبِيحَةُ الشَّيْطَانِ.

تخريج: إسناده ضعيف، عمرو بن عبدالله ضعيف.

2619. It was narrated from Ibn 'Abbas (ﷺ) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*]

٢٦١٩- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

قَالَ: رَفَعَهُ الْحَكَمُ، قَالَ شُعْبَةُ: وَأَنَا أَكْرَهُ أَنْ أُحَدِّثَ بِرَفْعِهِ. قَالَ: وَحَدَّثَنِي غَيْلَانُ وَالْحَجَّاجُ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، لَمْ يَرْفَعْهُ.

تخريج: إسناده صحيح. م: (١٩٣٤).

2620. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) passed by Abu Qatadah when he was standing beside a man he

٢٦٢٠- حَدَّثَنَا عَتَّابٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ

ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى أَبِي قَتَادَةَ وَهُوَ عِنْدَ رَجُلٍ قَدْ قَتَلَهُ، فَقَالَ: «دَعُوهُ وَسَلَبَهُ».

had killed, and he said: "Leave him and the booty (the slain man's belongings) alone."

Comments: [A *saheeh hadeeth;* this is a *saheeh isnad*]

تخريج: حديث صحيح، وهذا إسناد صحيح إن كان سفيان الثوري سمعه من الحكم بن عتيبة، فقد رواه غير المصنف فأدخل بينهما محمد بن عبدالرحمن بن أبي ليلى وهو سيء الحفظ.

٢٦٢١- حَدَّثَنَا عَتَّابٌ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَوَّى بَيْنَ الْأَسْنَانِ وَالْأَصَابِعِ فِي الدِّيَةِ. [انظر: ٢٦٢٤]

2621. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) made (the *diyah* for) teeth and digits the same.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٦٢٢- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَالَّذِي يَقِيءُ، ثُمَّ يَأْكُلُ قَيْئَهُ». [راجع: ٢٥٢٩]

2622. It was narrated that Sa'eed bin al-Musayyab said: I heard Ibn 'Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

تخريج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

٢٦٢٣- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ مَالِكٍ النُّكْرِيُّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَّارَةُ الذَّنْبِ النَّدَامَةُ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَمْ تُذْنِبُوا، لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُذْنِبُونَ، لِيَغْفِرَ لَهُمْ».

2623. It was narrated that Ibn Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The expiation for sin is regret."

And the Messenger of Allah (ﷺ) said: "If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them."

تخريج: حسن لغيره، وهذا إسناد ضعيف، يحيى بن عمرو ضعيف وأبوه يغرب ويخطئ.

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef*]

٢٦٢٤- حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ - يَعْنِي ابْنَ شَقِيقٍ- قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَسْنَانُ سَوَاءٌ، وَالْأَصَابِعُ سَوَاءٌ». [راجع: ١٩٩٩]

تخريج: إسناده صحيح. خ: (٦٨٩٥).

2624. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The teeth are equal and the digits are equal (in terms of *diyah*)."

Comments: [Its *isnad* is *saheeh*]

٢٦٢٥- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ وَعَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوبَةَ» وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٤٧٦]

تخريج: إسناده صحيح.

2625. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah has forbidden to you alcohol, gambling and kettledrums." And he said: "Everything that intoxicates is *haram*."

Comments: [Its *isnad* is *saheeh*]

٢٦٢٦- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْخَمْرِ، وَمَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ وَقَالَ: «إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ ثَمَنَهُ، فَامْلَأْ كَفَّيْهِ تُرَابًا». [راجع: ٢٥١٢]

تخريج: إسناده صحيح.

2626. It was narrated from Qais bin Habtar that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: "If its seller comes asking for its price, fill his palms with dust."

Comments: [Its *isnad* is *saheeh*]

٢٦٢٧- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ أَنَّ مَيْمُونَ الْمَكِّيَّ أَخْبَرَهُ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ صَلَّى بِهِمْ، يُشِيرُ بِكَفَّيْهِ حِينَ يَقُومُ، وَحِينَ يَرْكَعُ، وَحِينَ

2627. It was narrated from Ibn Hubairah that Maimoon al-Makki told him that he saw 'Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when

يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَامِ، فَيَقُومُ، فَيُشِيرُ بِيَدَيْهِ قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقُلْتُ: إِنِّي رَأَيْتُ ابْنَ الزُّبَيْرِ يُصَلِّي صَلَاةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلَاةِ النَّبِيِّ ﷺ، فَاقْتَدِ بِصَلَاةِ ابْنِ الزُّبَيْرِ. [راجع: ٢٣٠٨]

تخريج: إسناده ضعيف، ميمون المكي مجهول.

he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn 'Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray - and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

Comments: [Its *isnad* is *da'eef,* Maimoon al-Makki is unknown]

٢٦٢٨- حَدَّثَنَا دَاوُدُ بْنُ مِهْرَانَ: حَدَّثَنَا دَاوُدُ - يَعْنِي الْعَطَّارَ - عَنِ ابْنِ جُرَيْجٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ: كَمْ يَكْفِينِي مِنَ الْوُضُوءِ؟ قَالَ: مُدٌّ. قَالَ: كَمْ يَكْفِينِي لِلْغُسْلِ؟ قَالَ: صَاعٌ. فَقَالَ الرَّجُلُ: لَا يَكْفِينِي. قَالَ: لَا أُمَّ لَكَ، قَدْ كَفَى مَنْ هُوَ خَيْرٌ مِنْكَ؛ رَسُولَ اللَّهِ ﷺ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن جريج مدلس وقد عنعن.

2628. It was narrated that Ibn 'Abbas (ﷺ) said: A man said: How much water is enough for *wudoo'*? He said: A *mudd*. He said: How much is sufficient for *ghusl*? He said: A *sa'*. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٦٢٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَقَنِّعًا بِثَوْبِهِ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّ النَّاسَ يَكْثُرُونَ، وَإِنَّ الْأَنْصَارَ يَقِلُّونَ، فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ (١/ ٢٩٠) مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ».

تخريج: إسناده جيد.

2629. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out, covering his head with his garment, and said: "O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds."

Comments: [Its *isnad* is *jayyid*]

2630. It was narrated from Ibn 'Abbas (ﷺ) that as-Sa'b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (ﷺ) when he was in *ihram*, and he refused it, and it was dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٢٦٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَكَمٌ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ اللَّيْثِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ بِقُدَيْدٍ عَجُزَ حِمَارٍ، فَرَدَّهُ وَهُوَ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

2631. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet ﷺ refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٢٦٣١- حَدَّثَنَا عَفَّانُ: قَالَ شُعْبَةُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَدَّهُ. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

2632. Qatadah said: I heard Moosa bin Salamah say: I asked Ibn 'Abbas (ﷺ): I am in Makkah; how should I pray? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

٢٦٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَنْبَأَنِي قَالَ: سَمِعْتُ مُوسَى بْنَ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قَالَ: قُلْتُ: إِنِّي أَكُونُ بِمَكَّةَ، فَكَيْفَ أُصَلِّي؟ قَالَ: رَكْعَتَيْنِ، سُنَّةَ أَبِي الْقَاسِمِ . [راجع: ١٨٦٢]

تخريج: إسناده صحيح. م: (٦٨٨).

2633. It was narrated from Ibn 'Abbas (ﷺ) that the daughter of Hamzah was suggested to Prophet (ﷺ) [for marriage] and he said: "She is the daughter of my brother through breastfeeding, and what becomes *mahram* (forbidden for marriage) through breastfeeding is the same as that which becomes *mahram* through blood ties." 'Affan said: "And she is not permissible for me."

٢٦٣٣- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ _ قَالَ عَفَّانُ: قَالَ: حَدَّثَنَا قَتَادَةُ _ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ» قَالَ عَفَّانُ: «وَإِنَّهَا لَا تَحِلُّ لِي». [راجع: ١٩٥٢]

تخريج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2645) and Muslim (1447)]

2634. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have seen my Lord, may He be glorified and exalted."

Comments: [*Saheeh mawqoof*]

٢٦٣٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ كَيْسَانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى»

تخريج: صحيح موقوفاً.

2635. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned the *Jamarat* when the sun passed the meridian.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٦٣٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ حِينَ زَالَتِ الشَّمْسُ. [راجع: ٢٢٣١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف حجاج بن أرطاة.

2636. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The least severely punished among the people of Hell will be Abu Talib; he will wear two sandals of fire because of which his brain will boil."

Comments: [Its *isnad* is *saheeh,* Muslim (212)]

٢٦٣٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُنْتَعِلٌ نَعْلَيْنِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ» [انظر: ٢٦٩٠]

تخريج: إسناده صحيح. م: (٢١٢).

2637. It was narrated from Moosa bin Salamah that he asked Ibn 'Abbas about praying in al-Batha', if one does not catch up with the prayer with the *imam*. He said: Two *rak'ahs,* the *Sunnah* of Abul-Qasim ﷺ.

Comments: [Its *isnad* is *saheeh,* Muslim (688)]

٢٦٣٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ مُوسَى بْنِ سَلَمَةَ: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنِ الصَّلَاةِ بِالْبَطْحَاءِ، إِذَا لَمْ يُدْرِكِ الصَّلَاةَ مَعَ الْإِمَامِ؟ قَالَ: رَكْعَتَانِ، سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: إسناده صحيح. م: (٦٨٨).

٢٦٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ ذَبَحَ، ثُمَّ حَلَقَ. [راجع: ٢٢٥٣]

2638. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) offered the sacrifice, then he shaved his head.

Comments: [Its *isnad* is *saheeh*, al-Bukahri (1602) and Muslim (1266)]

تخريج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

٢٦٣٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ قَالَ: فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّى. قَالَ: فَأَطْلَعَ اللَّهُ النَّبِيَّ ﷺ عَلَى ذَلِكَ، فَأَمَرَ أَصْحَابَهُ أَنْ يَرْمُلُوا، وَقَعَدَ الْمُشْرِكُونَ نَاحِيَةَ الْحِجْرِ يَنْظُرُونَ إِلَيْهِمْ، فَرَمَلُوا وَمَشَوْا مَا بَيْنَ الرُّكْنَيْنِ، قَالَ: فَقَالَ الْمُشْرِكُونَ: هَؤُلَاءِ الَّذِينَ تَزْعُمُونَ أَنَّ الْحُمَّى وَهَنَتْهُمْ؟! هَؤُلَاءِ أَقْوَى مِنْ كَذَا وَكَذَا. ذَكَرُوا قَوْلَهُمْ، قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: فَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا إِبْقَاءٌ عَلَيْهِمْ. [انظر: ٢٦٨٦، ٢٧٩٣، ٣٥٣٦، وراجع: ١٩٢١]

وَقَدْ سَمِعْتُ حَمَّادًا يُحَدِّثُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، وَقَدْ سَمِعْتُ حَمَّادًا يَذْكُرُهُ عَنِ ابْنِ جُبَيْرٍ، لَا شَكَّ فِيهِ عَنْهُ.

2639. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the *mushrikeen* said: There have come to you people who have been weakened by fever. Allah informed the Prophet (ﷺ) of that, so he instructed his Companions to trot (*raml*), as the *mushrikeen* were sitting near the Hijr, watching them. They trotted (*raml*), and walked between the two corners, and the *mushrikeen* said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn 'Abbas (ﷺ) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

تخريج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

٢٦٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ عَنْ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ قَالَ:

2640. It was narrated that 'Ammar, the freed slave of Banu Hashim, said: I asked Ibn 'Abbas:

How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that. I said: I asked the people and they gave me different answers. I want to know what you say. He said: Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ قَالَ: مَا كُنْتُ أَرَى مِثْلَكَ فِي قَوْمِهِ، يَخْفَى عَلَيْكَ ذَلِكَ! قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ فَاخْتُلِفَ عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ. قَالَ: أَتَحْسُبُ؟ قُلْتُ: نَعَمْ، قَالَ: أَمْسِكْ: أَرْبَعِينَ بُعِثَ لَهَا، وَخَمْسَ عَشْرَةَ أَقَامَ بِمَكَّةَ يَأْمَنُ وَيَخَافُ، وَعَشْرًا مُهَاجَرَةً بِالْمَدِينَةِ. [راجع: ٢٣٩٩]

تخريج: إسناده صحيح. م: (٢٣٥٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

2641. It was narrated that a man said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) and his companions came on the fourth day of Dhul-Hijjah, entering *ihram* with the intention of *Hajj*, then he instructed them to make it *'Umrah*, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after *'Umrah*) and incense was burned, and relations were had with wives.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٦٤١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ رَجُلٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَجْعَلُوهَا عُمْرَةً، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ. قَالَ: فَلَبِسَتِ الْقُمُصُ، وَسَطَعَتِ الْمَجَامِرُ وَنُكِحَتِ النِّسَاءُ. [راجع: ٢١٤١، ٢١٥٢، ٢٢٧٤، ٢٣٦٠]

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الرجل الذي روى عنه أيوب.

2642. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) addressed us and said: "O people, *Hajj* has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory, you

٢٦٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَبُو دَاوُدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: (١/ ٢٩١) خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، كُتِبَ عَلَيْكُمُ الْحَجُّ» قَالَ: فَقَامَ الْأَقْرَعُ بْنُ حَابِسٍ فَقَالَ: أَفِي كُلِّ عَامٍ يَا

رَسُولَ اللَّهِ؟ فَقَالَ: «لَوْ قُلْتُهَا لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوا بِهَا، وَلَمْ تَسْتَطِيعُوا أَنْ تَعْمَلُوا بِهَا، الْحَجُّ مَرَّةٌ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ». [راجع: ٢٣٠٤]

would not do it and you would not be able to do it. *Hajj* is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [*Saheeh*]

تخريج: صحيح، سليمان بن كثير في روايته عن الزهري متكلم فيه، لكنه توبع.

٢٦٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَبْعَثَنَّ اللَّهُ الْحَجَرَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ». [راجع: ٢٢١٥، وانظر: ٢٧٩٥]

2643. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah will bring the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it with proper respect."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٦٤٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ: «مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَ؟ قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ. قَالَ: فَصَامَهُ مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ» قَالَ: فَصَامَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِصَوْمِهِ. [انظر: ٢٨٣١، ٣١١٢، ٣١٦٤]

2644. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: "What is this day on which you fast?" They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (ﷺ) said: "I am more entitled to (be close to) Moosa than you." So the Messenger of Allah (ﷺ) fasted on that day and enjoined fasting thereon.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2004) and Muslim (1130)]

تخريج: إسناده صحيح. خ: (٢٠٠٤)، م: (١١٣٠).

2645. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its *isnad* is *saheeh*]

٢٦٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حِفْظِي عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ حَبَلِ الْحَبَلَةِ.

تخريج: إسناده صحيح.

2646. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit." Qatadah said: As far as I know, vomit is *haram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

٢٦٤٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». قَالَ قَتَادَةُ: وَلَا أَعْلَمُ الْقَيْءَ إِلَّا حَرَامًا.

تخريج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

2647. 'Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (ﷺ) had used this as a likeness until Ibn 'Abbas (ﷺ) told us that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the dog that vomits, then goes back to its vomit."

Comments: [Its *isnad* is *saheeh*, see the previous report]

٢٦٤٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ قَالَ: كُنَّا نَقُولُ وَنَحْنُ صِبْيَانٌ: الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ، يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ، وَلَمْ نَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ فِي ذَلِكَ مَثَلًا، حَتَّى حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ».
[راجع: ١٨٧٢، وانظر: ٣٠١٥]

تخريج: إسناده صحيح. راجع ماقبله.

2648. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, "No problem."

٢٦٤٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: فَأَوْمَأَ بِيَدِهِ وَقَالَ: «لَا حَرَجَ» وَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ،

Another man said: O Messenger of Allah, I offered my sacrifice before stoning the *Jamrah*, and he gestured with his hand and said, "No problem." He was not asked anything about doing one ritual before or after another but he gestured with his hand and said, "No problem."

ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: فَأَوْمَأَ بِيَدِهِ وَقَالَ: «لَا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ مِنَ التَّقْدِيمِ وَالتَّأْخِيرِ، إِلَّا أَوْمَأَ بِيَدِهِ، وَقَالَ: «لَا حَرَجَ». [راجع: ١٨٥٨، وانظر: ٢٨٣٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (84) and Muslim (1307)]

تخريج: إسناده صحيح. خ: (٨٤)، م: (١٣٠٧).

2649. Abu Jamrah told us: I was pushing people back from Ibn 'Abbas (ﷺ), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (ﷺ) said: "Fever is from the exhalation of Hell, so cool it down with Zamzam water."

٢٦٤٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا أَبُو جَمْرَةَ قَالَ: كُنْتُ أَدْفَعُ النَّاسَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فَاحْتَبَسْتُ أَيَّامًا فَقَالَ: مَا حَبَسَكَ؟ قُلْتُ: الْحُمَّى. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِمَاءِ زَمْزَمَ».

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3261)]

تخريج: إسناده صحيح. خ: (٣٢٦١).

2650. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers and varnished jars.

٢٦٥٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ. [راجع: ٢٤٩٩]

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

تخريج: إسناده صحيح. م: (١٩٩٥).

2651. Abu Jamrah told us: I heard Ibn 'Abbas (ﷺ) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran and hid behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the

٢٦٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ غُلَامًا أَسْعَى مَعَ الصِّبْيَانِ قَالَ: فَالْتَفَتُّ، فَإِذَا نَبِيُّ اللَّهِ ﷺ خَلْفِي مُقْبِلًا، فَقُلْتُ: مَا جَاءَ نَبِيُّ اللَّهِ إِلَّا إِلَيَّ، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَبِئَ وَرَاءَ بَابِ دَارٍ، قَالَ: فَلَمْ أَشْعُرْ حَتَّى تَنَاوَلَنِي، قَالَ: فَأَخَذَ بِقَفَايَ، فَحَطَأَنِي

حَطْأَةً، قَالَ: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» وَكَانَ كَاتِبَهُ قَالَ: فَسَعَيْتُ، فَقُلْتُ: أَجِبْ نَبِيَّ اللَّهِ ﷺ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢١٥٠]

تخريج: إسناده حسن.

shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran and said: Go to the Messenger of Allah (ﷺ); he wants to talk to you.

Comments: [Its *isnad* is *hasan*]

٢٦٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ، فَرَفَعَهُ إِلَى يَدِهِ لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

تخريج: إسناده صحيح. خ: (١٩٤٨)، م: (١١١٣).

2652. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out from Madinah for Makkah, and he fasted until he reached 'Usfan, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn 'Abbas used to say: The Messenger of Allah (ﷺ) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1948) and Muslim (1113)]

٢٦٥٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرٌو قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ عَنِ ابْنِ عَبَّاسٍ لَمْ يَسْمَعْهُ مِنْهُ: أَنَّ جَدْيًا أَرَادَ أَنْ يَمُرَّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَجَعَلَ يَتَّقِيهِ. [راجع: ٢٢٢٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، يحيى بن الجزار لم يسمعه من ابن عباس. وقد رواه البيهقي موصولاً. فذكر بينهما صهيبا البصري أبا الصهباء، فإن ثبت هذا فالإسناد حسن.

2653. Yahya bin al-Jazzar narrated from Ibn 'Abbas (ﷺ), although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (ﷺ) whilst he was praying, and he tried to stop it.

Comments: [A *saheeh hadeeth;* its *isnad* is interrupted]

٢٦٥٤- (١/ ٢٩٢) حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ

2654. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is no one among the sons of Adam who has

رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ، إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا، وَمَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٢٢٩٤]

not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران ليّن الحديث. لكن قوله: «وما ينبغي لأحد أن يقول: أنا خير من يونس بن متى» صحيح.

٢٦٥٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَرَدِيفُهُ أُسَامَةُ، فَسَقَيْنَاهُ مِنْ هَذَا النَّبِيذِ ـ يَعْنِي نَبِيذَ السِّقَايَةِ ـ فَشَرِبَ مِنْهُ، وَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا». [راجع: ٢٢٠٧]

2655. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us with Usamah riding behind him on his mount. We gave him some of this *nabeedh* to drink - meaning *nabeedh* in a water skin - and he drank from it, and said: "You did well; this is how it should be done."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

٢٦٥٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ، فَكَبَّرَ فِي صَلَاةِ الظُّهْرِ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: إِنِّي صَلَّيْتُ خَلْفَ شَيْخٍ أَحْمَقَ، فَكَبَّرَ فِي صَلَاةِ الظُّهْرِ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً. قَالَ: ثَكِلَتْكَ أُمُّكَ، تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

2656. It was narrated that 'Ikrimah said: I prayed behind an old man in Makkah and he said twenty two *takbeers* in *Zuhr* prayer. I came to Ibn 'Abbas and said: I prayed behind a foolish old man; he said *takbeer* twenty two times in *Zuhr* prayer. He said: May your mother be bereft of you! That is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (788)]

تخريج: إسناده صحيح. خ: (٧٨٨).

٢٦٥٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ». [انظر: ٢٨٦١، ٢٩٩٤]

2657. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6732) and Muslim (1615)]]

تخريج: إسناده صحيح. خ: (٦٧٣٢)، م: (١٦١٥).

2658. It was narrated with the same *isnad* - as my father said - that the Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair."

٢٦٥٨- وَبِهَذَا الْإِسْنَادِ ـ كَذَا قَالَ أَبِي ـ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ ـ ثُمَّ أَشَارَ بِيَدِهِ إِلَى أَنْفِهِ- وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا يَكُفَّ الثِّيَابَ، وَلَا الشَّعَرَ». [راجع: ١٩٢٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (812) and Muslim (490)]

تخريج: إسناده صحيح. خ: (٨١٢)، م: (٤٩٠).

2659. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered through the nose.

٢٦٥٩- وَبِهَذَا الْإِسْنَادِ ـ قَالَ: كَذَا قَالَ أَبِي ـ: إِنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٢٤٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2278) and Muslim (1203)]

تخريج: إسناده صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).

2660. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "With regard to a *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

٢٦٦٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُكَاتَبُ يُودَى مَا أَعْتَقَ مِنْهُ بِحِسَابِ الْحُرِّ، وَمَا رَقَّ مِنْهُ بِحِسَابِ الْعَبْدِ». [راجع: ١٩٤٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٦٦١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ إِسْحَاقَ - ، عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ بِالْمَدِينَةِ رَجُلَانِ يَحْفِرَانِ الْقُبُورَ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ يَحْفِرُ لِأَهْلِ مَكَّةَ، وَأَبُو طَلْحَةَ يَحْفِرُ لِلْأَنْصَارِ وَيَلْحَدُ لَهُمْ، قَالَ: فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، بَعَثَ الْعَبَّاسُ رَجُلَيْنِ إِلَيْهِمَا، فَقَالَ: اللَّهُمَّ خِرْ لِنَبِيِّكَ. فَوَجَدُوا أَبَا طَلْحَةَ، وَلَمْ يَجِدُوا أَبَا عُبَيْدَةَ، فَحَفَرَ لَهُ وَلَحَدَ. [راجع: ٢٣٥٧]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

2661. It was narrated that Ibn 'Abbas (﵁) said: There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (*lahd*) for them. When the Messenger of Allah (ﷺ) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٦٦٢- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو وَكِيعٍ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَدْبَرْتُ رَسُولَ اللَّهِ ﷺ، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف أبو وكيع ضعيف لكنه توبع والتميمي لم يرو عنه غير أبي إسحاق.

2662. It was narrated that Ibn 'Abbas (﵁) said: I was behind the Messenger of Allah (ﷺ) and I saw the whiteness of his armpits when he was prostrating.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٦٦٣- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [انظر: ٢٧٤١، ٢٩٦٩، ٢٩٩٦، وراجع: ٢٣٠٤]

2663. It was narrated from Ibn 'Abbas (﵁) that the Prophet (ﷺ) said: "Every Muslim must do *Hajj*, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع وسماك في روايته عن عكرمة اضطراب.

2664. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did *'Umrah* during the *Hajj* season until he died, as did Abu Bakr until he died, and 'Umar until he died, and 'Uthman until he died. The first one to ban that was Mu'awiyah. Ibn 'Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (ﷺ) with the head of an arrow.

Comments: [Its *isnad* is *da'eef*]

٢٦٦٤- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ - يَعْنِي ابْنَ زِيَادٍ -: حَدَّثَنَا لَيْثٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ، وَأَبُو بَكْرٍ حَتَّى مَاتَ، وَعُمَرُ حَتَّى مَاتَ، وَعُثْمَانُ حَتَّى مَاتَ، وَكَانَ أَوَّلَ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ. قَالَ ابْنُ عَبَّاسٍ: فَعَجِبْتُ مِنْهُ، وَقَدْ حَدَّثَنِي أَنَّهُ قَصَّرَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ. [انظر: ٢٨٦٣، ٢٨٧٧]

تخريج: إسناده ضعيف، لضعف ليث بن أبي سليم.

2665. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the *Tashahhud* as he taught us the Qur'an; he used to say: "All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (403)]

٢٦٦٥- حَدَّثَنِي يُونُسُ وَحُجَيْنٌ قَالَا: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ - قَالَ حُجَيْنٌ: سَلَامٌ عَلَيْكَ - أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ». [انظر: ٢٨٩٢]

تخريج: إسناده صحيح. م (٤٠٣).

2666. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping whilst he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

٢٦٦٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٩٢٣، انظر: ٢٧١٦]

تخريج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

2667. It was narrated that Abu Nadrah said: Ibn 'Abbas (ﷺ) was on the *minbar* of Basrah and I heard him say: The Prophet of Allah (ﷺ) used to seek refuge with Allah, after every prayer, from four things. He would say: "I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (*fitan*) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the *Dajjal*]."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٦٦٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا الْبَرَاءُ _ يَعْنِي ابْنَ عَبْدِ اللَّهِ الْغَنَوِيَّ _: عَنْ أَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ عَلَى مِنْبَرِ أَهْلِ الْبَصْرَةِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ (١/ ٢٩٣) نَبِيَّ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ فِي دُبُرِ صَلَاتِهِ مِنْ أَرْبَعٍ، يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَأَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الْأَعْوَرِ الْكَذَّابِ». [انظر: ٢٧٧٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، البراء بن عبدالله ضعيف.

2668. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) drew four lines and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ﷺ) said: "The best of the women of Paradise: Khadeejah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharaoh, and Maryam bint 'Imran."

Comments: [Its *isnad* is *saheeh*]

٢٦٦٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ عَنْ عِلْبَاءَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَّ رَسُولُ اللَّهِ ﷺ فِي الْأَرْضِ أَرْبَعَةَ خُطُوطٍ، قَالَ: «تَدْرُونَ مَا هَذَا؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ». [انظر: ٢٩٠١، ٢٩٥٧]

تخريج: إسناده صحيح.

2669. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that he narrated that he rode behind the Messenger of Allah (ﷺ) one day, and the Messenger of Allah (ﷺ) said to him: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of

٢٦٦٩- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ قَيْسِ ابْنِ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ رَكِبَ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ، إِنِّي مُعَلِّمُكَ كَلِمَاتٍ:

you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you, and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried."

احْفَظِ اللَّه يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ». [انظر: ٢٧٦٣، ٢٨٠٣]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2670. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave the cupper his fee; and he was treated with medicine administered through the nose.

٢٦٧٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٢٤٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2278) and Muslim (1202)]

تخريج: إسناده صحيح خ: (٢٢٧٨)، م: (١٢٠٢).

2671. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) forbade drinking (directly) from the mouth of waterskin, (eating) an animal that has been tied up and shot at, and (drinking) the milk of animals that feed on filth.

٢٦٧١- حَدَّثَنِي مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ، وَعَنِ الْمُجَثَّمَةِ، وَعَنْ لَبَنِ الْجَلَّالَةِ. [راجع: ١٩٨٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2672. It was narrated that Ibn Juraij said: 'Ata' told me that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "When one of you eats food, let

٢٦٧٢- (١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ

أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [راجع: ١٩٢٤]

him not wipe his hand until he has licked it or had it licked for him." Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (ﷺ): "Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is."

(٢) قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ ذَلِكَ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ: «وَلَا يَرْفَعِ الصَّحْفَةَ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا، فَإِنَّ آخِرَ الطَّعَامِ فِيهِ الْبَرَكَةُ».

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

تخريج: إسناده صحيح. خ: (٥٤٥٦)، م: (٢٠٣١).

2673. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter of the Qur'an from him during it.

Comments: [*Hasan*]

٢٦٧٣- حَدَّثَنَا حَسَنٌ ـ يَعْنِي ابْنَ مُوسَى ـ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْكُسُوفَ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا مِنَ الْقُرْآنِ. [انظر: ٢٦٧٤، ٣٢٧٨، ٢٧١١]

تخريج: حسن، رواه ابن المبارك عن ابن لهيعة قبل احتراق كتبه.

2674. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter from him during it.

Comments: [Its *isnad* is *hasan*]

٢٦٧٤- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ صَلَاةَ الْخُسُوفِ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا وَاحِدًا. [راجع ماقبله]

تخريج: إسناده حسن. لأن ابن المبارك رواه عن ابن لهيعة قبل احتراق كتبه.

2675. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Beware of narrating from me anything but what you know. Whoever tells a

٢٦٧٥- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا أَبُو عَوَانَةَ الْوَضَّاحُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

اللَّهِ ﷺ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٢٩٧٤، ٣٠٢٤]

lie about me deliberately, let him take his place in Hell."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، دون قوله: «اتقوا الحديث عني إلا ما علمتم» وهذا إسناد ضعيف، لضعف عبدالأعلى الثعلبي.

٢٦٧٦- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ قَالَ: «ائْتُونِي بِكَتِفٍ أَكْتُبْ لَكُمْ فِيهِ كِتَابًا، لَا يَخْتَلِفُ مِنْكُمْ رَجُلَانِ بَعْدِي» قَالَ: فَأَقْبَلَ الْقَوْمُ فِي لَغَطِهِمْ، فَقَالَتِ الْمَرْأَةُ: وَيْحَكُمْ عَهْدُ رَسُولِ اللَّهِ ﷺ. [راجع: ١٩٣٥]

2676. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying, he said: "Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone." The people started debating and the woman said: Woe to you, the covenant of the Messenger of Allah (ﷺ)

Comments: [*Hasan,* and its *isnad* is *da'eef* because Laith is *da'eef*]

تخريج: حسن دون قصة المرأة، وهذا إسناد ضعيف لضعف ليث.

٢٦٧٧- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ، عَنْ حَنَشِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي أَبْوَالِ الْإِبِلِ وَأَلْبَانِهَا شِفَاءً لِلذَّرِبَةِ بُطُونُهُمْ».

2677. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In the urine and milk of camels there is healing for those who have a problem in their stomachs."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Ibn Labee'h is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

٢٦٧٨- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ بَرَكَةَ بْنِ الْعُرْيَانِ الْمُجَاشِعِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا حَرَّمَ أَكْلَ شَيْءٍ، حَرَّمَ ثَمَنَهُ». [راجع: ٢٢٢١]

2678. It was narrated that Barakah bin al-'Uryan al-Mujashi'i said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price."

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٦٧٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَبِي عِنْدَ رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ رَجُلٌ يُنَاجِيهِ (١/ ٢٩٤) فَكَانَ كَالْمُعْرِضِ عَنْ أَبِي، فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ لِي أَبِي: أَيْ بُنَيَّ أَلَمْ تَرَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِّي؟ فَقُلْتُ: يَا أَبَتِ، إِنَّهُ كَانَ عِنْدَهُ رَجُلٌ يُنَاجِيهِ. قَالَ: فَرَجَعْنَا إِلَى النَّبِيِّ ﷺ، فَقَالَ أَبِي: يَا رَسُولَ اللَّهِ، قُلْتُ لِعَبْدِ اللَّهِ كَذَا وَكَذَا، فَأَخْبَرَنِي أَنَّهُ كَانَ عِنْدَكَ رَجُلٌ يُنَاجِيكَ، فَهَلْ كَانَ عِنْدَكَ أَحَدٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَلْ رَأَيْتَهُ يَا عَبْدَ اللَّهِ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَإِنَّ ذَاكَ جِبْرِيلُ، وَهُوَ الَّذِي شَغَلَنِي عَنْكَ». [انظر: ٢٨٤٧، ٢٨٤٨]

تخريج: إسناده حسن.

2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (ﷺ) said: I was with my father in the presence of the Messenger of Allah (ﷺ). There was a man who was with him, conversing with him, and it was as if he (the Prophet (ﷺ)) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet (ﷺ) and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (ﷺ) said: "Did you really see him, O 'Abdullah?" I said: Yes. He said: "That was Jibreel; he is the one who distracted me from you."

Comments: [Its *isnad* is in *hasan*]

٢٦٨٠- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً؛ ثَمَانِ سِنِينَ أَوْ سَبْعًا يَرَى الضَّوْءَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيًا أَوْ سَبْعًا يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [راجع: ٢٣٩٩]

تخريج: إسناده صحيح. م: (٢٣٥٣).

2680. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

٢٦٨١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنْ دُوَيْدٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ ثَوْبَانَ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ، الْعَيْنُ حَقٌّ، الْعَيْنُ تَسْتَنْزِلُ الْحَالِقَ». [راجع: ٢٤٧٨]

2681. It was narrated that Ibn 'Abbas (ﷺ) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، دويد البصري ليّن الحديث وإسماعيل مجهول.

٢٦٨٢- حَدَّثَنِي عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَا يُغْلَبُ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ». [انظر: ٢٧١٨]

2682. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A *mursal hadeeth*]

تخريج: وصله شاذ والصواب أنه مرسل.

٢٦٨٣- حَدَّثَنِي يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَالِمُ ابْنُ أَبِي الْجَعْدِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَرَأَيْتَ رَجُلًا قَتَلَ مُؤْمِنًا؟ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ﴿جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ إِلَى آخِرِ الْآيَةِ. (النساء: ٩٣) قَالَ: فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَرَأَيْتَ إِنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا؟ قَالَ: ثَكِلَتْهُ أُمُّهُ، وَأَنَّى لَهُ التَّوْبَةُ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَقْتُولَ يَجِيءُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقًا رَأْسَهُ بِيَمِينِهِ ـ أَوْ قَالَ: بِشِمَالِهِ ـ آخِذًا صَاحِبَهُ بِيَدِهِ

2683. Salim bin Abil-Ja'd narrated: A man came to Ibn 'Abbas (ﷺ) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (ﷺ) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he

said: in his left hand - and holding on to his killer with his other hand, and with his vein gushing with blood; [he will come] towards the Throne of the Most Merciful, saying, 'O Lord, ask this one why he killed me'''?

Comments: [A *saheeh hadeeth*]

الْأُخْرَى، تَشْخَبُ أَوْدَاجُهُ دَمًا، فِي قُبُلِ عَرْشِ الرَّحْمَنِ، فَيَقُولُ: رَبِّ سَلْ هَذَا فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح، المجبر التيمي مختلف فيه.

2684. Yazeed bin al-Asamm said: A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn 'Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: "I do not eat it, but I do not forbid it." And Ibn 'Abbas said: What a bad thing you have said! The Messenger of Allah (ﷺ) was only sent to teach what is *halal* and what is *haram*. Then he said: The Messenger of Allah (ﷺ) was with Maimoonah, and al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (ﷺ) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: "It is meat that I have never eaten, but (go ahead and) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and the woman ate. And Maimoonah

٢٦٨٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: دَعَانَا رَجُلٌ، فَأَتَى بِخِوَانٍ عَلَيْهِ ثَلَاثَةَ عَشَرَ ضَبًّا، قَالَ: وَذَاكَ عِشَاءً، فَآكِلٌ وَتَارِكٌ، فَلَمَّا أَصْبَحْنَا غَدَوْنَا عَلَى ابْنِ عَبَّاسٍ، فَسَأَلْتُهُ، فَأَكْثَرَ فِي ذَلِكَ جُلَسَاؤُهُ، حَتَّى قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا آكُلُهُ، وَلَا أُحَرِّمُهُ» قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَمَا قُلْتُمْ، إِنَّمَا بُعِثَ رَسُولُ اللَّهِ ﷺ مُحِلًّا وَمُحَرِّمًا، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ، فَأُتِيَ بِخِوَانٍ عَلَيْهِ خُبْزٌ وَلَحْمُ ضَبٍّ قَالَ: فَلَمَّا ذَهَبَ رَسُولُ اللَّهِ ﷺ يَتَنَاوَلُ، قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ يَا رَسُولَ اللَّهِ لَحْمُ ضَبٍّ. فَكَفَّ يَدَهُ، وَقَالَ: إِنَّهُ لَحْمٌ لَمْ آكُلْهُ، وَلَكِنْ كُلُوا» قَالَ: فَأَكَلَ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ، قَالَ: وَقَالَتْ مَيْمُونَةُ: لَا آكُلُ مِنْ طَعَامٍ لَمْ يَأْكُلْ مِنْهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٠٧، ٣٢١٩، و راجع: ١٩٧٨]

تخريج: إسناده صحيح. م: (١٩٤٨).

said: I will not eat food that the Messenger of Allah (ﷺ) has not eaten.

Comments: [Its *isnad* is *saheeh*, Muslim (1948)]

٢٦٨٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ: أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَعَنِ الْيَتِيمِ مَتَى يَنْقَضِي يُتْمُهُ؟ وَعَنِ الْمَرْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَنِيمَةَ؟ وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَرُدَّهُ عَنْ شَيْءٍ يَقَعُ فِيهِ مَا أَجَبْتُهُ. وَكَتَبَ إِلَيْهِ: إِنَّكَ كَتَبْتَ إِلَيَّ تَسْأَلُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَرَاهَا لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا، وَعَنِ الْيَتِيمِ مَتَى يَنْقَضِي يُتْمُهُ؟ قَالَ: إِذَا احْتَلَمَ أَوْ أُونِسَ مِنْهُ خَيْرٌ، وَعَنِ الْمَرْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَنِيمَةَ؟ فَلَا شَيْءَ لَهُمَا، وَلَكِنَّهُمَا يُحْذَيَانِ وَيُعْطَيَانِ، وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ. [راجع: ٢٢٣٥]

تخريج: إسناده صحيح. م: (١٨١٢).

2685. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas asking him about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the *mushrikeen*. Ibn 'Abbas (ﷺ) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (ﷺ), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the *mushrikeen*, the Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any

of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its *isnad* is *saheeh*, Muslim (1812)]

2686. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the *mushrikeen* said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The *mushrikeen* sat beside the *Hijr*, and Allah informed the Prophet (ﷺ) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (*raml*) in the first three circuits, to show the *mushrikeen* how strong they were. So they trotted (*raml*) in the first three circuits, and he told them to walk between the two corners where the *mushrikeen* could not see them. Ibn 'Abbas (ﷺ) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the *mushrikeen* said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

٢٦٨٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ زَيْدٍ _ حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةَ وَقَدْ (١/ ٢٩٥) وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ لَقَدْ قَدِمَ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، وَلَقُوا مِنْهَا شَرًّا. فَجَلَسَ الْمُشْرِكُونَ مِنَ النَّاحِيَةِ الَّتِي تَلِي الْحِجْرَ، فَأَطْلَعَ اللَّهُ نَبِيَّهُ عَلَى مَا قَالُوا، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، لِيَرَى الْمُشْرِكُونَ جَلَدَهُمْ، قَالُوا: فَرَمَلُوا ثَلَاثَةَ أَشْوَاطٍ، وَأَمَرَهُمْ أَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ، حَيْثُ لَا يَرَاهُمُ الْمُشْرِكُونَ، وَقَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَمْنَعِ النَّبِيَّ ﷺ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا، إِلَّا الْإِبْقَاءُ عَلَيْهِمْ، فَقَالَ الْمُشْرِكُونَ: هَؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّى قَدْ وَهَنَتْهُمْ؟! هَؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا. [راجع: ٢٦٣٩]

تخريج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

2687. It was narrated from Ibn 'Abbas (ﷺ) that a Bedouin gave a gift to the Prophet (ﷺ) and he gave him something in return. He

٢٦٨٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ زَيْدٍ _ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَعْرَابِيًّا وَهَبَ لِلنَّبِيِّ ﷺ

said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi."

Comments: [Its *isnad* is *saheeh*]

هِبَةً، فَأَثَابَهُ عَلَيْهَا، قَالَ: «رَضِيتَ؟» قَالَ: لَا، قَالَ: فَزَادَهُ قَالَ: «رَضِيتَ؟» قَالَ: لَا، قَالَ: فَزَادَهُ، قَالَ: «رَضِيتَ؟» قَالَ: نَعَمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ لَا أَتَّهِبَ هِبَةً إِلَّا مِنْ قُرَشِيٍّ، أَوْ أَنْصَارِيٍّ، أَوْ ثَقَفِيٍّ»

تخريج: إسناده صحيح.

2688. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah, and they trotted around the House three times and walked around it four times.

Comments: [Its *isnad* is *qawi*]

٢٦٨٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ، فَرَمَلُوا بِالْبَيْتِ ثَلَاثًا، وَمَشَوْا أَرْبَعًا. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2689. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its *isnad* is *da'eef*]

٢٦٨٩- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنَ النَّاسِ أَحَدٌ إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا». [راجع: ٢٢٩٤]

تخريج: إسناده ضعيف، لضعف علي بن زيد وليّن يوسف بن مهران.

2690. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil."

Comments: [Its *isnad* is *saheeh*, Muslim (212)]

٢٦٩٠- حَدَّثَنَا حَسَنٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ: فِي رِجْلَيْهِ نَعْلَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ». [راجع: ٢٦٣٦]

تخريج: إسناده صحيح. م: (٢١٢).

2691. It was narrated that Ibn 'Abbas (ﷺ) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)" [al-Ma'idah 5:93]. And when the *qiblah* was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٦٩١- حَدَّثَنَا شَاذَانُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُرِّمَتِ الْخَمْرُ قَالَ أُنَاسٌ: يَا رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَأُنْزِلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ (المائدة: ٩٣) [راجع: ٢٤٥٢]

قَالَ: وَلَمَّا حُوِّلَتِ الْقِبْلَةُ، قَالَ أُنَاسٌ: يَا رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأُنْزِلَتْ: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ (البقرة: ١٤٣). [انظر: ٢٧٧٥، ٢٩٦٤، ٣٢٤٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2692. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the *minbar* of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my *ummah*. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to

٢٦٩٢- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ عَلَى هَذَا الْمِنْبَرِ، مِنْبَرِ الْبَصْرَةِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا لَهُ دَعْوَةٌ تَنَجَّزَهَا فِي الدُّنْيَا، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، وَلَا فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ، وَلَا فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَائِي». قَالَ: «وَيَطُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، حَتَّى يَقُولَ بَعْضُهُمْ لِبَعْضٍ: انْطَلِقُوا بِنَا إِلَى آدَمَ أَبِي الْبَشَرِ، فَيَشْفَعَ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَّ فَلْيَقْضِ

one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say: 'O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin. I am not concerned about anyone today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (*Khaleel*) of Allah.' So they will go to Ibraheem (ﷺ) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam. I am not concerned about anyone else today except myself.'"

The Messenger of Allah (ﷺ) said: "All he wanted to do was to defend the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and he said of his wife when he came to the king,

بَيْنَنَا. فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتَهُ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ أُخْرِجْتُ مِنَ الْجَنَّةِ بِخَطِيئَتِي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ ائْتُوا نُوحًا رَأْسَ النَّبِيِّينَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ دَعَوْتُ دَعْوَةً غَرَّقَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ اللَّهِ عَلَيْهِ السَّلَامُ. قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ كَذَبْتُ فِي الْإِسْلَامِ ثَلَاثَ كِذْبَاتٍ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي - فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنْ حَاوَلَ بِهِنَّ إِلَّا عَنْ دِينِ اللَّهِ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ لِامْرَأَتِهِ: إِنَّهَا أُخْتِي - وَلَكِنِ ائْتُوا مُوسَى عَلَيْهِ السَّلَامُ، الَّذِي اصْطَفَاهُ اللَّهُ بِرِسَالَتِهِ (١/٢٩٦) وَكَلَامِهِ. فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رُوحُ اللَّهِ وَكَلِمَتُهُ،

'she is my sister'. - [Ibraheem will say:] 'Rather go to Moosa (ؑ), whom Allah chose to send with His message and He spoke to him.' So they will go to Moosa and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself. Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'O 'Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.''' The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted,

فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدِ اتُّخِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي. ثُمَّ قَالَ: أَرَأَيْتُمْ لَوْ كَانَ مَتَاعٌ فِي وِعَاءٍ قَدْ خُتِمَ عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي الْوِعَاءِ حَتَّى يُفَضَّ الْخَاتَمُ؟ فَيَقُولُونَ: لَا. فَيَقُولُ: إِنَّ مُحَمَّدًا خَاتَمُ النَّبِيِّينَ، قَدْ حَضَرَ الْيَوْمَ، وَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي، فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَأَقُولُ: نَعَمْ أَنَا لَهَا، حَتَّى يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى، فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَصْدَعَ بَيْنَ خَلْقِهِ نَادَى مُنَادٍ: أَيْنَ أَحْمَدُ وَأُمَّتُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، فَنَحْنُ آخِرُ الْأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ، فَتُفْرَجُ لَنَا الْأُمَمُ عَنْ طَرِيقِنَا، فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الطُّهُورِ، وَتَقُولُ الْأُمَمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْبِيَاءَ كُلُّهَا. قَالَ: ثُمَّ آتِي بَابَ الْجَنَّةِ، فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَأَقْرَعُ الْبَابَ، فَيُقَالُ: مَنْ أَنْتَ فَأَقُولُ: مُحَمَّدٌ، فَيُفْتَحُ لِي، فَأَرَى رَبِّي عَزَّ وَجَلَّ، وَهُوَ عَلَى كُرْسِيِّهِ _ أَوْ سَرِيرِهِ _ فَأَخِرُّ لَهُ سَاجِدًا، وَأَحْمَدُهُ بِمَحَامِدَ لَمْ يَحْمَدْهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. قَالَ: فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي، أُمَّتِي. فَيُقَالُ لِي: أَخْرِجْ مِنَ النَّارِ مَنْ

كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا، فَأُخْرِجُهُمْ، ثُمَّ أَعُودُ، فَأَخِرُّ سَاجِدًا وَأَحْمَدُهُ بِمَحَامِدَ لَمْ يَحْمَدْهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي، أُمَّتِي. فَيُقَالُ: أَخْرِجْ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا. فَأُخْرِجُهُمْ» قَالَ: وَقَالَ فِي الثَّالِثَةِ مِثْلَ هَذَا أَيْضًا. [راجع: ٢٥٤٦]

تخريج: حسن لغيره دون قول عيسى عليه السلام: «إني اتخذت إلها من دون الله» فإنه مخالف لما في الصحيح من أن عيسى لم يذكر ذنباً. وقوله: «أنا أول من تنشق عنه الأرض» سيرد بإسناد صحيح برقم: (١١٢٨٦). وإسناد هذا الحديث ضعيف، لضعف علي بن زيد.

wants to judge among His creation, a caller will call out: 'Where is Muhammad and his *ummah*?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of *wudoo'*. The other nations will say: 'Nearly all of this *ummah* are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask

and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' It will be said: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth." And the third time he also said something similar.

Comments: [*Hasan* because of corroborating evidence]

٢٦٩٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ فِي الْأَوَّلِ: «مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ» وَالثَّانِيَةِ: «بُرَّةٍ» وَالثَّالِثَةِ: «ذَرَّةٍ». [انظر ما قبله]

تخريج: إسناده صحيح. راجع ماقبله. وهذا الحديث من مسند أنس بن مالك.

2693. A similar report was narrated from Anas bin Malik (ﷺ) from the Prophet (ﷺ) except that he said in the first instance: "Whoever has in his heart faith the weight of a grain of barley"; in the second instance he said "wheat"; and in the third instance he said "corn."

Comments: [Its *isnad* is *saheeh*]

٢٦٩٤- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَامُ: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ». [راجع: ٢٢٠٥]

تخريج: إسناده ضعيف، لضعف علي بن زيد بن جدعان ولين يوسف بن مهران.

2694. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: Jibreel (ﷺ) said to me: 'Prayer has been made dear to you, so do as much of it as you wish.'"

Comments: [Its *isnad* is *da'eef*]

٢٦٩٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَصَمَ إِلَى النَّبِيِّ ﷺ رَجُلَانِ، فَوَقَعَتِ الْيَمِينُ عَلَى

2695. It was narrated that Ibn 'Abbas (ﷺ) said: Two men referred a dispute to the Messenger of Allah (ﷺ) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other

أَحَدِهِمَا، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا لَهُ عِنْدَهُ شَيْءٌ، قَالَ: فَنَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّهُ كَاذِبٌ، إِنَّ لَهُ عِنْدَهُ حَقَّهُ، فَأَمَرَهُ أَنْ يُعْطِيَهُ حَقَّهُ، وَكَفَّارَةُ يَمِينِهِ مَعْرِفَتُهُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَوْ شَهَادَتُهُ. [راجع: ٢٢٨٠]

تخريج: إسناده ضعيف، لاختلاط عطاء بن السائب، وشريك سيء الحفظ، لكنه توبع.

god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his *shahadah*.

Comments: [Its *isnad* is *da'eef*]

٢٦٩٦- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يَنْزِلُ عَلَيْهِ الْقُرْآنُ، وَبِالْمَدِينَةِ عَشْرًا. [راجع: ٢٠١٧]

تخريج: إسناده صحيح. خ: (٤٤٦٤).

2696. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4464)]

٢٦٩٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عِيسَى ابْنَ مَرْيَمَ، وَمُوسَى، وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ» قَالُوا لَهُ: فَإِبْرَاهِيمُ؟ قَالَ: «انْظُرُوا إِلَى صَاحِبِكُمْ» يَعْنِي نَفْسَهُ. [راجع: ٢١٩٧، وانظر: ٣٥٤٦]

تخريج: إسناده صحيح. خ: (٣٤٣٨)، م: (١٦٥، ١٦٦).

2697. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I saw 'Eesa Ibn Maryam, Moosa and Ibraheem. As for 'Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall." They said to him: And Ibraheem? He said: "Look at your companion," meaning himself.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3438) and Muslim (165, 166)]

٢٦٩٨- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ عَنْ نَبِيِّ اللَّهِ ﷺ ـ قَالَ زُهَيْرٌ: لَا شَكَّ فِيهِ ـ قَالَ: «إِنَّ الْهَدْيَ

2698. It was narrated from Ibn 'Abbas that the Prophet of Allah (ﷺ) said: "Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood."

الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالِاقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ».

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، قابوس ليّن الحديث.

2699. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Dignified bearing..." and he mentioned a similar report.

Comments: [*Hasan* because of corroborating evidence]

٢٦٩٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ وَجَعْفَرٌ ـ يَعْنِي الْأَحْمَرَ ـ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّمْتُ الصَّالِحُ..» فَذَكَرَ مِثْلَهُ. [راجع: ما قبله]

تخريج: حسن لغيره، قابوس ليّن الحديث.

2700. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its *isnad* is *saheeh*]

٢٧٠٠- حَدَّثَنَا أَسْوَدُ: (١/٢٩٧) حَدَّثَنَا أَبُو كُدَيْنَةَ يَحْيَى بْنُ الْمُهَلَّبِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ بِمِنًى خَمْسَ صَلَوَاتٍ. [انظر: ٢٧٦٥، و ما بعده]

تخريج: إسناده صحيح.

2701. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed *Zuhr* on the day of at-Tarwiyah in Mina, and he prayed *Fajr* on the day of 'Arafah there.

Comments: [Its *isnad* is *saheeh*]

٢٧٠١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو الْمُحَيَّاةِ يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ بِمِنًى، وَصَلَّى الْغَدَاةَ يَوْمَ عَرَفَةَ بِهَا. [راجع: ٢٣٠٦]

تخريج: إسناده صحيح.

2702. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (*jama'ah*) and dies,

٢٧٠٢- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ أَبِي عُثْمَانَ قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا

يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَا أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتَ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً». [راجع: ٢٤٨٧]

but his death will be a death of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7053) and Muslim (1849)]

تخريج: إسناده صحيح. خ: (٧٠٥٣). م: (١٨٤٩).

٢٧٠٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْقُمِّيَّ - عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «وَمَا الَّذِي أَهْلَكَكَ؟» قَالَ: حَوَّلْتُ رَحْلِيَ الْبَارِحَةَ. قَالَ: فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ: فَأَوْحَى اللَّهُ إِلَى رَسُولِهِ هَذِهِ الْآيَةَ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ (البقرة: ٢٢٣) «أَقْبِلْ، وَأَدْبِرْ، وَاتَّقُوا الدُّبُرَ وَالْحَيْضَةَ».

2703. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar bin al-Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am doomed! He said: "What has doomed you?" He said: I had intercourse from behind yesterday. He did not reply, then Allah revealed this verse to His Messenger: "Your wives are a tilth for you, so go to your tilth, when or how you will" [al-Baqarah 2:223]. [The Prophet (ﷺ)] said: "From the front or from behind, but avoid the back passage and the time of menstruation."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٢٧٠٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ بَعْضَ بَنَاتِهِ، وَهِيَ تَجُودُ بِنَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى قُبِضَتْ قَالَ: فَرَفَعَ رَأْسَهُ، وَقَالَ: «الْحَمْدُ لِلَّهِ، الْمُؤْمِنُ بِخَيْرٍ، تُنْزَعُ نَفْسُهُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ». [راجع: ٢٤١٢]

2704. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went to one of his daughters when she was dying. He bent over her and did not raise his head until she died. Then he raised his head and said: "Praise be to Allah, the believer is fine; his soul departs from his body whilst he is still praising Allah."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، إسرائيل روى عن ابن السائب بعد اختلاطه، لكنه توبع.

٢٧٠٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ

2705. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by a group of the Ansar

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَهْطٍ مِنَ الْأَنْصَارِ، وَقَدْ نَصَبُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ١٨٦٣]

who had taken a pigeon as a target, and he said: "Do not take any animate being as a target."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٢٧٠٦- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ وَقُثَمُ أَمَامَهُ. [انظر: ٣٢١٧، و راجع: ٢٢٥٩]

2706. It was narrated that Ibn 'Abbas (﷠) said: The Messenger of Allah (ﷺ) seated me on his mount behind him and Qutham in front of him.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

٢٧٠٧- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ أَبِي عَاصِمٍ الْغَنَوِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟ قَالَ: صَدَقُوا، رَمَلَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، وَكَذَبُوا، لَيْسَ بِسُنَّةٍ، إِنَّ قُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْبِيَةِ: دَعُوا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يَمُوتُوا مَوْتَ النَّغَفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَقْدَمُوا مِنَ الْعَامِ الْمُقْبِلِ، وَيُقِيمُوا بِمَكَّةَ ثَلَاثَةَ أَيَّامٍ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا» وَلَيْسَ بِسُنَّةٍ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّهُ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ:

2707. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (﷠): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not *Sunnah*. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [*an-naghaf*: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the *mushrikeen* were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to

his Companions: "Trot around the House three times." But it is not *Sunnah*. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that that is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not *Sunnah*. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwah] on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (ﷺ) trotted between as-Safa and al-Marwah and that this is *Sunnah*. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the *Shaitan* appeared to him at the place of *sa'y* and started to race with him, but Ibraheem beat him in the race. Then Jibreel (ﷺ) took him to *Jamratal-'Aqabah*, where a devil - Yoonus said: the *Shaitan* - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at *al-Jamratal-Wusta* and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face - and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you

صَدَقُوا وَكَذَبُوا، فَقُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟ فَقَالَ: صَدَقُوا، قَدْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ. وَكَذَبُوا، لَيْسَ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُدْفَعُونَ عَنْ رَسُولِ اللَّهِ ﷺ، وَلَا يُصْرَفُونَ عَنْهُ، فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كَلَامَهُ، وَلَا تَنَالُهُ أَيْدِيهِمْ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ قَالَ: صَدَقُوا، إِنَّ إِبْرَاهِيمَ لَمَّا أُمِرَ بِالْمَنَاسِكِ، عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ الْمَسْعَى، فَسَابَقَهُ، فَسَبَقَهُ إِبْرَاهِيمُ، ثُمَّ ذَهَبَ بِهِ جِبْرِيلُ إِلَى جَمْرَةِ الْعَقَبَةِ، فَعَرَضَ لَهُ شَيْطَانٌ _ قَالَ يُونُسُ: الشَّيْطَانُ _ فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، حَتَّى ذَهَبَ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ الْوُسْطَى فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، قَالَ: قَدْ تَلَّهُ لِلْجَبِينِ _ قَالَ يُونُسُ: وَثَمَّ تَلَّهُ لِلْجَبِينِ _ وَعَلَى إِسْمَاعِيلَ قَمِيصٌ أَبْيَضُ، وَقَالَ: يَا أَبَتِ، إِنَّهُ لَيْسَ لِي ثَوْبٌ تُكَفِّنُنِي فِيهِ غَيْرُهُ، فَاخْلَعْهُ حَتَّى تُكَفِّنَنِي فِيهِ، فَعَالَجَهُ لِيَخْلَعَهُ، فَنُودِيَ مِنْ خَلْفِهِ: ﴿أَنْ يَا إِبْرَاهِيمُ ○ قَدْ صَدَّقْتَ الرُّؤْيَا﴾ (الصافات: ١٠٤، ١٠٥) فَالْتَفَتَ إِبْرَاهِيمُ، فَإِذَا هُوَ بِكَبْشٍ أَبْيَضَ أَقْرَنَ أَعْيَنَ، قَالَ ابْنُ عَبَّاسٍ: لَقَدْ رَأَيْتُنَا نَتَتَبَّعُ ذَلِكَ الضَّرْبَ مِنَ الْكِبَاشِ، قَالَ: ثُمَّ ذَهَبَ بِهِ جِبْرِيلُ إِلَى الْجَمْرَةِ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ حَتَّى ذَهَبَ، ثُمَّ ذَهَبَ بِهِ جِبْرِيلُ إِلَى مِنًى قَالَ: هَذَا مِنًى- (١/ ٢٩٨) قَالَ يُونُسُ: هَذَا مُنَاخُ النَّاسِ _

ثُمَّ أَتَى بِهِ جَمْعًا، فَقَالَ: هَذَا الْمَشْعَرُ الْحَرَامُ، ثُمَّ ذَهَبَ بِهِ إِلَى عَرَفَةَ، فَقَالَ ابْنُ عَبَّاسٍ: هَلْ تَدْرِي لِمَ سُمِّيَتْ عَرَفَةَ؟ قُلْتُ: لَا، قَالَ: إِنَّ جِبْرِيلَ قَالَ لِإِبْرَاهِيمَ: عَرَفْتَ؟ _ قَالَ يُونُسُ: هَلْ عَرَفْتَ؟ _ قَالَ: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: فَمِنْ ثَمَّ سُمِّيَتْ عَرَفَةَ، ثُمَّ قَالَ: هَلْ تَدْرِي كَيْفَ كَانَتِ التَّلْبِيَةُ؟ قُلْتُ: وَكَيْفَ كَانَتْ؟ قَالَ: إِنَّ إِبْرَاهِيمَ لَمَّا أُمِرَ أَنْ يُؤَذِّنَ فِي النَّاسِ بِالْحَجِّ، خَفَضَتْ لَهُ الْجِبَالُ رُءُوسَهَا، وَرُفِعَتْ لَهُ الْقُرَى، فَأَذَّنَ فِي النَّاسِ بِالْحَجِّ. [راجع: ٢٢٢٠، وانظر ٢٧٩٤، ٣٤٩٢، ٣٥٣٤، ٣٥٣٥]

تخريج: ولمعظم هذا الحديث طرق وشواهد يتقوى بها.

may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: "O Ibraheem! You have fulfilled the dream!" [as-Saffat 37:104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn 'Abbas said: I remember we used to look for this type of ram (for sacrifice). He said: Then Jibreel took him to *al-Jamratal-Quswa*, and the *Shaitan* appeared to him, and he stoned him with seven pebbles until he went away. Then Jibreel took him to Mina and said: This is Mina - Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is *al-Mash'ar al-Haram*. Then he took him to 'Arafah - Ibn 'Abbas said: Do you know why it is called Arafah? I said: No. He said: Jibreel said to Ibraheem, *'Arafta* (have you understood)? And he said: Yes. Ibn 'Abbas said: Because of that it is called 'Arafah. Then he said: Do you know how the *Talbiyah* came about? He said: How did it come about? He said: When Ibraheem was commanded to proclaim the *Hajj* to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the *Hajj* to mankind.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

٢٧٠٨- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو عَاصِمٍ الْغَنَوِيُّ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ..

2708. Abu 'Asim al-Ghanawi said: I heard Abut-Tufail say... And he narrated a similar report,

فَذَكَرَهُ، إِلَّا أَنَّهُ قَالَ: لَا تَنَالُهُ أَيْدِيهِمْ، وَقَالَ: وَثَمَّ تَلَّ إِبْرَاهِيمُ إِسْمَاعِيلَ لِلْجَبِينِ.

تخريج: هو مكرر ماقبله. مؤمل سيء الحفظ لكنه توبع.

except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma'eel on his face.

Comments: [It is a repeat of the previous report]

٢٧٠٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [راجع: ٢١٦٨]

تخريج: إسناده صحيح. م: (٥٩٠).

2709. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a *soorah* of the Qur'an. He would say: "O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the *Dajjal,* and I seek refuge in You from the trials of life and death."

Comments: [Its *isnad* is *saheeh,* Muslim (590)]

٢٧١٠- حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَما

2710. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say, when he got up to pray in the middle of the night: "O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I

أَعْلَنْتُ، أَنْتَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ». [انظر: ٢٨١٢، ٣٣٦٨، ٣٤٦٨]

تخريج: إسناده صحيح. خ: (١١٢٠)، م: (٧٦٩).

refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1120) and Muslim (769)]

٢٧١١- حَدَّثَنَا إِسْحَاقُ ـ يَعْنِي ابْنَ عِيسَى ـ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدٍ ـ يَعْنِي ابْنَ أَسْلَمَ ـ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ـ قَالَ أَبِي: وَفِيمَا قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ قَالَ: ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، ثُمَّ رَجَعَ إِلَى حَدِيثِ إِسْحَاقَ ـ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ». قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ؟ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ

2711. It was narrated that Ibn 'Abbas said: The sun was eclipsed at the time of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he got up and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take

something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (29) and Muslim (907)]

أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ». [راجع: ١٨٦٤، و انظر: ٣٣٧٤]

تخريج: إسناده صحيح. خ: (٢٩)، م: (٩٠٧).

2712. Humaid bin 'Abdur-Rahman bin 'Awf narrated that Marwan said: Go, O Rafi' - to his gatekeeper - to Ibn 'Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn 'Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn 'Abbas recited: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to

٢٧١٢- حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ: أَنَّ مَرْوَانَ قَالَ: اذْهَبْ يَا رَافِعُ، لِبَوَّابِهِ، إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّبًا، لَنُعَذَّبَنَّ أَجْمَعُونَ! فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَهَذِهِ؟ إِنَّمَا نَزَلَتْ هَذِهِ فِي أَهْلِ الْكِتَابِ؛ ثُمَّ تَلَا ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ﴾ هَذِهِ الْآيَةَ وَتَلَا ابْنُ عَبَّاسٍ ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا

وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ (آل عمران: ١٨٧، ١٨٨) وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، وَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ، وَفَرِحُوا بِمَا أَتَوْا مِنْ كِتْمَانِهِمْ إِيَّاهُ مَا سَأَلَهُمْ عَنْهُ.

تخريج: إسناده صحيح. خ: (٤٥٦٨)، م: (٢٧٧٨)

make it (the news of the coming of Prophet Muhammad (ﷺ) and the religious knowledge) known and clear to mankind..." [Al 'Imran 3:187]. And Ibn 'Abbas recited: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done" [Al 'Imran 3:188]. Then Ibn 'Abbas said: The Prophet (ﷺ) asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4568) and Muslim (2778)]

٢٧١٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ (١/ ٢٩٩) زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ جَحَدَ آدَمُ - قَالَهَا ثَلَاثَ مَرَّاتٍ - إِنَّ اللَّهَ لَمَّا خَلَقَهُ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ ذُرِّيَّتَهُ، فَعَرَضَهُمْ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ قَالَ: ابْنُكَ دَاوُدُ. قَالَ: كَمْ عُمْرُهُ؟ قَالَ: سِتُّونَ. قَالَ: أَيْ رَبِّ، زِدْ فِي عُمْرِهِ. قَالَ: لَا، إِلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ عُمْرِكَ. فَزَادَهُ أَرْبَعِينَ سَنَةً مِنْ عُمْرِهِ، فَكَتَبَ اللَّهُ عَلَيْهِ كِتَابًا، وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا أَرَادَ أَنْ يَقْبِضَ رُوحَهُ قَالَ: بَقِيَ مِنْ أَجَلِي أَرْبَعُونَ.

2713. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ)." He said it three times. "When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: 'O Lord, who is this?' He said: 'This is your son Dawood.' He said: 'O Lord, how long will his life be?' He said: 'Sixty years.' He said: 'O Lord, make his life longer.' He said: 'No, not unless I take it from your life.' So he gave him forty years from his own life and Allah recorded that in a Book and the

angels bore witness to it. When He wanted to take his [Adam's] soul, he said: 'There are still forty years of my life left.' It was said to him: 'You gave that to your son Dawood.' But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (ﷺ) as one thousand years."

Comments: [Hasan because of corroborating evidence]

فَقِيلَ لَهُ: إِنَّكَ جَعَلْتَهُ لِابْنِكَ دَاوُدَ. قَالَ: فَجَحَدَ، قَالَ: فَأَخْرَجَ اللَّهُ عَزَّ وَجَلَّ الْكِتَابَ، وَأَقَامَ عَلَيْهِ الْبَيِّنَةَ، فَأَتَمَّهَا لِدَاوُدَ مِائَةَ سَنَةٍ، وَأَتَمَّهَا لِآدَمَ عَلَيْهِ السَّلَامُ عُمْرَهُ أَلْفَ سَنَةٍ». [راجع: ٢٢٧٠]

تخريج: حسن لغيره دون قوله «فأتمها لداود مائة سنة، وأتمها لآدم عمره ألف سنة» وهذا إسناد ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

2714. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray eight *rak'ahs* at night, and he would pray *Witr* with three *rak'ahs*, then pray the two *rak'ahs*. When he grew old, he settled with nine (altogether), six and three.

Comments: [*Saheeh*]

٢٧١٤- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبُو بَكْرٍ - يَعْنِي النَّهْشَلِيَّ - عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِيَ رَكَعَاتٍ، وَيُوتِرُ بِثَلَاثٍ، وَيُصَلِّي الرَّكْعَتَيْنِ، فَلَمَّا كَبِرَ، صَارَ إِلَى تِسْعٍ: سِتٌّ وَثَلَاثٌ. [انظر ٢٧٤٠، ٣٠٠٤، راجع: ٢٠١٩]

تخريج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروي عنه عن ابن عباس، ومرة عن أم سلمة، ومرة عن عائشة.

2715. Ibn Hubairah narrated: Someone who heard it told me that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Fear the three things that incur curses." It was said: What are the things that incur curses, O Messenger of Allah? He said: "Relieving oneself in a place where people seek shade, in the road or in a pond."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧١٥- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنِي ابْنُ هُبَيْرَةَ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ» قِيلَ: مَا الْمَلَاعِنُ يَا رَسُولَ اللَّهِ؟ قَالَ: أَنْ يَقْعُدَ أَحَدُكُمْ فِي ظِلٍّ يُسْتَظَلُّ فِيهِ، أَوْ فِي طَرِيقٍ، أَوْ فِي نَقْعِ مَاءٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، لإبهام راويه عن ابن عباس.

2716. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

٢٧١٦- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ٢٦٦٦]

تخريج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

2717. Ibn 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [Its *isnad* is *saheeh*]

٢٧١٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ، فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ، وَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». [راجع: ٢٣٧٥]

تخريج: إسناده صحيح.

2718. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand." And the Messenger of Allah (ﷺ) said: "People will never be defeated due to being too few in number if their number reaches twelve thousand."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧١٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ: حَدَّثَنَا عُقَيْلُ بْنُ خَالِدٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَصْحَابِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُغْلَبَ قَوْمٌ عَنْ قِلَّةٍ يَبْلُغُونَ أَنْ يَكُونُوا اثْنَيْ عَشَرَ أَلْفًا». [راجع: ٢٦٨٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حبان بن علي.

2719. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and

٢٧١٩- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said: These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our *salams* to him and tell him that I am collecting their *zakah;* if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (ﷺ) about that, and as a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ خَيْبَرَ، فَاتَّبَعَهُ رَجُلَانِ وَآخَرُ يَتْلُوهُمَا، يَقُولُ: ارْجِعَا ارْجِعَا، حَتَّى رَدَّهُمَا، ثُمَّ لَحِقَ الْأَوَّلَ فَقَالَ: إِنَّ هَذَيْنِ شَيْطَانَانِ، وَإِنِّي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدْتُهُمَا، فَإِذَا أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَأَقْرِئْهُ السَّلَامَ، وَأَخْبِرْهُ أَنَّا هَاهُنَا فِي جَمْعِ صَدَقَاتِنَا، وَلَوْ كَانَتْ تَصْلُحُ لَهُ لَبَعَثْنَا بِهَا إِلَيْهِ. قَالَ: فَلَمَّا قَدِمَ الرَّجُلُ الْمَدِينَةَ، أَخْبَرَ النَّبِيَّ ﷺ، فَعِنْدَ ذَلِكَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخَلْوَةِ. [راجع: ٢٥١٠]

تخريج: إسناده صحيح.

2720. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to pray Witr with three (*rak'ahs*), reciting "*Sabbih isma Rabbikal-A'la* (Glorify the Name of your Lord, the Most High) [al-A'la 87], "*Qul ya ayyuhal-kafiroon* (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O *Al-Kafiroon* (disbelievers)" [al-Kafiroon 109] and "*Qul Huwallahu Ahad* (Say (O Muhammad (ﷺ)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A *saheeh hadeeth*]

٢٧٢٠- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. [انظر: ٢٧٢٥، ٢٧٢٦، ٢٧٧٦، ٢٩٠٦، ٣٥٣١]

تخريج: حديث صحيح، شريك سيء الحفظ، قد توبع.

2721. It was narrated that Fatimah bint Husain said: I heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) forbade us to stare at lepers.

Comments: [Its *isnad* is *da'eef*]

٢٧٢١- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الزِّنَادِ عَنْ مُحَمَّدٍ مِنْ آلِ عَمْرِو بْنِ عُثْمَانَ، عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ قَالَتْ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُدِيمَ النَّظَرَ إِلَى الْمُجَذَّمِينَ. [راجع: ٢٠٧٥]

تخريج: إسناده ضعيف، لمحمد بن عمرو بن عثمان وفي هذا الحديث اضطراب.

2722. It was narrated that Ibn 'Abbas (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You smiled in your sleep; what made you smile? He said: "I am amazed by people among my *ummah* who will travel by sea to face the enemy, striving in *jihad* for the sake of Allah." And he said many good things about them.

Comments: [Its *isnad* is *da'eef*]

٢٧٢٢- حَدَّثَنَا إِسْحَاقُ ـ هُوَ ابْنُ عِيسَى ـ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ عَنْ جَبَلَةَ بْنِ عَطِيَّةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ، إِذْ وَضَعَ رَأْسَهُ فَنَامَ، فَضَحِكَ فِي مَنَامِهِ، فَلَمَّا اسْتَيْقَظَ قَالَتْ لَهُ امْرَأَةٌ مِنْ نِسَائِهِ: لَقَدْ ضَحِكْتَ فِي مَنَامِكَ، فَمَا أَضْحَكَكَ؟ قَالَ: «أَعْجَبُ مِنْ نَاسٍ مِنْ أُمَّتِي يَرْكَبُونَ هَذَا الْبَحْرَ هَوْلَ الْعَدُوِّ، يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ» فَذَكَرَ لَهُمْ خَيْرًا كَثِيرًا.

تخريج: إسناده ضعيف، محمد بن ثابت ضعيف، والقصة صحيح من حديث أنس وغيره، خ: (٢٧٨٨)، م: (١٩١٢).

2723. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us."

Comments: [*Hasan*, because corroborating evidence and its *isnad* is *da'eef*]

٢٧٢٣- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ(١/ ٣٠٠) اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ فِي سَفَرٍ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضُّبْنَةِ فِي السَّفَرِ، وَالْكَآبَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اقْبِضْ لَنَا الْأَرْضَ، وَهَوِّنْ عَلَيْنَا السَّفَرَ». [راجع: ٢٣١١]

تخريج: حسن لغيره، وهذا إسناد ضعيف، ورواية سماك عن عكرمة مضطربة.

2724. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) turned to face Uhud and said: "By the One in Whose hand is my

٢٧٢٤- حَدَّثَنَا عَفَّانُ وَأَبُو سَعِيدٍ الْمَعْنَى قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالُ بْنُ خَبَّابٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ

soul, I would not like Uhud to be turned into gold for the family of Muhammad and I spend it for the sake of Allah, and leave behind two dinars of it the day I die, except two dinars that I set aside to pay off debts, if there are any." Then he died, and he did not leave behind any dinars or dirhams, or any slaves, male or female; and he left behind his shield which was being held in pledge by a Jewish man for thirty *sa's* of barley.

Comments: [Its *isnad* is *qawi*]

الْتَفَتَ إِلَى أُحُدٍ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا يَسُرُّنِي أَنَّ أُحُدًا يُحَوَّلُ لِآلِ مُحَمَّدٍ ذَهَبًا أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ أَدَعُ مِنْهُ دِينَارَيْنِ، إِلَّا دِينَارَيْنِ أُعِدُّهُمَا لِدَيْنٍ إِنْ كَانَ» فَمَاتَ، وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَبْدًا وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ مَرْهُونَةً عِنْدَ يَهُودِيٍّ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. [انظر: ٢٧٤٣، وراجع: ٢١٠٩]

تخريج: إسناده قوي.

2725. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray *Witr* with three (*rak'ahs*), reciting "*Sabbihisma Rabbikal-A'la* (Glorify the Name of your Lord, the Most High) [al-A'la 87], "*Qul ya ayyuhal-kafiroon* (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O *Al-Kafiroon* (disbelievers)" [al-Kafiroon 109] and "*Qul Huwallahu Ahad* (Say (O Muhammad (ﷺ)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [*Saheeh*]

٢٧٢٥- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾، وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾، وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٠]

تخريج: صحيح، شريك سيء الحفظ، لكنه توبع.

2726. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* with three (*rak'ahs*)... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٧٢٦- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ.. فَذَكَرَ مِثْلَهُ. [راجع ما قبله]

تخريج: إسناده صحيح.

2727. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Kill the one who does it and the one to whom

٢٧٢٧- حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ

الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ، فِي عَمَلِ قَوْمِ لُوطٍ، وَالْبَهِيمَةَ وَالْوَاقِعَ عَلَى الْبَهِيمَةِ، وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ». [انظر: ٢٧٣٢]

it is done," referring to the action of the people of Loot, "and the animal and the one who has intercourse with an animal, and the one who has intercourse with a *mahram*, kill him."

Comments: [Its *isnad* is *da'eef* because Ibn Abu Habeebah is *da'eef*]

تخريج: إسناده ضعيف، لضعف ابن أبي حبيبة وداود بن الحصين غير ثقة عن عكرمة. والجملة الثالثة لها شاهد من حديث البراء بن عازب بإسناد حسن.

٢٧٢٨- حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ جُيُوشَهُ قَالَ: «اخْرُجُوا بِسْمِ اللَّهِ تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ مَنْ كَفَرَ بِاللَّهِ، لَا تَغْدِرُوا، وَلَا تَغُلُّوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا الْوِلْدَانَ، وَلَا أَصْحَابَ الصَّوَامِعِ». [راجع: ١٩٦٧، ٢٣١٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف ابن أبي حبيبة وداود بن الحصين ضعيف عن عكرمة.

2728. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) sent out his army, he would say: "Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermitages (i.e., monks)."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Ibn Abu Habeebah]

٢٧٢٩- حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا مِنَ الْحُمَّى وَالْأَوْجَاعِ: «بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، مِنْ شَرِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ».

تخريج: إسناده ضعيف كسابقه.

2729. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us in the event of fever or pain to recite: "In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire."

Comments: [Its *isnad* is *da'eef* like the previous report]

7230. It was narrated from Ibn 'Abbas (ﷺ) that a platter of *thareed* was brought to the Prophet (ﷺ) and he said: "Eat from the edges and do not eat from the middle, for the *barakah* descends in the middle."

Comments: [Its *isnad* is *hasan*]

٢٧٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ، فَقَالَ: «كُلُوا مِنْ حَوْلِهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا». [راجع: ٢٤٣٩]

تخريج: إسناده حسن.

2731. It was narrated from Ibn 'Abbas (ﷺ) that on the Day of Sacrifice, the Messenger of Allah (ﷺ) was asked about a man who shaved his head before stoning the *Jamrah*, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (ﷺ) would say: "No problem, no problem."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٢٧٣١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ يَوْمَ النَّحْرِ عَنْ رَجُلٍ حَلَقَ قَبْلَ أَنْ يَرْمِيَ، أَوْ نَحَرَ، أَوْ ذَبَحَ، وَأَشْبَاهِ هَذَا فِي التَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَرَجَ، لَا حَرَجَ». [راجع: ١٨٥٧]

تخريج: حديث صحيح، وهذا إسناد حسن.

2732. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done."

Comments: [*Da'eef*]

٢٧٣٢- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ». [راجع: ٢٧٢٧]

تخريج: ضعيف، وهذا الحديث من منكرات عمرو بن أبي عمرو.

2733. It was narrated from Ibn 'Abbas (ﷺ) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.

٢٧٣٣- حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ قَالَ فِي الَّذِي يَأْتِي

الْبَهِيمَةَ: اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ.
[راجع: ٢٤٢٠]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عباد بن منصور ضعيف، لسوء حفظه، وتدليسه، وتغيره.

٢٧٣٤- حَدَّثَنِي حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ وَقَعَ فِي أَبٍ لِلْعَبَّاسِ كَانَ فِي الْجَاهِلِيَّةِ، فَلَطَمَهُ الْعَبَّاسُ، فَجَاءَ قَوْمُهُ، فَقَالُوا وَاللَّهِ لَنَلْطِمَنَّهُ كَمَا لَطَمَهُ. فَلَبِسُوا السِّلَاحَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «أَيُّهَا النَّاسُ، أَيُّ أَهْلِ الْأَرْضِ أَكْرَمُ عَلَى اللَّهِ؟» قَالُوا: أَنْتَ. قَالَ: فَإِنَّ الْعَبَّاسَ مِنِّي، وَأَنَا مِنْهُ، فَلَا تَسُبُّوا أَمْوَاتَنَا فَتُؤْذُوا أَحْيَاءَنَا» فَجَاءَ الْقَوْمُ، فَقَالُوا: يَا رَسُولَ اللَّهِ، نَعُوذُ بِاللَّهِ مِنْ غَضَبِكَ.

تخريج: إسناده ضعيف، عبدالأعلى ضعيف، والنهي عن سب الأموات ثابت من حديث عائشة وغيرها.

2734. It was narrated from Ibn 'Abbas (ﷺ) that an Ansari man insulted one of the forefathers of al-'Abbas who lived at the time of Jahiliyyah, and al-'Abbas slapped him. His people came and said: By Allah we will certainly slap him [al-'Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (ﷺ), so he ascended the *minbar* and said: "O people, who among the people of this world is dearest to Allah?' They said: You are. He said: "al-'Abbas is of me and I am of him, so do not revile our dead lest you offend our living." The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its *isnad* is *da'eef*]

٢٧٣٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا (١/ ٣٠١) شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ عَنْ مُجَاهِدٍ: أَنَّ النَّاسَ كَانُوا يَطُوفُونَ بِالْبَيْتِ، وَابْنُ عَبَّاسٍ جَالِسٌ مَعَهُ مِحْجَنٌ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ (آل عمران: ١٠٢) وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ، لَأَمَرَّتْ عَلَى أَهْلِ الْأَرْضِ عَيْشَهُمْ، فَكَيْفَ مَنْ لَيْسَ لَهُمْ طَعَامٌ إِلَّا الزَّقُّومُ؟». [انظر: ٣١٣٦]

2735. It was narrated from Mujahid that the people were circumambulating the Ka'bah and Ibn 'Abbas (ﷺ) was sitting and had a crooked stick with him. The Messenger of Allah (ﷺ) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran

3:102]. [Then he said:] "If a drop of *Zaqqoom* were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than *az-Zaqqoom*?"

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

2736. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its *isnad* is *da'eef*]

٢٧٣٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا». [انظر: ٢٩٤٣، وراجع: ٢٢٩٤]

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

2737. It was narrated that Ibn 'Abbas (ﷺ) said: By Allah, the Messenger of Allah (ﷺ) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1971) and Muslim (1157)]

٢٧٣٧- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَاللَّهِ مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ، غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَامَ، صَامَ حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [انظر: ٢٩٤٧، وراجع: ١٩٩٨]

تخريج: إسناده صحيح، خ: (١٩٧١)، م: (١١٥٧).

2738. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to trim his moustache and your father Ibraheem used to trim his moustache before him.

Comments: [Its *isnad* is *da'eef*]

٢٧٣٨- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا حَسَنُ ابْنُ صَالِحٍ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُصُّ شَارِبَهُ، وَكَانَ أَبُوكُمْ إِبْرَاهِيمُ مِنْ قَبْلِهِ يَقُصُّ شَارِبَهُ.

تخريج: إسناده ضعيف، سماك عن عكرمة مضطرب الحديث.

2739. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One in Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah."

Comments: [Its *isnad* is *saheeh*]

٢٧٣٩- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا هِشَامٌ - يَعْنِي الدَّسْتُوَائِيَّ - عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَفْتَخِرُوا بِآبَائِكُمُ الَّذِينَ مُوِّتُوا فِي الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَمَا يُدَهْدِهُ الْجُعَلُ بِمَنْخَرَيْهِ، خَيْرٌ مِنْ آبَائِكُمُ الَّذِينَ مُوِّتُوا فِي الْجَاهِلِيَّةِ».

تخريج: إسناده صحيح.

2740. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray *Witr* with three *rak'ahs*.

Comments: [*Saheeh*]

٢٧٤٠- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثٍ. [راجع: ٢٧١٤]

تخريج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروى عنه عن ابن عباس، وأخرى عن أم سلمة، وثالثة عن عائشة.

2741. It was narrated from Ibn 'Abbas (ﷺ) that a man said: O Messenger of Allah, is *Hajj* every year? He said: "Rather it is one *Hajj* required of each person. If I said yes, it would be (obligatory) every year."

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٧٤١- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ كُلَّ عَامٍ؟ فَقَالَ: «بَلْ حَجَّةٌ عَلَى كُلِّ إِنْسَانٍ، وَلَوْ قُلْتُ: نَعَمْ، كُلَّ عَامٍ، لَكَانَ كُلَّ عَامٍ». [راجع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع.وسماك في روايته عن عكرمة اضطراب.

2742. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I

٢٧٤٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا يَزِيدُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي، وَلَا

have been sent to all people, the red and the black; I have been supported with fear the distance of one month's travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my *ummah*, and it will be for those who do not associate anything with Allah.

أَقُولُهُنَّ فَخْرًا: بُعِثْتُ إِلَى النَّاسِ كَافَّةً، الْأَحْمَرِ وَالْأَسْوَدِ، وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُعْطِيتُ الشَّفَاعَةَ، فَأَخَّرْتُهَا لِأُمَّتِي، فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا». [راجع: ٢٢٥٦]

Comments: [*Hasan*; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، لضعف يزيد.

2743. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) looked at Uhud and said: "By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts." Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty *sa's* of barley.

٢٧٤٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى أُحُدٍ فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا يَسُرُّنِي أَنَّ أُحُدًا لِآلِ مُحَمَّدٍ ذَهَبًا أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ وَعِنْدِي مِنْهُ دِينَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنٍ». قَالَ: فَمَاتَ وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَبْدًا وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ رَهْنًا عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. [راجع: ٢٧٢٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2744. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar entered upon the Messenger of Allah (ﷺ), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don't you have furnishings that are more comfortable than

٢٧٤٤- حَدَّثَنَا عَبْدُ الصَّمَدِ وَأَبُو سَعِيدٍ وَعَفَّانُ قَالُوا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ، فَقَالَ: يَا نَبِيَّ اللَّهِ، لَوِ اتَّخَذْتَ فِرَاشًا

this? He said: "What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it."

أَوْثَرَ مِنْ هَذَا؟ فَقَالَ: مَا لِي وَلِلدُّنْيَا؟ مَا مَثَلِي وَمَثَلُ الدُّنْيَا، إِلَّا كَرَاكِبٍ سَارَ فِي يَوْمٍ صَائِفٍ، فَاسْتَظَلَّ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَهَارٍ، ثُمَّ رَاحَ وَتَرَكَهَا».

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2745. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) fought an enemy, and he did not finish with them until he delayed *'Asr* until after its time had passed. When he realized that, he said: "O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire," and words to that effect.

٢٧٤٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَاتَلَ النَّبِيُّ ﷺ عَدُوًّا، فَلَمْ يَفْرُغْ مِنْهُمْ حَتَّى أَخَّرَ الْعَصْرَ عَنْ وَقْتِهَا، فَلَمَّا رَأَى ذَلِكَ قَالَ: «اللَّهُمَّ مَنْ حَبَسَنَا عَنِ الصَّلَاةِ الْوُسْطَى، فَامْلَأْ بُيُوتَهُمْ نَارًا، وَامْلَأْ قُبُورَهُمْ نَارًا» وَنَحْوَ ذَلِكَ. [راجع: ٥٩١]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2746. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Qunoot* every day for an entire month, at *Zuhr, 'Asr, Maghrib, 'Isha'* and *Fajr*, at the end of every prayer. When he said, *"Sami'allahu liman hamidah"* in the final *rak'ah*, he would pray against them, against a clan of Banu Sulaim, against Ri'l, Dhakwan and 'Usayyah, and those who were behind him would say *Ameen*. He sent (envoys) to them, to call them to Islam, and they killed them. 'Affan said in his *hadeeth*: And 'Ikrimah said: This was the beginning of *Qunoot*.

٢٧٤٦- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِشَاءِ، وَالصُّبْحِ، فِي دُبُرِ كُلِّ صَلَاةٍ، إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ،(١/٣٠٢) مِنَ الرَّكْعَةِ الْأَخِيرَةِ، يَدْعُو عَلَيْهِمْ، عَلَى حَيٍّ مِنْ بَنِي سُلَيْمٍ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ، وَيُؤَمِّنُ مَنْ خَلْفَهُ، أَرْسَلَ إِلَيْهِمْ يَدْعُوهُمْ إِلَى الْإِسْلَامِ، فَقَتَلُوهُمْ. قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ: وَقَالَ عِكْرِمَةُ: هَذَا كَانَ مِفْتَاحَ الْقُنُوتِ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2747. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade every animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٢٧٤٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

تخريج: إسناده صحيح. م: (١٩٣٤).

2748. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say: "O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7383) and Muslim (2717)]

٢٧٤٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا ابْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ».

تخريج: إسناده صحيح. خ: (٧٣٨٣)، م: (٢٧١٧).

2749. It was narrated that Ibn 'Abbas (ﷺ) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (ﷺ), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession. The Messenger of Allah (ﷺ) said: "Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends astray, none can guide. I bear witness that

٢٧٤٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ ضِمَادٌ الْأَزْدِيُّ مَكَّةَ، فَرَأَى رَسُولَ اللَّهِ ﷺ وَغِلْمَانٌ يَتْبَعُونَهُ، فَقَالَ: يَا مُحَمَّدُ، إِنِّي أُعَالِجُ مِنَ الْجُنُونِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ، نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ، فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: فَقَالَ: رُدَّ عَلَيَّ هَذِهِ الْكَلِمَاتِ. قَالَ: ثُمَّ قَالَ: لَقَدْ سَمِعْتُ الشِّعْرَ، وَالْعِيَافَةَ، وَالْكَهَانَةَ، فَمَا سَمِعْتُ مِثْلَ هَذِهِ الْكَلِمَاتِ، لَقَدْ بَلَغْنَ قَامُوسَ الْبَحْرِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَأَسْلَمَ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ حِينَ أَسْلَمَ: «عَلَيْكَ وَعَلَى قَوْمِكَ؟» قَالَ: فَقَالَ: نَعَمْ، عَلَيَّ وَعَلَى قَوْمِي. قَالَ: فَمَرَّتْ سَرِيَّةٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بَعْدَ ذَلِكَ بِقَوْمِهِ، فَأَصَابَ بَعْضُهُمْ مِنْهُمْ شَيْئًا؛ إِدَاوَةً أَوْ غَيْرَهَا، فَقَالُوا: هَذِهِ مِنْ قَوْمِ ضِمَادٍ، رُدُّوهَا. قَالَ: فَرَدُّوهَا. [انظر: ٣٢٧٥]

there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger." He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (ﷺ) said when he became Muslim: "On your behalf and on behalf of your people?" He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet's Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad's people; give it back. So they gave it back.

تخريج: إسناده صحيح. م: (٨٦٨).

Comments: [Its *isnad* is *saheeh*, Muslim (868)]

٢٧٥٠- حَدَّثَنَا أَبُو جَعْفَرٍ الْمَدَائِنِيُّ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ أُمُّ الْفَضْلِ ابْنَةُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْتِ عَبَّاسٍ، فَوَضَعَتْهَا فِي حِجْرِ رَسُولِ اللَّهِ ﷺ، فَبَالَتْ، فَاخْتَلَجَتْهَا أُمُّ الْفَضْلِ، ثُمَّ لَكَمَتْ بَيْنَ كَتِفَيْهَا، ثُمَّ اخْتَلَجَتْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطِينِي قَدَحًا مِنْ مَاءٍ» فَصَبَّهُ عَلَى مَبَالِهَا،

2750. It was narrated that Ibn 'Abbas (ﷺ) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint 'Abbas and put her in the lap of the Messenger of Allah (ﷺ), and she (the child) urinated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (ﷺ) said: "Give me a cup of water." And he poured it over the spot where she had urinated, then he said: "Pour water over the urine [on the ground]."

ثُمَّ قَالَ: «أَسْلُكُوا الْمَاءَ فِي سَبِيلِ الْبَوْلِ».

[راجع: ٥٦٣]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، حسين بن عبدالله ضعيف.

٢٧٥١- حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ: أَنَّ قَزَعَةَ مَوْلًى لِعَبْدِ الْقَيْسِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

2751. 'Ikrimah the freed slave of Ibn 'Abbas (ﷺ) said: Ibn 'Abbas (ﷺ) said: I prayed beside the Prophet (ﷺ). 'A'ishah was behind us, praying with us, and I was beside the Prophet (ﷺ), praying with him.

Comments: [*Saheeh*, because of corroborating evidence; this is a *hasan isnad*]

تخريج: صحيح لغيره، وهذا إسناد حسن.

٢٧٥٢- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا أَيُّوبُ بْنُ عُتْبَةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَرَرِ. [راجع: ٩٣٧]

قَالَ أَيُّوبُ: وَفَسَّرَ يَحْيَى بَيْعَ الْغَرَرِ، قَالَ: إِنَّ مِنَ الْغَرَرِ ضَرْبَةَ الْغَائِصِ، وَبَيْعُ الْغَرَرِ الْعَبْدُ الآبِقُ، وَبَيْعُ الْبَعِيرِ الشَّارِدِ. وَبَيْعُ الْغَرَرِ مَا فِي بُطُونِ الْأَنْعَامِ، وَبَيْعُ الْغَرَرِ تُرَابُ الْمَعَادِنِ. وَبَيْعُ الْغَرَرِ مَا فِي ضُرُوعِ الْأَنْعَامِ، إِلَّا بِكَيْلٍ.

2752. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of *an'am* animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أيوب بن عتبة ضعيف.

٢٧٥٣- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَاجِدًا مُخَوِّيًا، حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٤٠٥]

2753. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، شريك سيء الحفظ لكنه توبع وأربد لم يرو عنه غير أبي إسحاق.

2754. It was narrated that Ibn 'Abbas (ﷺ) said: The *talbiyah* of the Prophet (ﷺ) was: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٤- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ تَلْبِيَةُ النَّبِيِّ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. [راجع: ٢٤٠٤]

تخريج: صحيح لغيره. وهذا إسناد ضعيف، شريك سيء الحفظ والضحاك لم يسمع من ابن عباس.

2754. It was narrated that Ibn 'Abbas (ﷺ) said: Some cheese was brought to the Messenger of Allah (ﷺ) during a military campaign and he said: "Where was this made?" They said: In Persia, and we think that there is something from *maitah* [an animal that was not slaughtered properly] in it. He said: "Stick the knife in it, mention the Name of Allah and eat."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجُبْنَةٍ فِي غَزَاةٍ، فَقَالَ: «أَيْنَ صُنِعَتْ هَذِهِ؟» فَقَالُوا: بِفَارِسَ، وَنَحْنُ نُرَى أَنَّهُ يُجْعَلُ فِيهَا مَيْتَةٌ. فَقَالَ: «اطْعُنُوا فِيهَا (١/ ٣٠٣) بِالسِّكِّينِ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا». [راجع: ٢٠٨٠]

ذَكَرَهُ شَرِيكٌ مَرَّةً أُخْرَى، فَزَادَ فِيهِ: فَجَعَلُوا يَضْرِبُونَهَا بِالْعِصِيِّ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ وجابر ضعيف.

2456. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar came to the Prophet (ﷺ) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its *isnad* is *saheeh*]

٢٤٥٦- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا الْحَسَنُ - يَعْنِي ابْنَ صَالِحٍ - عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي مَشْرُبَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ

عَلَيْكَ، أَيَدْخُلُ عُمَرُ؟ [انظر: ٢٩٩٢، وراجع: ٢٢٢]

تخريج: إسناده صحيح.

2757. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٧- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَدَعُوا سَبْعَ أَذْرُعٍ، ثُمَّ ابْنُوا، وَمَنْ سَأَلَهُ جَارُهُ أَنْ يَدْعَمَ عَلَى حَائِطِهِ، فَلْيَدَعْهُ». [راجع: ٢٠٩٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع ورواية سماك عن عكرمة مضطربة.

2758. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) conquered Makkah, he stayed there for seventeen days, praying two *rak'ahs* [in the obligatory prayers that are four *rak'ahs* for one who is not travelling].

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٧٥٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا فَتَحَ النَّبِيُّ ﷺ مَكَّةَ، أَقَامَ فِيهَا سَبْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ. [راجع: ١٩٥٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ، لكنه توبع.

2759. It was narrated from Ibn 'Abbas (ﷺ), who attributed it to the Prophet (ﷺ): "If a man's slave woman bears him a child, she becomes free when he dies." Or he said: "after he dies."

Comments: [*Hasan;* this is a *da'eef isnad*]

٢٧٥٩- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ، قَالَ: «مَنْ وَلَدَتْ مِنْهُ أَمَتُهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ». أَوْ قَالَ: «بَعْدَهُ». [انظر: ٢٩١٠، ٢٩٣٧]

تخريج: حسن، وهذا إسناد ضعيف، شريك سيء الحفظ، لكنه توبع وحسين بن عبدالله ضعيف.

2760. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) praying in a single

٢٧٦٠- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ، يَتَّقِي بِفُضُولِهِ بَرْدَ الْأَرْضِ وَحَرَّهَا. [راجع: ٢٣٢٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ، وحسين ضعيف.

garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٦١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ، فَتَكَلَّمَ بِكَلَامٍ بَيِّنٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [راجع: ٢٤٢٤]

2761. It was narrated from Ibn 'Abbas (ﷺ) that a Bedouin came to the Prophet (ﷺ) and spoke eloquently and the Prophet (ﷺ) said: "In eloquence there is (an impact like that of) magic and in some poetry there is wisdom."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٢٧٦٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي الْحِجْرِ، فَتَعَاقَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةِ الْأُخْرَى، وَنَائِلَةَ وَإِسَافٍ: لَوْ قَدْ رَأَيْنَا مُحَمَّدًا، لَقَدْ قُمْنَا إِلَيْهِ قِيَامَ رَجُلٍ وَاحِدٍ، فَلَمْ نُفَارِقْهُ حَتَّى نَقْتُلَهُ. فَأَقْبَلَتِ ابْنَتُهُ فَاطِمَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا تَبْكِي، حَتَّى دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: هَؤُلَاءِ الْمَلَأُ مِنْ قُرَيْشٍ، قَدْ تَعَاقَدُوا عَلَيْكَ، لَوْ قَدْ رَأَوْكَ، لَقَدْ قَامُوا إِلَيْكَ فَقَتَلُوكَ، فَلَيْسَ مِنْهُمْ رَجُلٌ إِلَّا قَدْ عَرَفَ نَصِيبَهُ مِنْ دَمِكَ. فَقَالَ: «يَا بُنَيَّةُ أَرِينِي وَضُوءًا» فَتَوَضَّأَ، ثُمَّ

2762. It was narrated that Ibn 'Abbas (ﷺ) said: A group of Quraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, and Na'ilah and Isaf, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (ﷺ) came weeping, and entered upon the Messenger of Allah (ﷺ) and said: These people of Quraish have sworn an oath against you, that if they see you, they will come to you as one man and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for *wudoo'*." Then he did *wudoo'* and entered upon them in the mosque,

دَخَلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ، قَالُوا: هَا هُوَ ذَا، وَخَفَضُوا أَبْصَارَهُمْ، وَسَقَطَتْ أَذْقَانُهُمْ فِي صُدُورِهِمْ، وَعَقِرُوا فِي مَجَالِسِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ بَصَرًا، وَلَمْ يَقُمْ إِلَيْهِ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَلَى رُءُوسِهِمْ، فَأَخَذَ قَبْضَةً مِنَ التُّرَابِ فَقَالَ: «شَاهَتِ الْوُجُوهُ» ثُمَّ حَصَبَهُمْ بِهَا، فَمَا أَصَابَ رَجُلًا مِنْهُمْ مِنْ ذَلِكَ الْحَصَى حَصَاةٌ إِلَّا قُتِلَ يَوْمَ بَدْرٍ كَافِرًا. [انظر: ٣٤٨٥]

and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, "May these faces be made ugly!", Then he threw it at them and no one was hit by that dust but he was among those who were slain as *kafirs* on the day of Badr.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٢٧٦٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ نَافِعِ بْنِ يَزِيدَ: أَنَّ قَيْسَ بْنَ الْحَجَّاجِ حَدَّثَهُ: أَنَّ حَنَشًا حَدَّثَهُ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ، فَقَالَ لِي: «يَا غُلَامُ، إِنِّي مُحَدِّثُكَ حَدِيثًا، احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ، فَاسْتَعِنْ بِاللَّهِ، فَقَدْ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الْكُتُبُ، فَلَوْ جَاءَتِ الْأُمَّةُ يَنْفَعُونَكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَزَّ وَجَلَّ لَكَ، لَمَا اسْتَطَاعَتْ، وَلَوْ أَرَادَتْ أَنْ تَضُرَّكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْ». [راجع: ٢٦٦٩، وانظر: ٢٨٠٣]

2763. Ibn 'Abbas (ﷺ) said: I was seated behind the Prophet (ﷺ) on his mount and he said to me: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، ابن لهيعة سيء الحفظ لكن رواه عنه ابن المقرئ، وهو ممن روى عنه قبل احتراق كتبه، ثم هو متابع.

2764. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: "How do I know? I may never reach it." On another occasion Yahya said: I was with the Messenger of Allah (ﷺ) and he went out and passed water, then he did *tayammum*, and it was said to him: Water is close to us.

Comments: [*Hasan*]

٢٧٦٤- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ وَمُوسَى بْنُ دَاوُدَ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، قَالَ يَحْيَى: عَنِ الْأَعْرَجِ، وَلَمْ يَقُلْ مُوسَى: عَنِ الْأَعْرَجِ، عَنْ حَنَشٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ فَيُهَرِيقُ الْمَاءَ فَيَتَمَسَّحُ بِالتُّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ. قَالَ: «مَا أَدْرِي، لَعَلِّي لَا أَبْلُغُهُ» قَالَ يَحْيَى مَرَّةً أُخْرَى: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ، فَأَهْرَاقَ الْمَاءَ، فَتَيَمَّمَ، فَقِيلَ لَهُ: إِنَّ الْمَاءَ مِنَّا قَرِيبٌ. [راجع: ٢٦١٤]

تخريج: حسن، ابن لهيعة سيء الحفظ، لكن رواه عنه ابن المبارك، وراويته عنه صالحة.

2765. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its *isnad* is *saheeh*]

٢٧٦٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا أَبُو كُدَيْنَةَ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى خَمْسَ صَلَوَاتٍ بِمِنًى. [راجع: ٢٧٠٠]

تخريج: إسناده صحيح.

2766. The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Laith bin Abu Sulaim is *da'eef*]

٢٧٦٦- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، (١/ ٣٠٤) عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيُعْجِبُهُ الِاسْمُ الْحَسَنُ. [راجع: ٢٣٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف ليث بن أبي سليم.

2767. It was narrated from Ibn 'Abbas (ﷺ) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished

٢٧٦٧- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ ابْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ وَرَاءَهُ وَجَعَلَ يَحُلُّهُ،

وَأَقَرَّ لَهُ الْآخَرُ، ثُمَّ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا، كَمَثَلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ». [انظر: ٢٩٠٢، ٢٩٠٣]

تخريج: حديث صحيح، م: (٤٩٢). رشدين ضعيف، لكنه توبع.

praying) he turned to Ibn 'Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: "The likeness of this one is that of a man who prays with his hands tied behind his back."

Comments: [A *saheeh hadeeth*]

٢٧٦٨- حَدَّثَنِي مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا أَنْ تَشْرَبُوا فِي الْحَنْتَمِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ، وَاشْرَبُوا فِي السِّقَاءِ». [راجع: ٢٦٠٧، وانظر: ٢٤٧٦، ٣٤٠٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2768. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from water-skins."

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

٢٧٦٩- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، وَكَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ تَظْهَرَ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ أَوْثَانٍ، فَذَكَرَ ذَلِكَ الْمُسْلِمُونَ لِأَبِي بَكْرٍ، فَذَكَرَ أَبُو بَكْرٍ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَا إِنَّهُمْ سَيُهْزَمُونَ» فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا، فَإِنْ ظَهَرُوا، كَانَ لَكَ كَذَا وَكَذَا، وَإِنْ ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا فَجَعَلَ بَيْنَهُمْ أَجَلًا خَمْسَ سِنِينَ، فَلَمْ يَظْهَرُوا، فَذَكَرَ

2769. It was narrated that Ibn 'Abbas (ﷺ) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the *mushrikeen* wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said to him: "They will certainly be defeated." Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned

ذَلِكَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَلَا جَعَلْتَهُ ـ أُرَاهُ قَالَ ـ: دُونَ الْعَشْرِ» ـ قَالَ: وَقَالَ سَعِيدٌ: الْبِضْعُ مَا دُونَ الْعَشْرِ ـ قَالَ: فَظَهَرَتِ الرُّومُ بَعْدَ ذَلِكَ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿الٓمٓ ○ غُلِبَتِ ٱلرُّومُ ○ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ○ فِى بِضْعِ سِنِينَ﴾ قَالَ: فَغُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ: ﴿لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ○ بِنَصْرِ ٱللَّهِ﴾ قَالَ: يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ. [راجع: ٢٤٩٥]

تخريج: إسناده صحيح.

that to the Prophet (ﷺ) and he said: "Why didn't you make it within ten years?" - Sa'eed said: Less than ten years -. Then the Byzantines prevailed after that. That is what Allah said:

1. Alif-Lam-Meem.

2. The Romans have been defeated

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. "The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)" [ar-Room 30:4]. He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its *isnad* is *saheeh*]

٢٧٧٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا دُوَيْدٌ عَنْ سَلْمِ ابْنِ بَشِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْتَقَى مُؤْمِنَانِ عَلَى بَابِ الْجَنَّةِ، مُؤْمِنٌ غَنِيٌّ، وَمُؤْمِنٌ فَقِيرٌ، كَانَا فِي الدُّنْيَا، فَأُدْخِلَ الْفَقِيرُ الْجَنَّةَ، وَحُبِسَ الْغَنِيُّ مَا شَاءَ اللَّهُ أَنْ يُحْبَسَ، ثُمَّ أُدْخِلَ الْجَنَّةَ، فَلَقِيَهُ الْفَقِيرُ، فَيَقُولُ: أَيْ أَخِي، مَاذَا

2770. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: The Prophet (ﷺ) said: "Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what

خَبَسَكَ؟ وَاللَّهِ لَقَدِ احْتُبِسْتَ حَتَّى خِفْتُ عَلَيْكَ. فَيَقُولُ: أَيْ أَخِي، إِنِّي حُبِسْتُ بَعْدَكَ مَحْبِسًا فَظِيعًا كَرِيهًا، وَمَا وَصَلْتُ إِلَيْكَ حَتَّى سَالَ مِنِّي مِنَ الْعَرَقِ، مَا لَوْ وَرَدَهُ أَلْفُ بَعِيرٍ، كُلُّهَا آكِلَةُ حَمْضٍ لَصَدَرَتْ عَنْهُ رِوَاءً».

تخريج: إسناده ضعيف، دويد مجهول.

kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its *isnad* is *da'eef*]

٢٧٧١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ ابْنُ عَطَاءٍ عَنْ حَبِيبٍ ـ يَعْنِي ابْنَ أَبِي عَمْرَةَ ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَأَنْ يُخْلَطَ الْبَلَحُ بِالزَّهْوِ. [راجع: ٢٤٩٩]

قَالَ: قُلْتُ: يَا ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَرَأَيْتَ الرَّجُلَ يَجْعَلُ نَبِيذَهُ فِي جَرَّةٍ خَضْرَاءَ، كَأَنَّهَا قَارُورَةٌ، وَيَشْرَبُهُ مِنَ اللَّيْلِ؟ فَقَالَ: لَا، انْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ رَسُولُ اللَّهِ ﷺ.

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف يزيد بن عطاء وقد توبع.

2771. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (*balh*) with unripe dates that have begun to take on a red or yellow colour (*zahw*). I said: O Ibn 'Abbas, what do you think about a man who makes his *nabeedh* in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (ﷺ) forbade to you.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٧٧٢- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ عَطَاءٍ ـ عَنْ يَزِيدَ ـ يَعْنِي ابْنَ أَبِي زِيَادٍ ـ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ النَّبِيُّ ﷺ وَكَانَ قَدِ اشْتَكَى، فَطَافَ بِالْبَيْتِ عَلَى بَعِيرٍ، وَمَعَهُ مِحْجَنٌ، كُلَّمَا مَرَّ عَلَيْهِ اسْتَلَمَهُ بِهِ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ، أَنَاخَ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٨٤١]

2772. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his *tawaf,* he dismounted and prayed two *rak'ahs.*

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف يزيد بن عطاء ويزيد بن أبي زياد.

2773. It was narrated that Ibn 'Abbas (﷛) said: The Prophet (ﷺ) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A *saheeh hadeeth*]

٢٧٧٣- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ، وَلَا الْمَرْأَةُ الْمَرْأَةَ». [انظر: ٢٨٧١، و مرسلًا برقم: ٢٨٧٢]

تخريج: حديث صحيح، رواية سماك عن عكرمة مضطربة، لكنه توبع.

2774. It was narrated that Ibn 'Abbas (﷛) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٧٧٤- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ إِلَى آخِرِ الْآيَةِ (المائدة: ٩٣) [راجع: ٢٠٨٨]

تخريج: صحيح لغيره. وهذا إسناد ضعيف رواية سماك عن عكرمة مضطربة.

2775. It was narrated that Ibn 'Abbas (﷛) said: When the *qiblah* was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٧٧٥- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُوِّلَتِ الْقِبْلَةُ قِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ (١/ ٣٠٥) إِيمَانَكُمْ﴾ (البقرة: ١٤٣) [راجع: ٢٦٩١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف رواية سماك عن عكرمة مضطربة.

2776. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* with three (*rak'ahs*), reciting "*Sabbih isma Rabbikal-A'la* (Glorify the Name of your Lord, the Most High) [al-A'la 87], "*Qul ya ayyuhal-kafiroon* (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O *Al-Kafiroon* (disbelievers)" [al-Kafiroon 109] and "*Qul Huwallahu Ahad* (Say (O Muhammad (ﷺ)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A *saheeh hadeeth*]

٢٧٧٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٠]

تخريج: حديث صحيح، شريك سيء الحفظ، لكنه توبع.

2777. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٧٧٧- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْأَصَابِعِ، وَلَا أَكُفَّ الثِّيَابَ، وَلَا الشَّعَرَ». [راجع: ١٩٢١]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2778. Abu Nadrah narrated: Ibn 'Abbas (ﷺ) was on this *minbar* and he said: The Messenger of Allah (ﷺ) sought refuge with Allah following every prayer from four things. He would say: "O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (*fitan*) both visible

٢٧٧٨- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَبْدِ اللَّهِ الْغَنَوِيُّ مِنْ أَنْفُسِهِمْ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ قَالَ: كَانَ ابْنُ عَبَّاسٍ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ دُبُرَ كُلِّ صَلَاةٍ مِنْ أَرْبَعٍ: يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ،

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْأَعْوَرِ الْكَذَّابِ». [راجع: ٢٦٦٧]

تخريج: إسناده صحيح، خ: (٤٢٥٧)، م: (١٢٦٦).

and invisible; O Allah, I seek refuge with You from the *fitnah* of the one-eyed liar (the *Dajjal*)."

Comments: [Its *isnad* is *saheeh*]

٢٧٧٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ، فَهُوَ شَهِيدٌ». [راجع: ٥٩٠]

تخريج: صحيح لغيره، وهذا إسناد منقطع، والد إبراهيم لم يسمع من ابن عباس.

2779. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ): "Whoever is killed striving to ward off an injustice done to him is a martyr."

Comments: [*Saheeh* because of corroborating evidence; but it is *munqati'* (interrupted)]

٢٧٨٠- حَدَّثَنَا مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ رَجُلٍ، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ خَرَقَهُ قَالَ: فَحَسِبْتُ: أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ [راجع: ٢١٨٤]

تخريج: إسناده صحيح. خ: (٦٤).

2780. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its *isnad* is *saheeh*]

٢٧٨١- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَدَبَّرْتُ صَلَاةَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ مُخَوِّيًا، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٧٥٣]

تخريج: صحيح لغيره، التميمي لم يرو عنه غير أبي إسحاق.

2781. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed behind the Messenger of Allah (ﷺ) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence]

2782. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) halted at Marraz-Zahran during his *'umrah*, news reached the Companions of the Messenger of Allah (ﷺ) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: "Do not do that; rather gather what you have in your sacks." So they collected it and spread it out on leather mats, then they ate until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (ﷺ) set off and entered the mosque, then he sat near the Hijr and uncovered his right shoulder, then he said: "The people should not see any sign of weakness in you." Then he touched the Corner, then he started (*tawaf*) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk; they are as lively as gazelles! He did that in three circuits, and it was *Sunnah*. Abut-Tufail said: Ibn 'Abbas (ﷺ) told me that the Prophet (ﷺ) did that during the Farewell Pilgrimage.

Comments: [Its *isnad* is *qawi*]

٢٧٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ زَكَرِيَّا ـ عَنْ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ عُثْمَانَ ـ عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ مَرَّ الظَّهْرَانِ فِي عُمْرَتِهِ، بَلَغَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ: أَنَّ قُرَيْشًا تَقُولُ: مَا يَتَبَاعَثُونَ مِنَ الْعَجَفِ، فَقَالَ أَصْحَابُهُ: لَوِ انْتَحَرْنَا مِنْ ظَهْرِنَا، فَأَكَلْنَا مِنْ لَحْمِهِ، وَحَسَوْنَا مِنْ مَرَقِهِ، أَصْبَحْنَا غَدًا حِينَ نَدْخُلُ عَلَى الْقَوْمِ وَبِنَا جَمَامَةٌ؟ قَالَ: «لَا تَفْعَلُوا، وَلَكِنِ اجْمَعُوا لِي مِنْ أَزْوَادِكُمْ» فَجَمَعُوا لَهُ، وَبَسَطُوا الْأَنْطَاعَ، فَأَكَلُوا حَتَّى تَوَلَّوْا، وَحَثَا كُلُّ وَاحِدٍ مِنْهُمْ فِي جِرَابِهِ، ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ الْمَسْجِدَ، وَقَعَدَتْ قُرَيْشٌ نَحْوَ الْحِجْرِ، فَاضْطَبَعَ بِرِدَائِهِ، ثُمَّ قَالَ: «لَا يَرَى الْقَوْمُ فِيكُمْ غَمِيزَةً» فَاسْتَلَمَ الرُّكْنَ، ثُمَّ دَخَلَ حَتَّى إِذَا تَغَيَّبَ بِالرُّكْنِ الْيَمَانِي، مَشَى إِلَى الرُّكْنِ الْأَسْوَدِ، فَقَالَتْ قُرَيْشٌ: مَا يَرْضَوْنَ بِالْمَشْيِ، أَنَّهُمْ لَيَنْقُزُونَ نَقْزَ الظِّبَاءِ، فَفَعَلَ ذَلِكَ ثَلَاثَةَ أَطْوَافٍ، فَكَانَتْ سُنَّةً. قَالَ أَبُو الطُّفَيْلِ: وَأَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ فَعَلَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2783. It was narrated that Ibn 'Abbas (ﷺ) said: A beautiful woman used to pray behind the Messenger of Allah (ﷺ). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: "To Us are known those of you who hasten forward, and those who lag behind" [al-Hijr 15:24].

Comments: [Its *isnad* is *da'eef* and its *matn* (text) is *munkar* (objectionable)]

٢٧٨٣- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ مَالِكٍ النُّكْرِيِّ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ حَسْنَاءُ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ قَالَ: فَكَانَ بَعْضُ الْقَوْمِ يَسْتَقْدِمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي شَأْنِهَا: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ﴾ (الحجر: ٢٤).

تخريج: إسناده ضعيف ومتنه منكر، عمرو بن مالك النكري لا يؤثر توثيقه عن غير ابن حبان.

2784. It was narrated from Ibn 'Abbas (ﷺ) that a Jewish woman gave the Messenger of Allah (ﷺ) some poisoned mutton. He sent word to her, asking: "What made you do what you did?" She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (ﷺ) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered *ihram*, he felt some pain because of that and was treated with cupping.

Comments: [Its *isnad* is *saheeh*]

٢٧٨٤- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنْ هِلَالٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنَ الْيَهُودِ أَهْدَتْ لِرَسُولِ اللَّهِ ﷺ شَاةً مَسْمُومَةً، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: «مَا حَمَلَكِ عَلَى مَا صَنَعْتِ؟» قَالَتْ: أَحْبَبْتُ _ أَوْ أَرَدْتُ _ إِنْ كُنْتَ نَبِيًّا فَإِنَّ اللَّهَ سَيُطْلِعُكَ عَلَيْهِ، وَإِنْ لَمْ تَكُنْ نَبِيًّا أُرِيحُ النَّاسَ مِنْكَ! قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَجَدَ مِنْ ذَلِكَ شَيْئًا احْتَجَمَ، (١/ ٣٠٦) قَالَ: فَسَافَرَ مَرَّةً، فَلَمَّا أَحْرَمَ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَاحْتَجَمَ.

تخريج: إسناده صحيح.

2785. Katheer bin 'Abdullah bin 'Amr bin 'Awf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah

٢٧٨٥- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو أُوَيْسٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ

(ﷺ) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim. And the Prophet (ﷺ) wrote a document for him: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim."

ﷺ أَقْطَعَ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبَلِيَّةِ: جَلْسِيَّهَا وَغَوْرِيَّهَا، وَحَيْثُ يَصْلُحُ لِلزَّرْعِ مِنْ قُدْسٍ، وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ، وَكَتَبَ لَهُ النَّبِيُّ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا أَعْطَى مُحَمَّدٌ رَسُولُ اللَّهِ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ، أَعْطَاهُ مَعَادِنَ الْقَبَلِيَّةِ: جَلْسِيَّهَا وَغَوْرِيَّهَا، وَحَيْثُ يَصْلُحُ لِلزَّرْعِ مِنْ قُدْسٍ، وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو أويس فيه كلام من جهة حفظه.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2786. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٨٦- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو أُوَيْسٍ قَالَ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ مَوْلَى بَنِي الدِّيلِ بْنِ بَكْرِ بْنِ كِنَانَةَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو أويس ضعيف من جهة حفظه.

2787. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah; they trotted around the House three times and walked four times.

Comments: [Its *isnad* is *qawi*]

٢٧٨٧- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ، فَرَمَلُوا بِالْبَيْتِ ثَلَاثًا، وَمَشَوْا أَرْبَعًا. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2788. It was narrated from 'Ikrimah, from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ)

٢٧٨٨ - حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَطَاءٍ الْعَطَّارِ، عَنْ عِكْرِمَةَ،

عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ دِينَارًا، فَنِصْفُ دِينَارٍ».

said: "Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar."

تخريج: صحيح موقوفا، وهذا إسناد ضعيف جدا.

Comments: [*Saheeh mawqoof*; this is a *da'eef jiddan isnad*]

٢٧٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ جَعْفَرٍ _ قَالَ: أَخْبَرَنِي مُحَمَّدٌ _ يَعْنِي ابْنَ أَبِي حَرْمَلَةَ - عَنْ كُرَيْبٍ: أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهَلَّ عَلَيَّ رَمَضَانُ، وَأَنَا بِالشَّامِ، فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، ثُمَّ ذَكَرَ الْهِلَالَ، فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ. فَقَالَ: أَنْتَ رَأَيْتَهُ؟ قُلْتُ: نَعَمْ، وَرَآهُ النَّاسُ وَصَامُوا، وَصَامَ مُعَاوِيَةُ. فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ أَوْ نَرَاهُ. فَقُلْتُ: أَوَلَا تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لَا، هَكَذَا أَمَرَ النَّبِيُّ ﷺ.

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu'awiyah in Syria. He said: So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and 'Abdullah bin 'Abbas (ﷺ) asked me about the new moon. He said: When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu'awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwal]. I said: Is not the sighting and fasting of Mu'awiyah sufficient for you? He said: No; this is the command of the Prophet (ﷺ).

تخريج: إسناده صحيح، م: (١٠٨٧).

Comments: [Its *isnad* is *saheeh*]

٢٧٩٠- حَدَّثَنَا سُلَيْمَانُ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

2790. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "If Allah wills good for a person, He gives him knowledge and understanding of religion."

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2791. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to turn right and left in his prayer without twisting his neck.

Comments: [Its *isnad* is *saheeh*]

٢٧٩١- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْتَفِتُ فِي صَلَاتِهِ يَمِينًا وَشِمَالًا، وَلَا يَلْوِي عُنُقَهُ.

تخريج: إسناده صحيح.

2792. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah, and they wrapped their *rida*'s (upper garments) under their arms. Yoonus said: And they threw (the ends) over their left shoulders.

Comments: [Its *isnad* is *qawi*]

٢٧٩٢- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ، فَاضْطَبَعُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ. حَدَّثَنَا يُونُسُ: جَعَلُوا أَرْدِيَتَهُمْ، قَالَ يُونُسُ: وَقَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى.

تخريج: إسناده قوي.

2793. It was narrated from Ibn 'Abbas (ﷺ) that Quraish said: Muhammad and his companions have been exhausted by the fever of Yathrib. When the Messenger of Allah (ﷺ) came in the year he did *'umrah*, he said to his Companions: "Trot around the House three times to show the *mushrikeen* your strength." And when they did that, Quraish said: They are not exhausted by it.

Comments: [Its *isnad* is *saheeh*]

٢٧٩٣- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِعَامِهِ الَّذِي اعْتَمَرَ فِيهِ، قَالَ لِأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا لِيَرَى الْمُشْرِكُونَ قُوَّتَكُمْ» فَلَمَّا رَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَهَنَتْهُمْ. [راجع: ٢٦٣٩]

تخريج: إسناده صحيح.

2794. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel took Ibraheem to *Jamratal-'Aqabah*,

٢٧٩٤- حَدَّثَنَا يُونُسُ: أَخْبَرَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ

where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to *al-Jamratal-Wusta,* where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to *al-Jamratal-Quswa* [the furthest *Jamrah*] where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: "O Abraham! You have fulfilled the dream" [as-Saffat [37:104,105].

جِبْرِيلَ ذَهَبَ بِإِبْرَاهِيمَ إِلَى جَمْرَةِ الْعَقَبَةِ، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةَ الْوُسْطَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةَ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، فَسَاخَ، فَلَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذْبَحَ ابْنَهُ إِسْحَاقَ، قَالَ لِأَبِيهِ: يَا أَبَتِ، أَوْثِقْنِي لَا أَضْطَرِبْ، فَيَنْتَضِحَ عَلَيْكَ (١/٣٠٧) مِنْ دَمِي إِذَا ذَبَحْتَنِي. فَشَدَّهُ، فَلَمَّا أَخَذَ الشَّفْرَةَ فَأَرَادَ أَنْ يَذْبَحَهُ، نُودِيَ مِنْ خَلْفِهِ: ﴿أَنْ يَا إِبْرَاهِيمُ ۝ قَدْ صَدَّقْتَ الرُّؤْيَا﴾ (الصافات: ١٠٤، ١٠٥) [راجع ٢٧٠٧]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عطاء بن السائب اختلط.

2795. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of *shirk* turned it black."

٢٧٩٥- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ، حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لاختلاط عطاء، وقوله: «الحجر الأسود في الجنة» صحيح بشواهده.

2796. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify

٢٧٩٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيُبْعَثَنَّ الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ

for everyone who touched it with due respect."

Comments: [Its *isnad* is *qawi*]

يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، وَيَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ».

تخريج: إسناده قوي.

2797. Abdullah bin 'Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: "The *Rukn* (Corner) will be raised"

Comments: [A *saheeh hadeeth*]

٢٧٩٧- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، فَذَكَرَهُ إِلَّا أَنَّهُ قَالَ: «يُبْعَثُ الرُّكْنُ».

تخريج: حديث صحيح.

2798. It was narrated that Ibn 'Abbas (ﷺ) said: "I was commanded to use the *miswak*, until I thought that Qur'an or Revelation would be sent down to me concerning it." The Prophet ﷺ said that.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٩٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَقَدْ أُمِرْتُ بِالسِّوَاكِ، حَتَّى رَأَيْتُ أَنَّهُ سَيُنَزَّلُ عَلَيَّ بِهِ قُرْآنٌ، أَوْ وَحْيٌ» النَّبِيُّ ﷺ قَائِلُ هَذَا. [راجع: ٢١٢٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي في عداد المجهولين.

2799. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan heenun minad-dahr* (Soorat al-Insan).

Comments: [A *saheeh hadeeth*]

٢٧٩٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْجُمُعَةِ: ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾. [راجع ٢٤٥٧].

تخريج: حديث صحيح.

2800. It was narrated from Shu'bah, the freed slave of Ibn 'Abbas: When Ibn 'Abbas (ﷺ) did *ghusl* in the case of *janabah*, he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot

٢٨٠٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ أَفْرَغَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى، فَغَسَلَهَا سَبْعًا، قَبْلَ أَنْ يُدْخِلَهَا فِي الْإِنَاءِ، فَنَسِيَ مَرَّةً كَمْ أَفْرَغَ عَلَى

how many times he had scooped water onto his hand, so he asked me [Shu'bah]: How many times did I scoop water? I said: I do not know. He said: May you be bereft of your mother! Why don't you know? Then he did *wudoo'* as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do *ghusl*.

Comments: [*Saheeh* because of corroborating evidence]

يَدِهِ، فَسَأَلَنِي: كَمْ أَفْرَغْتُ؟ فَقُلْتُ: لَا أَدْرِي، فَقَالَ: لَا أُمَّ لَكَ، وَلِمَ لَا تَدْرِي؟ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى رَأْسِهِ وَجَسَدِهِ، قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَطَهَّرُ، يَعْنِي يَغْتَسِلُ.

تخريج: صحيح لغيره، دون قوله: «فغسلها سبعًا»، وهذا إسناد ضعيف، شعبة بن دينار سيء الحفظ.

2801. It was narrated that Ibn 'Abbas (ﷺ) said: When Allah, may He be glorified and exalted, revealed the words, "And warn your tribe (O Muhammad ﷺ) of near kindred" [ash-Shu'ara 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, "*Ya sabahah*!" (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoys (to find out what was happening). The Messenger of Allah (ﷺ) said: "O Banu 'Abdul-Muttalib, O Banu Fihr" and so on (calling each clan). "Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?" They said: Yes. He said: "I am a warner to you ahead of a severe punishment." Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 111:1].

٢٨٠١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ (الشعراء: ٢١٤) قَالَ: أَتَى النَّبِيُّ ﷺ الصَّفَا، فَصَعِدَ عَلَيْهِ، ثُمَّ نَادَى: «يَا صَبَاحَاهُ» فَاجْتَمَعَ النَّاسُ إِلَيْهِ، بَيْنَ رَجُلٍ يَجِيءُ إِلَيْهِ، وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي، يَا بَنِي، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ، تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، صَدَّقْتُمُونِي؟» قَالُوا: نَعَمْ. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ» فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَمَا دَعَوْتَنَا إِلَّا لِهَذَا؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾ (المسد: ١). (راجع: ٢٥٤٤)

تخريج: إسناده صحيح، خ: (٤٩٧١)، م: (٢٠٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4971) and Muslim (208)]

2802. It was narrated that Ibn Juraij said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (ﷺ) shared out some sheep among his Companions on the Day of Sacrifice and said: "Slaughter them for your *'Umrah*, for they will be sufficient for that." And Sa'd bin Abi Waqqas got a male goat.

٢٨٠٢- حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ زَعَمَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ قَسَمَ غَنَمًا يَوْمَ النَّحْرِ فِي أَصْحَابِهِ وَقَالَ: «اذْبَحُوهَا لِعُمْرَتِكُمْ، فَإِنَّهَا تُجْزِئُ عَنْكُمْ» فَأَصَابَ سَعْدَ بْنَ أَبِي وَقَّاصٍ تَيْسٌ.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2803. It was narrated from Ibn 'Abbas (ﷺ) that he was riding behind the Prophet (ﷺ), who said: "O young boy, shall I not tell you of some words by which Allah may benefit you?" I said: Of course. He said: "Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked,

٢٨٠٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنِ الْحَجَّاجِ بْنِ الْفُرَافِصَةِ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَأَنَا قَدْ رَأَيْتُهُ فِي طَرِيقٍ، فَسَلَّمَ عَلَيَّ، وَأَنَا صَبِيٌّ - رَفَعَهُ إِلَى ابْنِ عَبَّاسٍ، أَوْ أَسْنَدَهُ إِلَى ابْنِ عَبَّاسٍ. قَالَ: وَحَدَّثَنَا هَمَّامُ بْنُ يَحْيَى أَبُو عَبْدِ اللَّهِ صَاحِبُ الْبَصْرِيِّ، أَسْنَدَهُ إِلَى ابْنِ عَبَّاسٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ لَهِيعَةَ وَنَافِعُ بْنُ يَزِيدَ الْمِصْرِيَّانِ عَنْ قَيْسِ بْنِ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ - وَلَا أَحْفَظُ حَدِيثَ بَعْضِهِمْ مِنْ بَعْضٍ - أَنَّهُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ فَقَالَ: «يَا غُلَامُ - أَوْ يَا غُلَيِّمُ - أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ؟» فَقُلْتُ: بَلَى. فَقَالَ: «احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَيْهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي الشِّدَّةِ، وَإِذَا سَأَلْتَ، فَاسْأَلِ اللَّهَ، وَإِذَا

اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ، فَلَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرَادُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، (١/٣٠٨) وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

تخريج: حديث صحيح.

victory comes with patience and relief comes with distress and with hardship comes ease."

Comments: [A *saheeh hadeeth*]

٢٨٠٤- حَدَّثَنَا الْأَشْجَعِيُّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَغُلَامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ، وَالنَّبِيُّ ﷺ فِي الصَّلَاةِ، قَالَ: فَأَرْخَيْنَاهُ بَيْنَ أَيْدِينَا يَرْعَى، فَلَمْ يَقْطَعْ. قَالَ: وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ تَسْتَبِقَانِ، فَفَرَعَ النَّبِيُّ ﷺ بَيْنَهُمَا، فَلَمْ يَقْطَعْ، وَسَقَطَ جَدْيٌ، فَلَمْ يَقْطَعْ.

تخريج: حديث حسن.

2804. It was narrated that Ibn 'Abbas (ﷺ) said: I came with some boys of Banu 'Abdul-Muttalib, riding a donkey, when the Prophet (ﷺ) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu 'Abdul-Muttalib came racing, and the Prophet (ﷺ) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A *hasan hadeeth*]

٢٨٠٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ النَّبِيِّ ﷺ اسْتَحَمَّتْ مِنْ جَنَابَةٍ، فَجَاءَ النَّبِيُّ ﷺ يَسْتَحِمُّ مِنْ فَضْلِهَا، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: صحيح لغيره.

2805. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did *ghusl* following *janabah*. Then the Prophet (ﷺ) came and did *ghusl* with her left over water. She said: I did *ghusl* from it. The Messenger of Allah (ﷺ) said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٠٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ». [راجع: ٢١٠٠]

تخريج: صحيح لغيره، وهو مكرر: (٢١٠٠).

2806. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٠٧- قَالَ أَبِي فِي حَدِيثِهِ: حَدَّثَنَا بِهِ وَكِيعٌ فِي "الْمُصَنَّفِ" عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، ثُمَّ جَعَلَهُ بَعْدُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: قال الشيخ أحمد شاكر: هذا بيان للإسناد السابق.

2807. A similar report was narrated from Ibn 'Abbas (ﷺ)

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous *isnad*]

٢٨٠٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً». [راجع: ٢٠٢٥]

تخريج: حديث صحيح، وهذا سند ضعيف لسوء حفظ ابن أبي ليلى.

2808. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "*'Umrah* in Ramadan is equivalent to *Hajj*."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٨٠٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: وَأَخْبَرَنَا حَجَّاجٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: حديث صحيح.

2809. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٢٨١٠- حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ يَحْيَى - يَعْنِي ابْنَ أَبِي إِسْحَاقَ - ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: يَا أَبَا الْعَبَّاسِ، إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّوَرَ، وَأَصْنَعُ هَذِهِ الصُّوَرَ، فَأَفْتِنِي فِيهَا؟ قَالَ: ادْنُ مِنِّي. فَدَنَا مِنْهُ فَقَالَ: ادْنُ مِنِّي. فَدَنَا مِنْهُ، حَتَّى وَضَعَ يَدَهُ عَلَى

2810. It was narrated that Sa'eed bin Abil-Hasan said: A man came to Ibn 'Abbas (ﷺ) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (ﷺ). He

said: "Every image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell." If you must do that, then make trees and that which has no soul.

Comments: [Its *isnad* is *saheeh*, Muslim (2110)]

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (ﷺ), asking him about five things. Ibn 'Abbas said: People are saying that Ibn 'Abbas is corresponding with the Harooriyyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (ﷺ) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the *khumus* - who is it for? Ibn 'Abbas wrote to him saying: The Messenger of Allah (ﷺ) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (ﷺ) did not kill children, so do not kill children, unless you have knowledge such as al-Khadir had about the boy whom he killed, so you kill the *kafir* and leave the believer. And you wrote

رَأْسِهِ، قَالَ: أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ تُعَذِّبُهُ فِي جَهَنَّمَ» فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَاجْعَلِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ.

[راجع: ١٨٦٦، ٢١٦٢، وانظر: ٣٣٩٤].

تخريج: إسناده صحيح، م: (٢١١٠).

٢٨١١- حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسِ خِلَالٍ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ ابْنَ عَبَّاسٍ يُكَاتِبُ الْحَرُورِيَّةَ، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَكْتُمَ عِلْمِيَ لَمْ أَكْتُبْ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا بَعْدُ، فَأَخْبِرْنِي: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ مَعَهُ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمَتَى يَنْقَضِي يُتْمُ الْيَتِيمِ؟ وَأَخْبِرْنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يَغْزُو بِالنِّسَاءِ مَعَهُ، فَيُدَاوِينَ الْمَرْضَى، وَلَمْ يَكُنْ يَضْرِبُ لَهُنَّ بِسَهْمٍ، وَلَكِنَّهُ كَانَ يُحْذِيهِنَّ مِنَ الْغَنِيمَةِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ، وَلَا تَقْتُلِ الصِّبْيَانَ إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَهُ، فَتَقْتُلَ الْكَافِرَ، وَتَدَعَ الْمُؤْمِنَ، وَكَتَبْتَ تَسْأَلُنِي عَنْ يُتْمِ الْيَتِيمِ مَتَى يَنْقَضِي؟ وَلَعَمْرِي إِنَّ الرَّجُلَ تَنْبُتُ لِحْيَتُهُ وَهُوَ ضَعِيفُ الْأَخْذِ

لِنَفْسِهِ، فَإِذَا كَانَ يَأْخُذُ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ الْيُتْمُ، وَأَمَّا الْخُمُسُ فَإِنَّا كُنَّا نُرَى أَنَّهُ لَنَا فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا. [راجع ٢٢٣٥، ٢٩٤١].

تخريج: حديث صحيح، م: (١٨١٢).

and asked me when the orphan is no longer considered to be such. Indeed, a man's beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the *khumus* and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A *saheeh hadeeth*, Muslim (1812)]

٢٨١٢- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُوسٍ، عَنْ عَبْدِاللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ، يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ». [راجع ٢٧١٠]

تخريج: إسناده صحيح، م: (٧٦٩).

2812. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) got up to pray in the middle of the night, he would say: "O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be praise; You are the Truth, Your word is true, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You."

Comments: [Its *isnad* is *saheeh*, Muslim (769)]

٢٨١٣- (١/ ٣٠٩) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ. وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخريج: صحيح لغيره.

2813. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray on a small mat of palm fibre.

Comments: [*Saheeh* because of corroborating evidence]

٢٨١٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشِّعْرِ حُكْمًا، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا». [راجع ٢٤٢٤].

تخريج: صحيح لغيره.

2814. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [*Saheeh* because of corroborating evidence]

٢٨١٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَخَّرَ الطَّوَافَ يَوْمَ النَّحْرِ إِلَى اللَّيْلِ. [راجع: ٢٦١٢]

تخريج: إسناده ضعيف، أبو الزبير موصوف بالتدليس وقد عنعن، وفي سماعه من ابن عباس وعائشة نظر.

2815. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) delayed *tawaf* on the Day of Sacrifice until night.

Comments: [Its *isnad* is *da'eef*]

٢٨١٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زُهَيْرٍ، عَنْ عَمْرٍو - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ كَمَهَ الْأَعْمَى عَنِ السَّبِيلِ، وَلَعَنَ اللَّهُ مَنْ سَبَّ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ، وَلَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، وَلَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، وَلَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ». [راجع: ١٨٧٥]

2816. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does

the action of the people of Loot; may Allah curse the one who does the action of the people of Loot."

تخريج: إسناده جيد، رجاله رجال الصحيح.

Comments: [Its *isnad* is *jayyid*; its men are the men of as-Saheeh]

2817. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade blowing onto food and drink.

Comments: [Its *isnad* is *saheeh*]

٢٨١٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ. [راجع: ١٩٠٧]

تخريج: إسناده صحيح.

2818. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No man who believes in Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3783) and Muslim (75)]

٢٨١٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُهُ».

تخريج: إسناده صحيح، خ: (٣٧٨٣)، م: (٧٥).

2819. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me." He sat on his own away from the people, feeling sad. Then the enemy of Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: Did something happen? The Messenger of Allah (ﷺ) said: "Yes." He said: What was it? He said: "I was taken on a journey last

٢٨١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ الْمَعْنَى قَالَا: حَدَّثَنَا عَوْفٌ عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا كَانَ لَيْلَةُ أُسْرِيَ بِي، وَأَصْبَحْتُ بِمَكَّةَ، فَظِعْتُ بِأَمْرِي، وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِيَّ» فَقَعَدَ مُعْتَزِلًا حَزِينًا، قَالَ: فَمَرَّ بِهِ عَدُوُّ اللَّهِ أَبُو جَهْلٍ، فَجَاءَ حَتَّى جَلَسَ إِلَيْهِ، فَقَالَ لَهُ كَالْمُسْتَهْزِئِ: هَلْ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ: مَا هُوَ؟ قَالَ: «إِنَّهُ أُسْرِيَ بِيَ اللَّيْلَةَ» قَالَ: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْتِ الْمَقْدِسِ» قَالَ: ثُمَّ أَصْبَحْتَ

night." He said: Where to? He said: "To Baital-Maqdis (Jerusalem)." He said: Then you found yourself among us this morning?! He said: "Yes." He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: "Yes." So he said: Come, O Banu Ka'b bin Lu'ayy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: "I was taken on a journey last night." They said: Where to? He said: "To Baital-Maqdis (Jerusalem)." They said: Then you found yourself among us this morning?! He said: "Yes." Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: "I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of *'Iqal* - or *'Uqail* - and I described it whilst I was looking at it, and I described things I had not remembered." The people said: As

بَيْنَ ظَهْرَانَيْنَا؟! قَالَ: «نَعَمْ» قَالَ: فَلَمْ يُرِهِ أَنَّهُ يُكَذِّبُهُ، مَخَافَةَ أَنْ يَجْحَدَهُ الْحَدِيثَ إِنْ دَعَا قَوْمَهُ إِلَيْهِ، قَالَ: أَرَأَيْتَ إِنْ دَعَوْتُ قَوْمَكَ تُحَدِّثُهُمْ مَا حَدَّثْتَنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». فَقَالَ: هَيَّا مَعْشَرَ بَنِي كَعْبِ بْنِ لُؤَيٍّ، حَتَّى قَالَ: فَانْتَفَضَتْ إِلَيْهِ الْمَجَالِسُ، وَجَاءُوا حَتَّى جَلَسُوا إِلَيْهِمَا، قَالَ: حَدِّثْ قَوْمَكَ بِمَا حَدَّثْتَنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُسْرِيَ بِيَ اللَّيْلَةَ» قَالُوا: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْتِ الْمَقْدِسِ» قَالُوا: ثُمَّ أَصْبَحْتَ بَيْنَ ظَهْرَانَيْنَا؟! قَالَ: «نَعَمْ» قَالَ: فَمِنْ بَيْنِ مُصَفِّقٍ، وَمِنْ بَيْنِ وَاضِعٍ يَدَهُ عَلَى رَأْسِهِ، مُتَعَجِّبًا لِلْكَذِبِ زَعَمَ!! قَالُوا: وَهَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ لَنَا الْمَسْجِدَ؟ وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ، وَرَأَى الْمَسْجِدَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَذَهَبْتُ أَنْعَتُ، فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَلَيَّ بَعْضُ النَّعْتِ» قَالَ: «فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ حَتَّى وُضِعَ دُونَ دَارِ عِقَالٍ ـ أَوْ عُقَيْلٍ ـ فَنَعَتُّهُ، وَأَنَا أَنْظُرُ إِلَيْهِ» قَالَ: «وَكَانَ مَعَ هَذَا نَعْتٌ لَمْ أَحْفَظْهُ» قَالَ: فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ، فَوَاللَّهِ لَقَدْ أَصَابَ.

تخريج: إسناده صحيح، خ: (٣٨٨٦)، م: (١٧٠).

for the description, by Allah he is right."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3886) and Muslim (170)]

2820. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "When Pharaoh said 'I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe' [Yoonus 10:90], Jibreel said to me: 'O Muhammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy.'"

Comments: [Its *isnad* is *da'eef*]

٢٨٢٠- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَالَ فِرْعَوْنُ: ﴿ءَامَنتُ أَنَّهُ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ﴾ (يونس: ٩٠) قَالَ: قَالَ لِي جِبْرِيلُ: يَا مُحَمَّدُ، لَوْ رَأَيْتَنِي وَقَدْ أَخَذْتُ حَالًا مِنْ حَالِ الْبَحْرِ، فَدَسَّيْتُهُ فِي فِيهِ مَخَافَةَ أَنْ تَنَالَهُ الرَّحْمَةُ».

[راجع: ٢٢٠٣]

تخريج: إسناده ضعيف، علي بن زيد ضعيف، ويوسف بن مهران لم يرو عنه غير علي بن زيد، وهو لين الحديث، والأصح وقفه.

2821. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (*Isra'*), a beautiful fragrance came to me. I said: 'O Jibreel, what is this beautiful fragrance?' He said: 'This is the fragrance of the hairdresser of Pharaoh's daughter and her children.' I said: 'What is their story?' He said: 'Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said, "*Bismillah* (in the Name of Allah)." The daughter of Pharaoh said: "My father?" She said: "No. My Lord and the Lord of your father is Allah." She said: "I will tell him about that." She said: "Yes."' So she

٢٨٢١- حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُسْرِيَ بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةٌ طَيِّبَةٌ، فَقُلْتُ: يَا جِبْرِيلُ، مَا هَذِهِ الرَّائِحَةُ الطَّيِّبَةُ؟ فَقَالَ: هَذِهِ رَائِحَةُ مَاشِطَةِ ابْنَةِ فِرْعَوْنَ وَأَوْلَادِهَا». قَالَ: قُلْتُ: «وَمَا شَأْنُهَا؟ قَالَ: بَيْنَا هِيَ تَمْشُطُ ابْنَةَ فِرْعَوْنَ ذَاتَ يَوْمٍ، إِذْ سَقَطَتِ الْمِدْرَى مِنْ يَدِهَا، فَقَالَتْ: بِسْمِ اللَّهِ. فَقَالَتْ لَهَا ابْنَةُ فِرْعَوْنَ: أَبِي؟ قَالَتْ: لَا، وَلَكِنْ رَبِّي وَرَبُّ أَبِيكِ اللَّهُ. قَالَتْ: أُخْبِرُهُ (١/ ٣١٠) بِذَلِكَ! قَالَتْ: نَعَمْ. فَأَخْبَرَتْهُ

فَدَعَاهَا، فَقَالَ: يَا فُلَانَةُ، وَإِنَّ لَكِ رَبًّا غَيْرِي؟ قَالَتْ: نَعَمْ، رَبِّي وَرَبُّكَ اللَّهُ. فَأَمَرَ بِبَقَرَةٍ مِنْ نُحَاسٍ فَأُحْمِيَتْ، ثُمَّ أَمَرَ بِهَا أَنْ تُلْقَى هِيَ وَأَوْلَادُهَا فِيهَا، قَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: وَمَا حَاجَتُكِ؟ قَالَتْ: أُحِبُّ أَنْ تَجْمَعَ عِظَامِي وَعِظَامَ وَلَدِي فِي ثَوْبٍ وَاحِدٍ، وَتَدْفِنَنَا. قَالَ: ذَلِكَ لَكِ عَلَيْنَا مِنَ الْحَقِّ. قَالَ: فَأَمَرَ بِأَوْلَادِهَا فَأُلْقُوا بَيْنَ يَدَيْهَا؛ وَاحِدًا وَاحِدًا إِلَى أَنِ انْتَهَى ذَلِكَ إِلَى صَبِيٍّ لَهَا مُرْضَعٍ، كَأَنَّهَا تَقَاعَسَتْ مِنْ أَجْلِهِ، قَالَ: يَا أُمَّهْ، اقْتَحِمِي، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ. فَاقْتَحَمَتْ». قَالَ: قَالَ ابْنُ عَبَّاسٍ: تَكَلَّمَ أَرْبَعَةٌ صِغَارٌ: عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَصَاحِبُ جُرَيْجٍ، وَشَاهِدُ يُوسُفَ، وَابْنُ مَاشِطَةِ ابْنَةِ فِرْعَوْنَ.

تخريج: إسناده حسن.

told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cow-shaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said: "I have a request to make of you." He said: "What is your request?" She said: "I would like my bones and my children's bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead.'" Ibn 'Abbas said: Four infants spoke: 'Eesa Ibn Maryam (ﷺ), the companion of Juraij, the witness of Yoosuf and the son of the hair- dresser of Pharaoh's daughter.

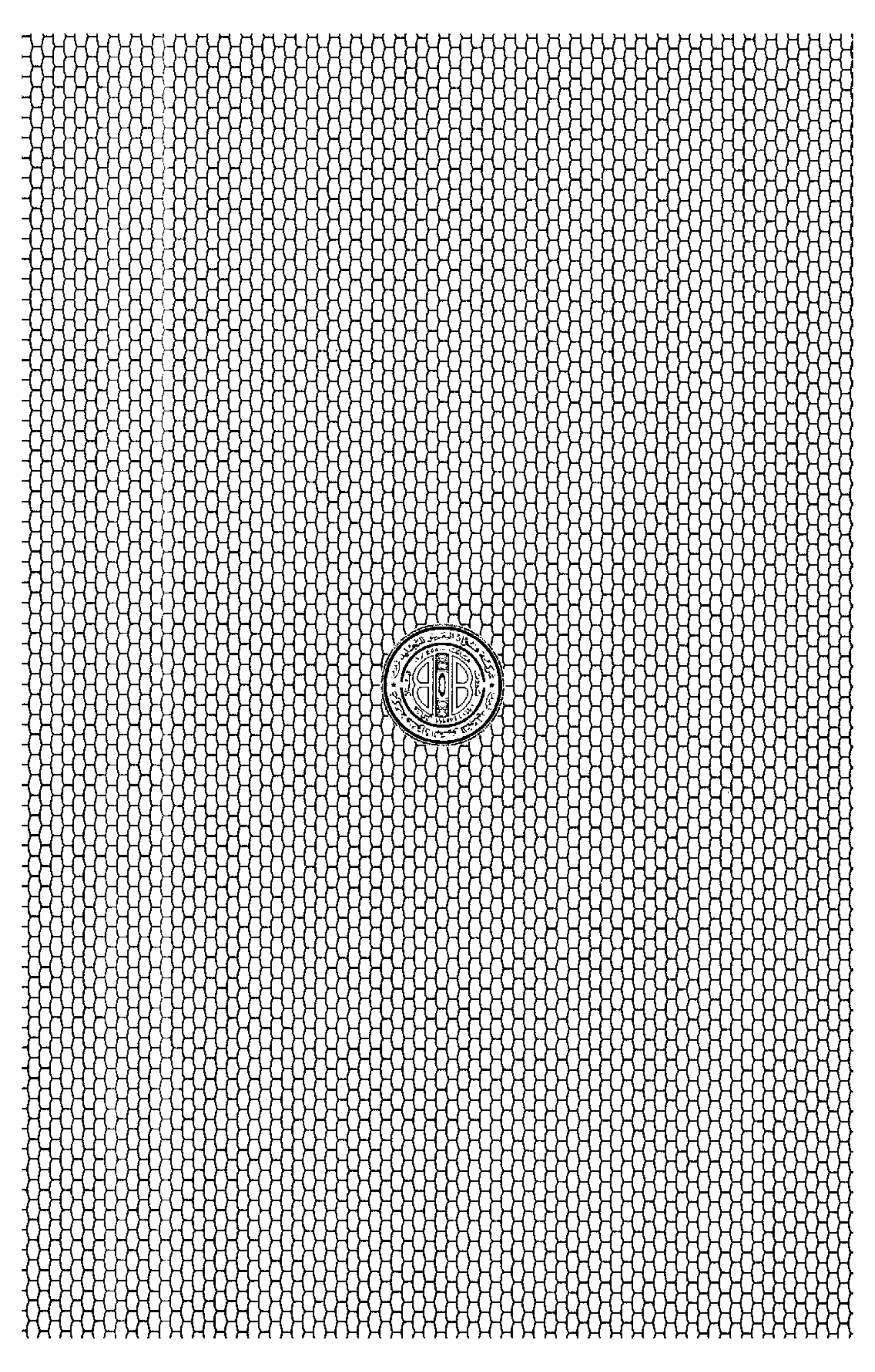
Comments: [Its *isnad* is *hasan*]

٢٨٢٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أُسْرِيَ بِهِ مَرَّتْ بِهِ رَائِحَةٌ طَيِّبَةٌ... فَذَكَرَ نَحْوَهُ.

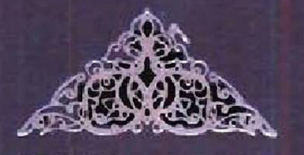
تخريج: إسناده حسن كسابقه.

2822. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was taken on the Night Journey (*Isra'*), a beautiful fragrance came to him.... and he narrated a similar report.

Comments: [Its *isnad* is *hasan* like the previous report]







ENGLISH TRANSLATION OF MUSNAD IMAM AHMAD BIN HANBAL

Hadith No. 2823 to 4376

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani

{ 164-241 AH - 780-855 CE }

Vol.3

Translated by

Nasiruddin Al-Khattab

Edited by

Huda Al-Khattab



DARUSSALAM



Musnad
Imam Ahmad bin Hanbal (رحمه الله)

{ 164-241 AH - 780-855 CE }



DARUSSALAM

YOUR AUTHENTIC SOURCE OF KNOWLEDGE

HEAD OFFICE

Prince Abdul Aziz
Bin Jalawi street.
P.O.Box: 22743,
Riyadh 11416
K.S.A.
Tel: 00966 -1- 4033962
00966 -1- 4043432
Fax: 00966 -1- 4021659
E-mail:
info@darussalam.com
darussalam@awalnet.net.sa
Website:
www.darussalamksa.com

K.S.A. Darussalam Showrooms:

- **Riyadh**
  Olaya branch:
  Tel: 00966-1-4614483
  Fax: 4644945
  Malaz branch:
  Tel: 00966-1-4735220
  Fax: 4735221
  Suwaydi branch:
  Tel 00966-1-4286641
  Suwailam branch:
  Tel & Fax:
  00966-1-2860422
- **Jeddah**
  Tel: 00966-2-6879254
  Fax: 6336270
- **Madinah**
  Tel: 00966-04-8234446,
  8230038 Fax: 04-8151121
- **Al-Khobar**
  Tel: 00966-3-8692900
  Fax:00966-3-8691551
- **Khamis Mushayt**
  Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr**
  Tel: 0500887341
  Fax: 8691551
- **Al-Buraida**
  Tel: 0503417156
  Fax: 00966-06-3696124



ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (ﷺ)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani

{ 164-241 AH - 780-855 CE }

Volume 3. (Hadith 2823 to 4376)

Ahadeeth Edited, Researched and Referenced by

DARUSSALAM

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab



DARUSSALAM

YOUR AUTHENTIC SOURCE OF KNOWLEDGE

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



In the Name of Allah,

the Most Gracious, the Most Merciful



King Fahd National Library Cataloging-in-Publication Data

Bin Hanbal, Imam Ahmad
Musnad Imam Ahmad Bin Hanbal./
Imam Ahmad Bin Hanbal. Riyadh, 2012
3V.
ISBN: 978-603-500-107-6 (Set)
978-603-500-110-6 (vol.3)
1-Ibn Hanbal, Ahmad Ibn Muhammad 241 H 2-Hadith-Criticism, Interpretation, etc. I-Title
922.584 dc 1433/3700

L.D. no. 1433/3700

ISBN: 978-603-500-107-6 (set)

978-603-500-110-6 (vol.3)



Contents

مُسْنَدُ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ

Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet ﷺ

٢٨٢٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أُسْرِيَ بِهِ مَرَّتْ بِهِ رَائِحَةٌ طَيِّبَةٌ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبُّكِ؟ قَالَتْ: رَبِّي وَرَبُّكَ مَنْ فِي السَّمَاءِ. وَلَمْ يَذْكُرْ قَوْلَ ابْنِ عَبَّاسٍ: تَكَلَّمَ أَرْبَعَةٌ.

تخريج: إسناده حسن، وانظر ماقبله وما بعده.

2823. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was taken on the Night Journey, a beautiful fragrance came to him... And he narrated a similar report except that he said: Who is your Lord? She said: My Lord and your Lord is the One Who is in heaven. And he did not mention the words of Ibn 'Abbas: Four (infants) spoke.

Comments: [Its *isnad* is *hasan*]

٢٨٢٤- حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده حسن.

2824. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

٢٨٢٥- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا الْجَعْدُ أَبُو عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ يَرْوِيهِ عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ كَرِهَ مِنْ أَمِيرِهِ أَمْرًا فَلْيَصْبِرْ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَخْرُجُ مِنَ السُّلْطَانِ شِبْرًا، فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

تخريج: حديث صحيح، خ: (٧٠٥٣)، م: (١٨٤٩).

2825. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Any man who dislikes something in his ruler, let him be patient, for there is no one who rebels against the ruler as much as a handspan and dies, but he has died a death of Jahiliyyah."

Comments: [A *saheeh hadeeth*]

٢٨٢٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا الْجَعْدُ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ

2826. Abu Raja' said: I heard Ibn 'Abbas (ﷺ) narrate that the Prophet (ﷺ) said: "Whoever sees something he dislikes in his ruler..." and he narrated a similar report.

أَنَّهُ قَالَ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ...» فَذَكَرَ نَحْوَهُ. [راجع: ٢٨٢٥]

تخريج: إسناده صحيح، م: (١٨٤٩).

Comments: [Its *isnad* is *saheeh,* Muslim (1849)]

٢٨٢٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: أَخْبَرَنَا الْجَعْدُ أَبُو عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ عَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عَشْرًا، إِلَى سَبْعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ـ أَوْ إِلَى مَا شَاءَ اللَّهُ أَنْ يُضَاعِفَ ـ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». [راجع: ٢٠٠١، ٢٥١٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

2827. It was narrated from Ibn 'Abbas (ﷺ), that the Prophet (ﷺ) said, in a report in which he narrated from his Lord: "Allah decreed *hasanat* and *sayyi'at.* Whoever thinks of a good deed and does not do it, Allah records it with Him as one complete *hasanah,* and if he does it, Allah records it as ten (*hasanats*), up to seven hundred or many times more - or as much as Allah wills to multiply it. Whoever thinks of a bad deed and does not do it, Allah records it with Him as one complete *hasanah,* and if he does it Allah records it as one *sayyi'ah.*"

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٢٨٢٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً؟ قَالَ: «إِنَّ اللَّهَ لَا يَصْنَعُ بِشَقَاءِ أُخْتِكِ شَيْئًا، لِتَخْرُجْ رَاكِبَةً، وَلْتُكَفِّرْ عَنْ يَمِينِهَا».

تخريج: حديث حسن، وهذا إسناد ضعيف، شريك سيء الحفظ.

2828. It was narrated that Ibn 'Abbas (ﷺ) said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my sister vowed to do *Hajj* walking. He said: "Allah does not benefit from your sister's hardship in any way. Let her go out riding and offer expiation for her oath."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

٢٨٢٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ:

2829. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) circumambulated the

أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ سَبْعًا وَسَعَى سَعْيًا وَإِنَّمَا سَعَى أَحَبَّ أَنْ يُرِيَ النَّاسَ قُوَّتَهُ. [راجع: ٢٣٠٥]

House seven times, walking energetically. He only walked energetically because he wanted people to see his strength.

تخريج: إسناده صحيح، خ: (٤٢٥٧)، م: (١٢٦٦).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4257) and Muslim (1266)]

٢٨٣٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، كَانَ يَكْرَهُ الْبُسْرَ وَحْدَهُ، وَيَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ وَفْدَ عَبْدِ الْقَيْسِ عَنِ الْمُزَّاءِ، فَأَرْهَبُ أَنْ تَكُونَ الْبُسْرَ.

2830. It was narrated that Ibn 'Abbas (ﷺ) disliked unripe dates (*busr*) on their own and he used to say: The Messenger of Allah (ﷺ) forbade muzza' (*nabeedh* made in green glazed pitchers or varnished jars) to the delegation of 'Abdul-Qais, and I am afraid that it may refer to unripe dates (*busr*).

تخريج: إسناده صحيح، خ: (٥٣)، م: (١٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (53) and Muslim (17)]

٢٨٣١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ لَهُمْ: «مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟» قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ» فَصَامَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِصَوْمِهِ. [راجع: ٢٦٤٤].

2831. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: What is this day on which you fast?" They said: This is a good day; this is a day on which Allah saved the children of Israel from their enemies, so Moosa (ﷺ) fasted on this day. The Messenger of Allah (ﷺ) said: "I am closer to Moosa than you." And the Messenger of Allah (ﷺ) fasted on this day and enjoined fasting on it.

تخريج: إسناده صحيح، خ: (٢٠٠٤)، م: (١١٣٠).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2004) and Muslim (1130)]

٢٨٣٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

2832. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was asked on the Day of Sacrifice:

O Messenger of Allah, a man offered his sacrifice before stoning the *Jamrah*, or he shaved his head before offering a sacrifice. And he said: "It does not matter." He was not asked about anything on that day, but he put his hands together and then gestured as if throwing something and said: "It does not matter, it does not matter."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (184) and Muslim (1307)]

2833. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) entered the Ka'bah, in which there were six pillars. He stood by each pillar and offered supplication (*du'a'*), but he did not offer the prayer (*salah*) in it.

Comments: [Its *isnad* is *saheeh*, Muslim (1331)]

2834. It was narrated from Ibn 'Abbas (ﷺ) that a sister of 'Uqbah bin 'Amir vowed to do *Hajj* walking. He asked the Prophet (ﷺ), who said: "Allah, may He be glorified and exalted, has no need of your sister's vow. Let her ride and offer a *badanah* (a camel)."

Comments: [Its *isnad* is *saheeh*]

2835. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated (the Ka'bah) seven times, walking quickly, and he only did that to show the *mushrikeen* his strength. 'Affan said: Because the Messenger

قَالَ: سُئِلَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، قِيلَ: يَا رَسُولَ اللَّهِ، رَجُلٌ ذَبَحَ قَبْلَ أَنْ يَرْمِيَ، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ. فَقَالَ: «لَا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَبَضَ بِكَفَّيْهِ كَأَنَّهُ يَرْمِي بِهِمَا وَيَقُولُ: «لَا حَرَجَ، لَا حَرَجَ». [راجع: ٢٦٤٨]

تخريج: إسناده صحيح، خ: (٨٤)، م: (١٣٠٧).

٢٨٣٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ إِلَى كُلِّ سَارِيَةٍ، فَدَعَا، وَلَمْ يُصَلِّ فِيهِ. [راجع: ٢١٢٦]

تخريج: إسناده صحيح، م: (١٣٣١).

٢٨٣٤- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أُخْتَ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً، فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ غَنِيٌّ عَنْ نَذْرِ أُخْتِكَ، لِتَرْكَبْ، وَلْتُهْدِ بَدَنَةً». [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

٢٨٣٥- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ سَبْعًا، وَطَافَ سَعْيًا، وَإِنَّمَا طَافَ لِيُرِيَ الْمُشْرِكِينَ

of Allah (ﷺ) liked to show the people his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

قُوَّتَهُ. وَقَالَ عَفَّانُ: وَلِذَا أَحَبَّ رَسُولُ اللَّهِ ﷺ أَنْ يُرِيَ النَّاسَ قُوَّتَهُ. [٢٣٠٥]

تخريج: إسناده صحيح، خ: (١٦٤٩)، م: (١٢٦٦).

2836. It was narrated that Abu Mijlaz said: I asked Ibn 'Abbas (ﷺ) about *Witr*. He said: I heard the Messenger of Allah (ﷺ) say: "A *rak'ah* at the end of the night." I asked Ibn 'Umar and he said: I heard the Messenger of Allah (ﷺ) say: "A *rak'ah* at the end of the night."

Comments: [Its *isnad* is *saheeh*, Muslim (753)]

٢٨٣٦- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». [راجع: ٢١٦٤. وانظر (٣٤٠٨)]

تخريج: إسناده صحيح، م: (٧٥٣).

2837. Habeeb bin Shihab al-'Anbari said: I heard my father say: I came to Ibn 'Abbas (ﷺ) with a companion of mine, and we met Abu Hurairah at the door of Ibn 'Abbas. He said: Who are you? We told him and he said: Go to some people who have dates and water, for every valley will carry water according to its size. We said: Ask permission for us to enter upon Ibn 'Abbas. So he asked for us, and we heard Ibn 'Abbas narrate from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) gave a speech on the day of Tabook. He said: "No one among the people is like a man who takes hold of his horse's reins and strives for the sake of Allah, avoiding the people's evil; or like a man in the wilderness with his sheep who

٢٨٣٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَبِيبُ بْنُ شِهَابٍ الْعَنْبَرِيُّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَتَيْتُ ابْنَ عَبَّاسٍ، أَنَا وَصَاحِبٌ لِي، فَلَقِينَا أَبَا هُرَيْرَةَ عِنْدَ بَابِ ابْنِ عَبَّاسٍ، فَقَالَ: مَنْ أَنْتُمَا؟ فَأَخْبَرْنَاهُ، فَقَالَ: انْطَلِقَا إِلَى نَاسٍ عَلَى تَمْرٍ وَمَاءٍ، إِنَّمَا يَسِيلُ كُلُّ وَادٍ بِقَدَرِهِ. قَالَ: قُلْنَا: كَثُرَ خَيْرُكَ، اسْتَأْذِنْ لَنَا عَلَى ابْنِ عَبَّاسٍ. قَالَ: فَاسْتَأْذَنَ لَنَا، فَسَمِعْنَا ابْنَ عَبَّاسٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ تَبُوكَ، فَقَالَ: «مَا فِي النَّاسِ مِثْلُ رَجُلٍ آخِذٍ بِعِنَانِ فَرَسِهِ، فَيُجَاهِدُ فِي سَبِيلِ اللَّهِ، وَيَجْتَنِبُ شُرُورَ النَّاسِ، وَمِثْلُ رَجُلٍ بَادٍ فِي غَنَمِهِ، يَقْرِي ضَيْفَهُ، وَيُؤَدِّي حَقَّهُ» قَالَ: قُلْتُ: أَقَالَهَا؟ قَالَ: قَالَهَا. قَالَ: قُلْتُ: أَقَالَهَا؟ قَالَ: قَالَهَا. قَالَ: قُلْتُ:

honours his guest and gives his guest his due." I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I magnified Allah and praised Him and gave thanks.

Comments: [Its *isnad* is *saheeh*]

أَقَالَهَا؟ قَالَ: قَالَهَا. فَكَبَّرْتُ اللَّهَ، وَحَمِدْتُ اللَّهَ، وَشَكَرْتُ. [راجع: ١٩٨٧]

تخريج: إسناده صحيح.

2838. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah from the Qur'an. He would say: "Say: O Allah, I seek refuge with You from the punishment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Dajjal; and I seek refuge with You from the trials of life and death."

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

٢٨٣٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [راجع ٢١٦٨]

تخريج: إسناده صحيح، م: (٥٩٠).

2839. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: I have to offer a camel and I can afford it, but I cannot find one to buy. So the Prophet (ﷺ) instructed him to buy seven sheep and slaughter them.

Comments: [Its *isnad* is *da'eef*]

٢٨٣٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ، فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً، وَأَنَا مُوسِرٌ لَهَا، وَلَا أَجِدُهَا فَأَشْتَرِيَهَا؟ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ، فَيَذْبَحَهُنَّ. [انظر: ٢٨٥١]

تخريج: إسناده ضعيف عطاء الخراساني صاحب أوهام كثيرة، ثم هو لم يسمع من ابن عباس، وابن جريج مدلس ولم يصرح بسماعه.

2840. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever learns anything about astrology has learned a branch of magic, and

٢٨٤٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغِيثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ

whoever learns more of it learns more of that."

Comments: [Its *isnad* is *saheeh*]

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنْ سِحْرٍ، مَا زَادَ زَادَ، وَمَا زَادَ زَادَ». [راجع: ٢٠٠٠]

تخريج: إسناده صحيح.

2841. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us on the night of Muzdalifah, and we were young boys of Banu 'Abdul-Muttalib, on our donkeys. He started slapping our thighs and said, "O my sons, do not stone the *Jamrah* until the sun rises." And Ibn 'Abbas (ﷺ) said: I do not think anyone would stone the *Jamrah* until the sun rises.

Comments: [A *saheeh hadeeth*]

٢٨٤١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتِنَا، فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا بِيَدِهِ، وَيَقُولُ: «أَيْ بَنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ» فَقَالَ ابْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يَرْمِي الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ٢٠٨٢]

تخريج: حديث صحيح، الحسن العرني لم يسمع من ابن عباس.

2842. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) went between as-Safa and al-Marwah on a camel, and that that is *Sunnah*. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: He did go between as-Safa and al-Marwah on a camel, but that is not *Sunnah*. The people would not disperse from around the Messenger of Allah (ﷺ) and could not be pushed back, so he went [between as-Safa and al-Marwah] on a camel so that they could hear him and see where he was, but their hands could not touch him.

٢٨٤٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ الْغَنَوِيِّ، عَنْ أَبِي الطُّفَيْلِ- كَذَا قَالَ رَوْحٌ: عَاصِمٌ وَالنَّاسُ يَقُولُونَ: أَبُو عَاصِمٍ- قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ (١/ ٣١٢) عَلَى بَعِيرٍ، وَلَيْسَ ذَلِكَ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُصْرَفُونَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا يُدْفَعُونَ، فَطَافَ عَلَى بَعِيرٍ لِيَسْتَمِعُوا، وَلِيَرَوْا مَكَانَهُ، وَلَا تَنَالُهُ أَيْدِيهِمْ. [راجع ٢٨٠٧]

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، م: (١٢٦٤).

2843. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) instructed the one who had intercourse with his wife when she was menstruating to give a dinar, or half a dinar, in charity.

Comments: [*Saheeh mawqoof*]

٢٨٤٣- حَدَّثَنِي يَزِيدُ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ بِنِصْفِ دِينَارٍ. [راجع ٢١٢١]

تخريج: صحيح موقوفا.

2844. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There is no celibacy in Islam."

Comments: [Its *isnad* is *da'eef*]

٢٨٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «لَا صَرُورَةَ فِي الْإِسْلَامِ».

تخريج: إسناده ضعيف، قال يحيى بن معين: عمر بن عطاء الذي يروي عنه ابن جريج يحدث عن عكرمة ليس هو بشيء.

2845. It was narrated from 'Ammar bin Abi 'Ammar in a *mursal* report in which Ibn 'Abbas was not mentioned that the Prophet (ﷺ) said to Khadeejah... and 'Affan quoted the *hadeeth*. Abu Kamil and Hasan said in their *hadeeth*: The Prophet (ﷺ) said to Khadeejah: "I see a light and hear a voice, and I am afraid that there may be some (jinn) possession in me." She said: Allah would not do that to you, O son of 'Abdullah. Then she went to Waraqah bin Nawfal and told him about that. He said: If he is telling the truth, this is an angel (*namoos*) like the angel of Moosa. If he is sent [as a Prophet] when I am still alive, I

٢٨٤٥- حَدَّثَنَا أَبُو كَامِلٍ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ _ قَالَ حَسَنٌ: عَنْ عَمَّارٍ قَالَ حَمَّادٌ: وَأَظُنُّهُ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَشُكَّ فِيهِ حَسَنٌ- قَالَ: قَالَ ابْنُ عَبَّاسٍ. وَحَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، مُرْسَلٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِخَدِيجَةَ... فَذَكَرَ عَفَّانُ الْحَدِيثَ. وَقَالَ أَبُو كَامِلٍ وَحَسَنٌ فِي حَدِيثِهِمَا: أَنَّ النَّبِيَّ ﷺ قَالَ لِخَدِيجَةَ: «إِنِّي أَرَى ضَوْءًا، وَأَسْمَعُ صَوْتًا، وَإِنِّي أَخْشَى أَنْ يَكُونَ بِي جُنَنٌ» قَالَتْ: لَمْ يَكُنِ اللَّهُ لِيَفْعَلَ ذَلِكَ بِكَ يَا ابْنَ عَبْدِ اللَّهِ. ثُمَّ أَتَتْ

وَرَقَةَ بْنَ نَوْفَلٍ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: إِنْ يَكُ صَادِقًا، فَإِنَّ هَذَا نَامُوسٌ مِثْلُ نَامُوسِ مُوسَى، فَإِنْ بُعِثَ وَأَنَا حَيٌّ، فَسَأُعَزِّرُهُ، وَأَنْصُرُهُ، وَأُومِنُ بِهِ.

تخريج: إسناده صحيح، خ: (٣)، م: (١٦٠).

will support him and help him, and I will believe in him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3) and Muslim (160)]

٢٨٤٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، سَبْعَ سِنِينَ يَرَى الضَّوْءَ وَالنُّورَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيَ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. (راجع: ٢٣٩٩)

تخريج: إسناده صحيح، م: (٢٣٥٣).

2846. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw a light and heard a voice, and eight years during which Revelation came to him. And he stayed in Madinah for ten [years].

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

٢٨٤٧- حَدَّثَنَا أَبُو كَامِلٍ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَبِي عِنْدَ النَّبِيِّ ﷺ، وَعِنْدَهُ رَجُلٌ يُنَاجِيهِ - قَالَ عَفَّانُ: وَهُوَ كَالْمُعْرِضِ عَنِ الْعَبَّاسِ - فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ: أَلَمْ تَرَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِّي؟ فَقُلْتُ: إِنَّهُ كَانَ عِنْدَهُ رَجُلٌ يُنَاجِيهِ - قَالَ عَفَّانُ: فَقَالَ: أَوَ كَانَ عِنْدَهُ أَحَدٌ؟ قُلْتُ: نَعَمْ- قَالَ: فَرَجَعَ إِلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ كَانَ عِنْدَكَ أَحَدٌ؟ فَإِنَّ عَبْدَ اللَّهِ أَخْبَرَنِي أَنَّ عِنْدَكَ رَجُلًا تُنَاجِيهِ. قَالَ: «هَلْ رَأَيْتَهُ يَا عَبْدَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ: «ذَاكَ جِبْرِيلُ، وَهُوَ الَّذِي شَغَلَنِي عَنْكَ». حَدَّثَنَا عَفَّانُ: أَنَّهُ كَانَ عِنْدَكَ رَجُلٌ يُنَاجِيكَ... [راجع: ٢٦٧٩]

2847. It was narrated that Ibn 'Abbas (ﷺ) said: I was with my father in the presence of the Prophet (ﷺ), and there was a man speaking to him. - 'Affan said: It was as if he was not paying attention to al-'Abbas - So we left him and he [al-'Abbas] said: Did you see how your cousin was not paying attention to me? I said: There was a man with him, speaking to him. - 'Affan said: He said: Was there someone with him? I said: Yes. - So he went back to him and said: O Messenger of Allah, was there someone with you? For 'Abdullah told me that there was a man with you and you were speaking to him. He said: "Did you see him, O 'Abdullah?" He said: Yes. He said: "That was Jibreel; he is

the one who distracted me from you."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2848. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٨٤٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده صحيح.

2849. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) mentioned Khadeejah. Her father wanted to give her in marriage to him. So she made some food and drink, and she called her father and some men of Quraish, and they ate and drank until they got drunk. Then Khadeejah said to her father: Muhammad bin 'Abdullah wants to marry me; give me in marriage to him. So he gave her in marriage to him. She put some perfume on him (her father) and dressed him in a *hullah* suit, because that is what they used to do for fathers. When he recovered from his intoxication, he looked and found himself wearing perfume and a *hullah* suit. He said: What happened to me? What is this? She said: You gave me in marriage to Muhammad bin 'Abdullah. He said: I gave you in marriage to the orphan of Abu Talib?! No, never! Khadeejah said: Wouldn't you feel ashamed to look like a fool in front of Quraish and tell the people that you were drunk? And she kept on at him until he gave in.

Comments: [Its *isnad* is *da'eef*]

٢٨٤٩- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ - فِيمَا يَحْسَبُ حَمَّادٌ -: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ خَدِيجَةَ، وَكَانَ أَبُوهَا يَرْغَبُ أَنْ يُزَوِّجَهُ، فَصَنَعَتْ طَعَامًا وَشَرَابًا، فَدَعَتْ أَبَاهَا وَنَفَرًا مِنْ قُرَيْشٍ، فَطَعِمُوا وَشَرِبُوا حَتَّى ثَمِلُوا، فَقَالَتْ خَدِيجَةُ لِأَبِيهَا: إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ يَخْطُبُنِي، فَزَوِّجْنِي إِيَّاهُ فَزَوَّجَهَا إِيَّاهُ. فَخَلَّقَتْهُ وَأَلْبَسَتْهُ حُلَّةً، وَكَذَلِكَ كَانُوا يَفْعَلُونَ بِالْآبَاءِ. فَلَمَّا سُرِّيَ عَنْهُ سُكْرُهُ، نَظَرَ فَإِذَا هُوَ مُخَلَّقٌ وَعَلَيْهِ حُلَّةٌ، فَقَالَ: مَا شَأْنِي، مَا هَذَا؟ قَالَتْ: زَوَّجْتَنِي مُحَمَّدَ بْنَ عَبْدِ اللَّهِ. قَالَ: أَنَا أُزَوِّجُ يَتِيمَ أَبِي طَالِبٍ! لَا، لَعَمْرِي. فَقَالَتْ خَدِيجَةُ: أَمَا تَسْتَحِي! تُرِيدُ أَنْ تُسَفِّهَ نَفْسَكَ عِنْدَ قُرَيْشٍ؟ تُخْبِرُ النَّاسَ أَنَّكَ كُنْتَ سَكْرَانَ؟ فَلَمْ تَزَلْ بِهِ حَتَّى رَضِيَ.

تخريج: إسناده ضعيف، فقد شك حماد بن سلمة في وصله، ثم إن حماد بن سلمة قد دلسه.

2850. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) mentioned Khadeejah bint Khuwailid.... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

٢٨٥٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ - فِيمَا يَحْسَبُ -: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ خَدِيجَةَ بِنْتَ خُوَيْلِدٍ... فَذَكَرَ مَعْنَاهُ.

تخريج: إسناده ضعيف كسابقه.

2851. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: I have to sacrifice a camel and I can afford it, but I cannot find one to buy. The Prophet (ﷺ) instructed him to buy seven sheep and slaughter them.

Comments: [Its *isnad* is *da'eef*]

٢٨٥١- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ، فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً، وَأَنَا مُوسِرٌ بِهَا، وَلَا أَجِدُهَا فَأَشْتَرِيَهَا؟ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ، فَيَذْبَحَهُنَّ. [راجع: ٢٨٣٩]

تخريج: إسناده ضعيف، عطاء الخراساني صاحب أوهام كثيرة، ثم هو لم يسمع من ابن عباس شيئا، وابن جريج مدلس ولم يصرح بسماعه.

2852. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) mentioned the *Dajjal* and said: "He is one eyed, white with a pinkish complexion and a head like a hooded snake. The one who most resembles him is 'Abdul-'Uzza bin Qatan. The ones who follow him are the doomed ones, for your Lord, may He be glorified and exalted, is not one eyed."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٥٢- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: أَخْبَرَنِي شُعْبَةُ عَنْ (٣١٣/١) سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ذَكَرَ النَّبِيَّ ﷺ أَنَّهُ ذَكَرَ الدَّجَّالَ، قَالَ: «هُوَ أَعْوَرُ هِجَانٌ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ رِجَالِكُمْ بِهِ عَبْدُ الْعُزَّى بْنُ قَطَنٍ، فَإِمَّا هَلَكَ الْهُلَّكُ، فَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ». [راجع: ٢١٤٨]

تخريج: صحيح لغيره، سماك بن حرب في روايته عن عكرمة اضطراب.

2853. Tawoos said: We asked Ibn 'Abbas (ﷺ) about sitting on the heels with the feet upright, and he said: This is the *Sunnah*. We said: We think it is difficult for a man. Ibn 'Abbas said: It is the *Sunnah* of your Prophet (ﷺ).

٢٨٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُوسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ؟ فَقَالَ:

هِيَ السُّنَّةُ. قَالَ: فَقُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ، فَقَالَ ابْنُ عَبَّاسٍ: هِيَ سُنَّةُ نَبِيِّكَ ﷺ. [انظر: ٢٨٥٥]

تخريج: إسناده صحيح، م: (٥٣٦).

Comments: [Its *isnad* is *saheeh*, Muslim (536)]

٢٨٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى يَوْمًا يَبْتَغِي فَضْلَهُ عَلَى غَيْرِهِ، إِلَّا هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ، أَوْ شَهْرَ رَمَضَانَ. [راجع: ١٩٣٨]

تخريج: إسناده صحيح، خ: (٢٠٠٦)، م: (١١٣٢).

2854. Ibn 'Abbas (ﷺ) said: I never knew the Messenger of Allah (ﷺ) to seek out any day to fast, seeking its virtue over other days, except this day, the day of 'Ashoora', or the month of Ramadan.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

٢٨٥٥- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُوسٍ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَجْثُو عَلَى صُدُورِ قَدَمَيْهِ، فَقُلْتُ: هَذَا يَزْعُمُ النَّاسُ أَنَّهُ مِنَ الْجَفَاءِ. قَالَ: هُوَ سُنَّةُ نَبِيِّكَ ﷺ. [راجع: ٢٨٥٣]

تخريج: حديث صحيح، ابن لهيعة سيء الحفظ وقد توبع.

2855. It was narrated that Tawoos said: I saw Ibn 'Abbas (ﷺ) sitting on the balls of his feet (when his feet were spread out) and I said: The people claim that this is difficult. He said: It is the *Sunnah* of your Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٢٨٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصْمَتِ حَرِيرًا. [راجع: ١٨٧٩. وانظر: ٢٨٥٧]

تخريج: إسناده صحيح.

2856. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) only forbade garments that are completely made of silk.

Comments: [Its *isnad* is *saheeh*]

٢٨٥٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي خُصَيْفٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ

2857. It was narrated from Sa'eed bin Jubair and 'Ikrimah the freed slave of Ibn 'Abbas that Ibn 'Abbas (ﷺ) said: The Messenger of Allah

مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصْمَتِ. [راجع: ٢٨٥٦، وانظر: ٢٩٥١].

تخريج: حديث صحيح.

(ﷺ) only forbade garments that are completely made of silk.

Comments: [A *saheeh hadeeth*]

٢٨٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ، وَيَزِيدُنِي، فَانْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». قَالَ الزُّهْرِيُّ: وَإِنَّمَا هَذِهِ الْأَحْرُفُ فِي الْأَمْرِ الْوَاحِدِ، وَلَيْسَ يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ. [راجع: ٢٣٧٥].

تخريج: إسناده صحيح، خ: (٣٢١٩)، م: (٨١٩).

2858. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel taught me one mode of recitation (*harf*) and I asked for another one, and I kept asking for more and he gave me more, until it ended with seven modes of recitation." Az-Zuhri said: These modes of recitation only affect the recitation, they do not change anything with regard to *halal* and *haram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3219) and Muslim (819)]

٢٨٥٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ حُكْمًا وَإِنَّ مِنَ الْبَيَانِ سِحْرًا». [راجع: ٢٤٢٤، وانظر: ٣٠٦٨].

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

2859. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٦٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تَبَارَكَ وَتَعَالَى، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى ذَكَرٍ». [راجع: ٢٦٥٧].

2860. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Divide wealth among those who are entitled to shares of inheritance according to the book of Allah, may He be blessed and exalted, and whatever is left after dividing it goes to the nearest male relative."

Comments: [Its *isnad* is *saheeh*, Muslim (1615)]

تخريج: إسناده صحيح، م: (١٦١٥).

2861. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was shrouded in two white garments and a red garment.

٢٨٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي بُرْدَيْنِ أَبْيَضَيْنِ، وَبُرْدٍ أَحْمَرَ. [راجع: ٢٢٨٤].

Comments: [*Hasan*; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ، وقد توبع.

2862. It was narrated that Ibn 'Abbas (ﷺ) said: If one of you were to give his land to his brother (to use for free), that is better for him than taking such and such in return for it, a specific amount.

٢٨٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا، لِشَيْءٍ مَعْلُومٍ. قَالَ: قَالَ ابْنُ عَبَّاسٍ: وَهُوَ الْحَقْلُ، وَهُوَ بِلِسَانِ الْأَنْصَارِ: الْمُحَاقَلَةُ.

Comments: [Its *isnad* is *saheeh*, Muslim (1550)]

تخريج: إسناده صحيح، م: (١٥٥٠).

2863. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) continued *'Umrah* on to the *Hajj* [*tamattu'* or *qiran*] until he died, and Abu Bakr (did the same) until he died, and 'Umar and 'Uthman (did the same) until they died. The first one to disallow that was Mu'awiyah.

٢٨٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ، وَأَبُو بَكْرٍ حَتَّى مَاتَ، وَعُمَرُ وَعُثْمَانُ كَذَلِكَ، وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ. [راجع: ٢٦٦٤].

تخريج: إسناده ضعيف لضعف ليث بن أبي سليم.

Comments: [Its *isnad* is *da'eef* because of the weakness of Laith bin Abu Sulaim]

2864. Aswad bin 'Amir narrated something similar with his *isnad*.

٢٨٦٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ مَعْنَاهُ بِإِسْنَادِهِ.

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

2865. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There should be neither harming nor reciprocating

٢٨٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ

harm. A man has the right to put something on his neighbour's wall, and the thoroughfare should be seven cubits (wide)."

Comments: [*Hasan*, because Jabir bin Yazeed al-Ju'fi is *da'eef*]

رَسُولُ اللَّهِ ﷺ: «لَا ضَرَرَ وَلَا إِضْرَارَ، وَلِلرَّجُلِ أَنْ يَجْعَلَ خَشَبَهُ فِي حَائِطِ جَارِهِ، وَالطَّرِيقُ الْمِيتَاءُ سَبْعَةُ أَذْرُعٍ». [راجع: ٢٠٩٨]

تخريج: حسن، جابر بن يزيد الجعفي ضعيف، وقد توبع.

2866. 'Ata' narrated that he heard Ibn 'Abbas (ﷺ) say: If one of you could manage not to go out on the day of *al-Fitr* until he eats something, let him do so. He ['Ata'] said: I never omitted to eat before going out since I heard that from Ibn 'Abbas. I eat a little from the edge of the pastry or drink some milk or water. I [the narrator] said: What was the reason for that? He said: I heard him say, I think he narrated it from the Prophet (ﷺ): They did not go out until late morning, so they said: We should eat so that we will not have to hasten in our prayer.

Comments: [Its *isnad* is *saheeh*]

٢٨٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنِ اسْتَطَعْتُمْ أَنْ لَا يَغْدُوَ أَحَدُكُمْ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، فَلْيَفْعَلْ. قَالَ: فَلَمْ أَدَعْ أَنْ آكُلَ قَبْلَ أَنْ أَغْدُوَ، مُنْذُ سَمِعْتُ ذَلِكَ مِنِ ابْنِ عَبَّاسٍ، فَآكُلَ مِنْ طَرَفِ الصَّرِيقَةِ الْأُكْلَةَ أَوْ أَشْرَبَ اللَّبَنَ، أَوِ الْمَاءَ. قُلْتُ: فَعَلَامَ يُؤَوَّلُ هَذَا؟ قَالَ: سَمِعَهُ أَظُنُّ عَنِ النَّبِيِّ ﷺ قَالَ: كَانُوا لَا يَخْرُجُونَ حَتَّى يَمْتَدَّ الضَّحَاءُ، فَيَقُولُونَ: نَطْعَمُ لِئَلَّا نَعْجَلَ عَنْ صَلَاتِنَا.

تخريج: إسناده صحيح.

2867. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Hasten to do *Hajj* - i.e., the obligatory *Hajj* - for none of you knows what may happen to him."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٢٨٦٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ إِسْمَاعِيلَ- هُوَ (١/ ٣١٤) أَبُو إِسْرَائِيلَ الْمُلَائِيُّ ـ، عَنْ فُضَيْلٍ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَجَّلُوا إِلَى الْحَجِّ ـ يَعْنِي الْفَرِيضَةَ ـ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْرِضُ لَهُ».

تخريج: حديث حسن، وهذا إسناد ضعيف، إسماعيل بن خليفة العبسي سيء الحفظ، وقد توبع.

2868. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said to his Companions when they

٢٨٦٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ

wanted to enter Makkah during his *'umrah* after al-Hudaibiyah: "Tomorrow your people will be watching you, so show them your strength." When they entered the mosque, they touched the Corner, then they trotted as did the Prophet (ﷺ) with them, until they reached the Yemeni Corner, then they walked until they reached the Black Corner. He did that three times, then walked for four (circuits).

Comments: [Its *isnad* is *qawi*]

عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ حِينَ أَرَادُوا دُخُولَ مَكَّةَ فِي عُمْرَتِهِ، بَعْدَ الْحُدَيْبِيَةِ: «إِنَّ قَوْمَكُمْ غَدًا سَيَرَوْنَكُمْ، فَلْيَرَوْكُمْ جُلْدًا» فَلَمَّا دَخَلُوا الْمَسْجِدَ اسْتَلَمُوا الرُّكْنَ، ثُمَّ رَمَلُوا وَالنَّبِيُّ ﷺ مَعَهُمْ، حَتَّى إِذَا بَلَغُوا إِلَى الرُّكْنِ الْيَمَانِي، مَشَوْا إِلَى الرُّكْنِ الْأَسْوَدِ، فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَشَى الْأَرْبَعَ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2869. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) took one-fifth (*khumus*) of buried treasure.

Comments: [*Saheeh* because of corroborating evidence]

٢٨٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ وَأَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الرِّكَازِ الْخُمُسَ. [انظر: ٢٨٧٠].

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

2870. And the Messenger of Allah (ﷺ) ruled that one-fifth be taken from buried treasure.

Comments: [*Saheeh* because of corroborating evidence; see the previous report]

٢٨٧٠- حَدَّثَنَاهُ أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: وَقَضَى ـ وَقَالَ أَبُو نُعَيْمٍ فِي حَدِيثِهِ: قَضَى ـ رَسُولُ اللَّهِ ﷺ فِي الرِّكَازِ الْخُمُسَ. [راجع: ٢٨٦٩].

تخريج: صحيح لغيره، وانظر ماقبله.

2871. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "No man should be under the same cover as another man and no woman (should be under the same cover) as another woman."

Comments: [A *saheeh hadeeth*]

٢٨٧١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ، وَلَا الْمَرْأَةُ الْمَرْأَةَ». [راجع: ٢٧٧٣].

تخريج: حديث صحيح.

٢٨٧٢- قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعْهُ أَسْوَدُ، وَحَدَّثَنَاهُ عَنْ حَسَنٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ مُرْسَلًا.

تخريج: حديث صحيح.

2872. It was narrated from 'Ikrimah in a *mursal* report.

Comments: [A *saheeh hadeeth*]

٢٨٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْعِيرَ، لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ وَهُوَ أَسِيرٌ فِي وَثَاقِهِ: لَا يَصْلُحُ. قَالَ: فَقَالَ لَهُ النَّبِيُّ ﷺ: «لِمَ؟» قَالَ: لِأَنَّ اللَّهَ قَدْ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [راجع: ٢٠٢٢].

تخريج: رواية سماك عن عكرمة فيها اضطراب.

2873. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Prophet (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas, who was among the prisoners in his chains, called out to him: You will never be able to do that. The Prophet (ﷺ) said to him: "Why not?" He said: Because Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [Narration of Simak from Ikrimah, it is disturbed]

٢٨٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِمَاعِزٍ، فَاعْتَرَفَ عِنْدَهُ مَرَّتَيْنِ، فَقَالَ: «اذْهَبُوا بِهِ» ثُمَّ قَالَ: «رُدُّوهُ» فَاعْتَرَفَ مَرَّتَيْنِ، حَتَّى اعْتَرَفَ أَرْبَعَ مَرَّاتٍ، فَقَالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فَارْجُمُوهُ». [راجع: ٢٢٠٢].

تخريج: إسناده حسن.

2874. It was narrated that Ibn 'Abbas (ﷺ) said: Ma'iz was brought to the Prophet (ﷺ) and he confessed to him twice, and he said: "Take him away." Then he said: "Bring him back." And he confessed twice more, until he had confessed four times. Then the Prophet (ﷺ) said: "Take him away and stone him."

Comments: [Its *isnad* is *hasan*]

٢٨٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ،

2875. It was narrated that Ibn 'Abbas (ﷺ) said: At the time of the Messenger of Allah (ﷺ) and Abu Bakr, and for two years of 'Umar's caliphate, the threefold *talaq* was counted as one. Then

'Umar (ﷺ) said: The people have begun to be hasty in a matter in which they should be careful and deliberate. Now we should take them at their word. And he did that [i.e., counted the threefold *talaq* as three].

طَلَاقُ الثَّلَاثِ: وَاحِدَةً، فَقَالَ عُمَرُ: إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ. فَأَمْضَاهُ عَلَيْهِمْ. [راجع: ٢٣٨٧].

تخريج: إسناده صحيح، م: (١٤٧٢).

Comments: [Its *isnad* is *saheeh*, Muslim (1472]

2876. It was narrated that Sadaqah ad-Dimashqi said: A man came to Ibn 'Abbas and asked him about fasting. He said: The Messenger of Allah (ﷺ) used to say: "One of the best kinds of fasting is the fast of my brother Dawood. He used to fast one day and not fast the next day."

Comments: [Its *isnad* is *da'eef jiddan*]

٢٨٧٦- حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا الْفَرَجُ ابْنُ فَضَالَةَ عَنْ أَبِي هَرِمٍ، عَنْ صَدَقَةَ الدِّمَشْقِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الصِّيَامِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَفْضَلِ الصِّيَامِ صِيَامَ أَخِي دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: إسناده ضعيف جدا، الفرج بن فضالة، مجهول.

2877. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman continued *'Umrah* on to the *Hajj* [*tamattu'* or *qiran*]; the first one to forbid it was Mu'awiyah.

Comments: [Its *isnad* is *da'eef* because of the weakness of Laith bin Abu Sulaim]

٢٨٧٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ. [راجع: ٢٦٦٤].

تخريج: إسناده ضعيف لضعف ليث بن أبي سليم.

2878. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) wanted to do *wudoo'* from a waterskin, and it was said to him that it was made from the skin of an animal that had died naturally. He said: "Tanning takes away its filth, abomination or impurity."

Comments: [*Hasan*]

٢٨٧٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَخِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَتَوَضَّأَ مِنْ سِقَاءٍ، فَقِيلَ لَهُ: إِنَّهُ مَيْتَةٌ، فَقَالَ: «دِبَاغُهُ يُذْهِبُ خَبَثَهُ، أَوْ رِجْسَهُ، أَوْ نَجَسَهُ». [راجع: ٢١١٧].

تخريج: حسن، وفي سنده أخو سالم بن أبي الجعد، فيه جهالة.

2879. Sa'eed bin Jubair narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) put his hand between my shoulders and said: "O Allah, give him understanding of the religion and teach him the meaning of Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

٢٨٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ بَيْنَ كَتِفَيَّ - أَوْ قَالَ: عَلَى مَنْكِبَيَّ - فَقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٣٩٧].

تخريج: إسناده قوي، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

2880. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels during *Hajj*, of which he slaughtered sixty with his own hand and ordered that the rest be slaughtered. Then he took a piece from each camel and they were put in a pot, and he ate from it and drank from its broth. And on the day of al-Hudaibiyah he slaughtered seventy, among which was the camel of Abu Jahl. When the camels were prevented from reaching the Ka'bah, they groaned as if groaning for their offspring.

Comments: [Its *isnad* is *da'eef* because Muhammad bin Abdur-Rahman bin Abu Laila is *da'eef*]

٢٨٨٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ فِي الْحَجِّ مِائَةَ بَدَنَةٍ، نَحَرَ بِيَدِهِ مِنْهَا سِتِّينَ، وَأَمَرَ بِبَقِيَّتِهَا، فَنُحِرَتْ، وَأَخَذَ مِنْ كُلِّ بَدَنَةٍ بَضْعَةً فَجُمِعَتْ فِي قِدْرٍ، فَأَكَلَ مِنْهَا وَحَسَا مِنْ مَرَقِهَا، وَنَحَرَ يَوْمَ الْحُدَيْبِيَةِ سَبْعِينَ، فِيهَا جَمَلُ أَبِي جَهْلٍ، فَلَمَّا صُدَّتْ عَنِ الْبَيْتِ، (١/ ٣١٥) حَنَّتْ كَمَا تَحِنُّ إِلَى أَوْلَادِهَا. [راجع: ٢٠٧٩]

تخريج: إسناده ضعيف لضعف محمد بن عبدالرحمن بن أبي ليلى، فإنه سيء الحفظ.

2881. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) brought one hundred camels... And he mentioned a similar *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٨٨١- حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ - يَعْنِي ابْنَ رُزَيْقٍ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: سَاقَ رَسُولُ اللَّهِ ﷺ مِائَةَ بَدَنَةٍ... فَذَكَرَ نَحْوَهُ. [راجع: ٥٩٣]

تخريج: إسناده ضعيف كسابقه.

2882. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) set out during the year of the conquest on the tenth of Ramadan, and when he halted in Marraz-Zahran...

Comments: [A *saheeh hadeeth,* apart from the words "Marraz-Zahran"]

٢٨٨٢- **حَدَّثَنَا** يَحْيَى بْنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ لِعَشْرٍ مَضَيْنَ مِنْ رَمَضَانَ، فَلَمَّا نَزَلَ مَرَّ الظَّهْرَانِ... [راجع: ١٨٩٢].

تخريج: حديث صحيح دون قوله: «مر الظهران».

2883. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet stayed in Makkah for seventeen days in the year of the conquest during which he prayed two *rak'ahs*. Abun-Nadr said: Shortening (the prayers), praying two *rak'ahs.*

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٨٨٣- **حَدَّثَنَا** يَحْيَى بْنُ آدَمَ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ سَبْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ. قَالَ أَبُو النَّضْرِ: يَقْصُرُ، يُصَلِّي رَكْعَتَيْنِ. [راجع: ١٩٥٨].

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبدالله القاضي سيء الحفظ.

2884. A similar report was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* like the previous report]

٢٨٨٤- **حَدَّثَنَا** عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْخَرَّازُ مِنَ الثِّقَاتِ: حَدَّثَنَا شَرِيكٌ: وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي عَنْ شَرِيكٍ، عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: حديث صحيح، وهذا إسناد ضعيف كسابقه.

2885. It was narrated from Ibn 'Abbas in a *marfoo'* report that he said: "Let her ride and offer expiation for her vow."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

٢٨٨٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ إِلَيْهِ أَنَّهُ قَالَ: «لِتَرْكَبْ وَلْتُكَفِّرْ يَمِينَهَا». [راجع: ٢٨٢٨].

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف شريك.

2886. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed judgement on the basis of a witness and an oath.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٨٨٦- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ: حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشَّاهِدِ وَالْيَمِينِ. [راجع: ٢٢٢٤].

تخريج: إسناده صحيح، م: (١٧١٢).

2887. It was narrated that Abu Ghafatan said: I entered upon Ibn 'Abbas (ﷺ) and found him doing *wudoo'*. He rinsed his mouth and nose, then he said: The Messenger of Allah (ﷺ) said: "Twice - or twice thoroughly - or three times."

Comments: [Its *isnad* is *qawi*]

٢٨٨٧- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ يَتَوَضَّأُ، فَمَضْمَضَ، ثُمَّ اسْتَنْشَقَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اثْنَتَيْنِ ـ أَوِ اثْنَتَيْنِ بَالِغَتَيْنِ ـ أَوْ ثَلَاثًا». [راجع: ٢٠١١].

تخريج: إسناده قوي.

2888. Maymoon bin Mihran narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٢٨٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي حَبِيبُ بْنُ الشَّهِيدِ: حَدَّثَنِي مَيْمُونُ بْنُ مِهْرَانَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: إسناده صحيح.

2889. It was narrated that Abu 'Ulwan said: I heard Ibn 'Abbas (ﷺ) say: Fifty prayers were enjoined upon your Prophet (ﷺ), then he asked his Lord, may He be glorified and exalted, and He made them five.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٨٨٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي عُلْوَانَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: فُرِضَ عَلَى نَبِيِّكُمْ ﷺ خَمْسُونَ صَلَاةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَجَعَلَهَا خَمْسًا.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ.

2890. It was narrated that 'Abdullah bin 'Usm said: I heard Ibn 'Abbas (ﷺ) say: Your Prophet

٢٨٩٠- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ قَالَ: سَمِعْتُ

(ﷺ) was enjoined to offer fifty prayers, then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

ابْنَ عَبَّاسٍ يَقُولُ: أُمِرَ نَبِيُّكُمْ ﷺ بِخَمْسِينَ صَلَاةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَجَعَلَهَا خَمْسَ صَلَوَاتٍ.

Comments: [*Saheeh* because of corroborating evidence, like the previous report]

تخريج: صحيح لغيره، كسابقه.

2891. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer upon your Prophet (ﷺ), fifty prayers. Then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

٢٨٩١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ ﷺ الصَّلَاةَ خَمْسِينَ صَلَاةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَجَعَلَهَا خَمْسَ صَلَوَاتٍ.

Comments: [*Saheeh* because of corroborating evidence, like the previous report]

تخريج: صحيح لغيره، كسابقه.

2892. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the *tashahhud* as he would teach us a *soorah* from the Qur'an.

٢٨٩٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. [راجع: ٢٦٦٥].

Comments: [Its *isnad* is *saheeh*, Muslim (403)]

تخريج: إسناده صحيح، م: (٤٠٣).

2893. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: I was commanded to use the *siwak* until I feared that revelation would be sent to me concerning it."

٢٨٩٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالسِّوَاكِ حَتَّى خَشِيتُ أَنْ يُوحَى إِلَيَّ فِيهِ». [راجع: ٢١٢٥].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، أربدة البصري التميمي مجهول، وشريك سيء الحفظ.

2894. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ)

٢٨٩٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ». [انظر: ٣٠٧١].

said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [*Saheeh* because of corroborating evidence

تخريج: صحيح لغيره، رواية سماك بن حرب عن عكرمة مضطربة.

٢٨٩٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا كَامِلُ ابْنُ الْعَلَاءِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَيْنَ السَّجْدَتَيْنِ فِي صَلَاةِ اللَّيْلِ: «رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَارْفَعْنِي وَارْزُقْنِي وَاهْدِنِي» ثُمَّ سَجَدَ. [انظر: ٣٥١٤].

تخريج: إسناده حسن.

2895. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said between the two prostrations in prayer at night: "My Lord, forgive me, have mercy on me, raise me in status, grant me provision and guide me." Then he would prostrate.

Comments: [Its *isnad* is *hasan*]

٢٨٩٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَامٌ، حَرَّمَهُ اللَّهُ، لَمْ يَحِلَّ فِيهِ الْقَتْلُ لِأَحَدٍ قَبْلِي، وَأُحِلَّ (١/ ٣١٦) لِي سَاعَةً، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُنَفَّرُ صَيْدُهُ وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَى خَلَاهُ» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِذْخِرَ، فَإِنَّهُ لِبُيُوتِهِمْ وَلِقَيْنِهِمْ. فَقَالَ: «إِلَّا الْإِذْخِرَ، وَلَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ٢٣٥٣].

تخريج: إسناده صحيح، م: (١٣٥٣).

2896. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of the conquest of Makkah: "This land is sacred, for Allah has made it sacred. Fighting therein was not permitted to anyone before me, and it was permitted to me for a short while. It is sacred by the decree of Allah until the Day of Resurrection. Its game is not to be disturbed, its thorns are not to be cut, its lost property is not to be picked up except by one who will announce it, and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except *idhkhir* (a kind of grass), for it is used for their houses and by their blacksmiths. He said: "Except *idhkhir*. And there is no more migration (*hijrah*), but there is

jihad and intention, and if you are asked to mobilise, then mobilise."

Comments: [Its *isnad* is *saheeh*, Muslim (1353)]

2897. Malik bin Sa'd at-Tujeebi narrated that he heard Ibn 'Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Jibreel came to me and said: O Muhammad, Allah, may He be glorified and exalted, has cursed alcohol, the one who presses it, the one for whom it is pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who buys it, the one who sells it, the one who pours it and the one for whom it is poured."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٩٧- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي مَالِكُ بْنُ خَيْرٍ الزِّيَادِيُّ: أَنَّ مَالِكَ بْنَ سَعْدٍ التُّجِيبِيَّ حَدَّثَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَانِي جِبْرِيلُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَعَنَ الْخَمْرَ، وَعَاصِرَهَا، وَمُعْتَصِرَهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَحْمُولَةَ إِلَيْهِ، وَبَائِعَهَا، وَمُبْتَاعَهَا، وَسَاقِيَهَا، وَمُسْتَقِيَهَا».

تخريج: صحيح لغيره، وهذا إسناد حسن.

2898. It was narrated that 'Abdur-Rahman bin Wa'lah said: I heard Ibn 'Abbas (ﷺ) say: A man asked the Messenger of Allah (ﷺ) about Saba': was it a man or a woman or a land? He said: "It was a man who had ten sons, six of whom lived in Yemen and four in Syria. As for those who lived in Yemen, they were Madhhij, Kindah, al-Azd, al-Ash'ariyyoon, Anmar and Himyar, and all of them are Arabs. As for those who lived in Syria, they were: Lakhm, Judham, 'Amilah and Ghassan.

Comments: [Its *isnad* is *hasan*]

٢٨٩٨- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ بْنِ عُقْبَةَ الْحَضْرَمِيُّ أَبُو عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ سَبَإٍ، مَا هُوَ: أَرَجُلٌ أَمِ امْرَأَةٌ أَمْ أَرْضٌ؟ فَقَالَ: «بَلْ هُوَ رَجُلٌ وَلَدَ عَشَرَةً، فَسَكَنَ الْيَمَنَ مِنْهُمْ سِتَّةٌ، وَبِالشَّامِ مِنْهُمْ أَرْبَعَةٌ، فَأَمَّا الْيَمَانِيُّونَ: فَمَذْحِجٌ وَكِنْدَةُ وَالْأَزْدُ وَالْأَشْعَرِيُّونَ وَأَنْمَارٌ وَحِمْيَرٌ، عَرَبًا كُلُّهَا، وَأَمَّا الشَّامِيَّةُ: فَلَخْمٌ وَجُذَامُ وَعَامِلَةُ وَغَسَّانُ».

تخريج: إسناده حسن.

2899. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was praying, and two young girls came and stood in front of him, at his head. He pushed them aside and gestured to his right and to his left.

Comments: [Its *isnad* is *hasan*]

٢٨٩٩- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، فَجَاءَتْ جَارِيَتَانِ حَتَّى قَامَتَا بَيْنَ يَدَيْهِ، عِنْدَ رَأْسِهِ، فَنَحَّاهُمَا، وَأَوْمَأَ بِيَدَيْهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ. [راجع: ٢٠٩٥].

تخريج: إسناده حسن.

2900. It was narrated from Ibn 'Abbas (ﷺ): The name of Juwairiyah bint al-Harith, the wife of the Prophet (ﷺ), was Barrah. The Messenger of Allah (ﷺ) changed her name and called her Juwairiyah.

Comments: [*Saheeh*; this is a *hasan isnad*]

٢٩٠٠- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ اسْمُ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ بَرَّةَ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا، فَسَمَّاهَا جُوَيْرِيَةَ. [راجع: ٣٠٠٥].

تخريج: صحيح، وهذا إسناد حسن، م: (٢١٤٠).

2901. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) drew four lines on the ground and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ﷺ) said: "The best of the women of the people of Paradise are Khadeejah bint Khuwailid, Fatimah bint Muhammad, Maryam bint 'Imran and Asiyah bint Muzahim, the wife of Pharaoh."

Comments: [Its *isnad* is *saheeh*]

٢٩٠١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا دَاوُدُ عَنْ عِلْبَاءَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَّ رَسُولُ اللَّهِ ﷺ فِي الْأَرْضِ أَرْبَعَةَ خُطُوطٍ، قَالَ: «أَتَدْرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ». [راجع: ٢٦٦٨].

تخريج: إسناده صحيح.

2902. It was narrated from Shu'bah the freed slave of Ibn 'Abbas or Kuraib the freed slave of Ibn 'Abbas (ﷺ) that 'Abdullah

٢٩٠٢- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ، أَوْ كُرَيْبٍ مَوْلَى ابْنِ

bin 'Abbas (ﷺ) passed by 'Abdullah bin al-Harith bin Abi Rabee'ah when he was praying with his hair in braids, tied at the back. He stood over him and started undoing the braids, and 'Abdullah bin al-Harith let him carry on until he had finished undoing it and then sat down. When Ibn al-Harith finished praying, he came to him and said: Why did you do what you did to my head just now? He said: I heard the Messenger of Allah say: "The likeness of the one who prays with his hair tied up at the back is like one who prays with his hands tied behind his back."

عَبَّاسٍ : أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ مَرَّ بِعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ أَبِي رَبِيعَةَ وَهُوَ يُصَلِّي مَضْفُورَ الرَّأْسِ، مَعْقُودًا مِنْ وَرَائِهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ يَبْرَحْ يَحُلُّ عُقَدَ رَأْسِهِ، فَأَقَرَّ لَهُ عَبْدُ اللَّهِ بْنُ الْحَارِثِ حَتَّى فَرَغَ مِنْ حَلِّهِ، ثُمَّ جَلَسَ، فَلَمَّا فَرَغَ ابْنُ الْحَارِثِ مِنَ الصَّلَاةِ، أَتَاهُ، فَقَالَ: عَلَامَ صَنَعْتَ بِرَأْسِي مَا صَنَعْتَ آنِفًا؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْقُودٌ مِنْ وَرَائِهِ، كَمَثَلِ الَّذِي يُصَلِّي مَكْتُوفًا». [راجع: ٢٧٦٧].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، م: (٤٩٢).

2903. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The likeness of the one who prays with his hair gathered and twisted is that of one who prays with his hands tied behind his back."

٢٩٠٣- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ، كَمَثَلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة، وقد توبع.

2904. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet was treated with cupping in the veins at the sides of the neck and between his shoulders, and he gave the cupper his fee. If it were *haram,* he would not have given him his fee.

٢٩٠٤- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ ثَلَاثًا فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ إِيَّاهُ.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

905. It was narrated that Ibn ıbbas (ﷺ) said: The Prophet (ﷺ) sed to pray *Witr* with three oorahs), with *Sabbih isma rabbikal-'la, Qul ya ayyuhal-kafiroon* and *ul Huwallahu Ahad.*

omments: [A *saheeh hadeeth*]

٢٩٠٥- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٠].

تخريج: حديث صحيح، شريك سيء الحفظ، وقد توبع.

906. It was narrated from Ibn ıbbas (ﷺ) that the Prophet (ﷺ) sed to recite in *Fajr* prayer on riday, *Alif-Lam-Meem. Tanzeel* ıoorat as-Sajdah) and *Hal ata 'alal-san heenun minad-dahr* (Soorat al-ısan).

omments: [A *saheeh hadeeth*]

٢٩٠٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْجُمُعَةِ: ﴿الٓمٓ ۞ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾. [راجع: ٢٧٢٠].

تخريج: حديث صحيح، شريك سيء الحفظ، قد توبع.

907. It was narrated that Ibn ıbbas (ﷺ) said: I saw the Prophet ﷺ) prostrating with his arms ›read so wide that I could see the 'hiteness of his armpits.

omments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٠٧- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، (١/٣١٧) عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ سَاجِدًا قَدْ خَوَّى، حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ. [راجع: ٢٤٠٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أربدة التميمي مجهول.

908. It was narrated that Ibn ıbbas (ﷺ) said: I looked at the Iessenger of Allah (ﷺ) and I saw im prostrating with his arms ›read, and I saw the whiteness f his armpits.

omments: [*Saheeh* because of corroborating evidence; see the previous report]

٢٩٠٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَدَبَّرْتُ رَسُولَ اللَّهِ ﷺ، فَرَأَيْتُهُ سَاجِدًا مُخَوِّيًا وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وانظر ماقبله.

909. It was narrated from Ibn ıbbas (ﷺ) in a *marfoo'* report that ıe Prophet (ﷺ) said: "Every

٢٩٠٩- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ

covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

إِلَى النَّبِيِّ ﷺ قَالَ: «كُلُّ حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً أَوْ حِدَّةً».

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ، وسماك في روايته عن عكرمة اضطراب

2910. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Any woman who gives birth to her master's child becomes free after he dies" or "after he is gone." Or he may have said both.

Comments: [*Hasan;* this is a *da'eef isnad*]

٢٩١٠- **حَدَّثَنَا** حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ وَلَدَتْ مِنْ سَيِّدِهَا، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ» أَوْ قَالَ: «مِنْ بَعْدِهِ» وَرُبَّمَا قَالَهُمَا جَمِيعًا. [راجع: ٢٧٥٩].

تخريج: حسن، وهذا إسناد ضعيف، شريك سيء الحفظ، لكنه توبع، وحسين بن عبدالله ضعيف.

2911. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he told 'Ali to prepare some water for *ghusl* for him, then he gave him a cloak and said, "Conceal me, and turn your back to me."

Comments: [Its *isnad* is *da'eef*]

٢٩١١- **حَدَّثَنَا** حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَمَرَ عَلِيًّا، فَوَضَعَ لَهُ غُسْلًا، ثُمَّ أَعْطَاهُ ثَوْبًا، فَقَالَ: «اسْتُرْنِي وَوَلِّنِي ظَهْرَكَ».

تخريج: إسناده ضعيف، شريك سيء الحفظ، وسماك في روايته عن عكرمة اضطراب.

2912. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "If you differ concerning the roadway, then make it seven cubits. And if a man's neighbour asks him to let him attach something to his wall, let him do that."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٩١٢- **حَدَّثَنَا** حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَاجْعَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ سَأَلَهُ جَارُهُ أَنْ يَدْعَمَ عَلَى حَائِطِهِ، فَلْيَفْعَلْ». [راجع: ٢٠٩٨].

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ، قد توبع، وسماك في روايته عن عكرمة اضطراب.

2913. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) said: "May Allah curse the one who changes the boundary markers. May Allah curse the one who offers a sacrifice to anyone other than Allah. May Allah curse the one who curses his parents. May Allah curse the one who attributes himself to someone other than his masters. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who commits bestiality. May Allah curse the one who does the act of the people of Loot, may Allah curse the one who does the act of the people of Loot" - three times.

Comments: [Its *isnad* is *hasan*]

٢٩١٣ - حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الزِّنَادِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: لَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ، لَعَنَ اللَّهُ مَنْ كَمَهَ أَعْمَى عَنِ السَّبِيلِ، لَعَنَ اللَّهُ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ- ثَلَاثًا ". [راجع: ١٨٧٥].

تخريج: إسناده حسن.

2914. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Cursed be the one who reviles his father; cursed be the one who reviles his mother; cursed be the one who offers a sacrifice to anyone other than Allah; cursed be the one who changes the boundary markers; cursed be the one who pushes a blind man off the road; cursed be the one who commits bestiality; cursed be the one who does the act of the people of Loot." The Messenger of Allah (ﷺ) said it three times concerning homosexuality.

Comments: [Its *isnad* is *hasan*]

٢٩١٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَلْعُونٌ مَنْ سَبَّ أَبَاهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، مَلْعُونٌ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، مَلْعُونٌ مَنْ كَمَهَ أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، مَلْعُونٌ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ» قَالَهَا رَسُولُ اللَّهِ ﷺ مِرَارًا ثَلَاثًا فِي اللُّوطِيَّةِ.

تخريج: إسناده حسن.

2915. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "May Allah curse

٢٩١٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ،

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، لَعَنَ اللَّهُ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ، لَعَنَ اللَّهُ مَنْ كَمَهَ أَعْمَى عَنِ الطَّرِيقِ، لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، لَعَنَ اللَّهُ مَنْ عَقَّ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ» قَالَهَا ثَلَاثًا.

تخريج: إسناده جيد.

the one who changes the boundary markers; may Allah curse the one who claims to belong to someone other than his masters; may Allah curse the one who pushes a blind man off the road; may Allah curse the one who offers a sacrifice to someone other than Allah; may Allah curse the one who commits bestiality; may Allah curse the one who defies his parents; may Allah curse the one who does the act of the people of Loot" - he said it three times.

Comments: [Its *isnad* is *jayyid*]

٢٩١٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِرَكْعَتَيِ الضُّحَى، وَلَمْ تُؤْمَرُوا بِهَا، وَأُمِرْتُ بِالْأَضْحَى وَلَمْ تُكْتَبْ». [راجع: ٢٠٦٥].

تخريج: إسناده ضعيف لضعف جابر الجعفي.

2916. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been commanded to (pray) the two *rak'ahs* of *Duha*, but you are not enjoined to do it. I have been commanded to offer the sacrifice (*adha*) but it was not enjoined."

Comments: [Its *isnad* is *da'eef*]

٢٩١٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَيَّ النَّحْرُ، وَلَمْ يُكْتَبْ عَلَيْكُمْ، وَأُمِرْتُ بِرَكْعَتَيِ الضُّحَى، وَلَمْ تُؤْمَرُوا بِهَا».

تخريج: إسناده ضعيف كسابقه.

2917. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The sacrifice (*nahr*) was enjoined upon me but it was not enjoined upon you. I was commanded to (pray) the two *rak'ahs* of *Duha* but you were not commanded to do so."

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٩١٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنْ أَبِي يَحْيَى مَوْلَى ابْنِ عُقَيْلٍ الْأَنْصَارِيِّ قَالَ: قَالَ

2918. Ibn 'Abbas (ﷺ) said: I learned a verse of the Qur'an that no man has ever asked me about and I do not know whether the people knew about it and so did not ask me about

ابْنُ عَبَّاسٍ : لَقَدْ عَلِمْتُ آيَةً مِنَ الْقُرْآنِ مَا سَأَلَنِي عَنْهَا رَجُلٌ قَطُّ، فَمَا أَدْرِي أَعَلِمَهَا النَّاسُ فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطُنُوا لَهَا، فَيَسْأَلُوا عَنْهَا؟ ثُمَّ طَفِقَ يُحَدِّثُنَا، فَلَمَّا قَامَ، تَلاوَمْنَا أَنْ لَا نَكُونَ سَأَلْنَاهُ عَنْهَا، فَقُلْتُ: أَنَا لَهَا إِذَا رَاحَ غَدًا، فَلَمَّا رَاحَ الْغَدَ، قُلْتُ: يَا ابْنَ عَبَّاسٍ، ذَكَرْتَ أَمْسِ أَنَّ آيَةً مِنَ الْقُرْآنِ لَمْ يَسْأَلْكَ عَنْهَا رَجُلٌ قَطُّ، فَلَا تَدْرِي أَعَلِمَهَا النَّاسُ، فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطُنُوا لَهَا؟ فَقُلْتُ: أَخْبِرْنِي عَنْهَا، وَعَنِ اللَّاتِي قَرَأْتَ (١/٣١٨) قَبْلَهَا. قَالَ: نَعَمْ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِقُرَيْشٍ: «يَا مَعْشَرَ قُرَيْشٍ! إِنَّهُ لَيْسَ أَحَدٌ يُعْبَدُ مِنْ دُونِ اللَّهِ فِيهِ خَيْرٌ» وَقَدْ عَلِمَتْ قُرَيْشٌ أَنَّ النَّصَارَى تَعْبُدُ عِيسَى ابْنَ مَرْيَمَ، وَمَا تَقُولُ فِي مُحَمَّدٍ، فَقَالُوا: يَا مُحَمَّدُ، أَلَسْتَ تَزْعُمُ أَنَّ عِيسَى كَانَ نَبِيًّا وَعَبْدًا مِنْ عِبَادِ اللَّهِ صَالِحًا، فَلَئِنْ كُنْتَ صَادِقًا فَإِنَّ آلِهَتَهُمْ لَكَمَا تَقُولُونَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾ (الزخرف: ٥٧) قَالَ: قُلْتُ: مَا يَصِدُّونَ؟ قَالَ: يَضِجُّونَ ﴿وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴾ (الزخرف: ٦١) قَالَ: هُوَ خُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ قَبْلَ يَوْمِ الْقِيَامَةِ.

تخريج: إسناده حسن.

it, or they were not aware of it and that is why they did not ask about it. Then he started talking to us, and when he stood up to leave, we regretted that we had not asked him about it. I said: I will ask him when I see him tomorrow. When the next day came, I said: O Ibn 'Abbas, yesterday you said that there was a verse in the Qur'an that no man ever asked you about, and you did not know whether the people knew it and so did not ask about it, or they were not aware of it. I said: Tell me about it and about the verses before it. He said: Yes. The Messenger of Allah (ﷺ) said to Quraish: "O Quraish, there is no goodness in anyone who is worshipped instead of Allah." Quraish knew that the Christians worship 'Eesa Ibn Maryam, so they said: O Muhammad, didn't you say that 'Eesa was a Prophet and one of the righteous slaves of Allah? If you are telling the truth, then their gods are also as you say. Then Allah, may He be glorified and exalted, revealed the words: "And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example)" [az-Zukhruf 43:57]. I said: What does *yasiddoona* (cry aloud) mean? He said: Make noise. "And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour" [az-Zukhruf 43:61]. He said: That is the appearance of 'Eesa Ibn Maryam (ﷺ) before the Day of Resurrection.

Comments: [Its *isnad* is *hasan*]

2919. 'Abdullah bin 'Abbas (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was sitting in the courtyard of his house in Makkah, 'Uthman bin Maz'oon passed by him and smiled at the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to him: "Why don't you sit down?" He said: Yes (I will). The Messenger of Allah (ﷺ) sat opposite him and whilst he was speaking to him, the Messenger of Allah (ﷺ) lifted his gaze up and looked at the sky for a while. Then he lowered his gaze and looked to the ground at his right. Then the Messenger of Allah (ﷺ) shifted his position, turning away from 'Uthman towards the spot at which he had lowered his gaze, and he started shaking his head as if he was trying to understand something that was being said to him, whilst Ibn Maz'oon was looking on. When he had finished and understood what was said to him, the Messenger of Allah (ﷺ) looked up at the sky as he had done the first time, following something with his gaze until it disappeared in the sky. Then he turned towards 'Uthman and sat as he had been sitting originally. He said: O Muhammad, I have sat and talked to you before, but I have never seen you doing what you did just now. He said: "What did you see me doing?" He said: I saw you lifting your gaze to the

٢٩١٩- حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ بِفِنَاءِ بَيْتِهِ بِمَكَّةَ جَالِسٌ، إِذْ مَرَّ بِهِ عُثْمَانُ بْنُ مَظْعُونٍ، فَكَشَرَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَلَا تَجْلِسُ؟» قَالَ: بَلَى، قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ مُسْتَقْبِلَهُ، فَبَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ شَخَصَ رَسُولُ اللَّهِ ﷺ بِبَصَرِهِ إِلَى السَّمَاءِ، فَنَظَرَ سَاعَةً إِلَى السَّمَاءِ، فَأَخَذَ يَضَعُ بَصَرَهُ حَتَّى وَضَعَهُ عَلَى يَمِينِهِ فِي الْأَرْضِ، فَتَحَرَّفَ رَسُولُ اللَّهِ ﷺ عَنْ جَلِيسِهِ عُثْمَانَ إِلَى حَيْثُ وَضَعَ بَصَرَهُ، وَأَخَذَ يُنْغِضُ رَأْسَهُ كَأَنَّهُ يَسْتَفْقِهُ مَا يُقَالُ لَهُ، وَابْنُ مَظْعُونٍ يَنْظُرُ، فَلَمَّا قَضَى حَاجَتَهُ وَاسْتَفْقَهَ مَا يُقَالُ لَهُ، شَخَصَ بَصَرُ رَسُولِ اللَّهِ ﷺ إِلَى السَّمَاءِ كَمَا شَخَصَ أَوَّلَ مَرَّةٍ، فَأَتْبَعَهُ بَصَرَهُ حَتَّى تَوَارَى فِي السَّمَاءِ، فَأَقْبَلَ إِلَى عُثْمَانَ بِجِلْسَتِهِ الْأُولَى، قَالَ: يَا مُحَمَّدُ، فِيمَا كُنْتُ أُجَالِسُكَ وَآتِيكَ، مَا رَأَيْتُكَ تَفْعَلُ كَفِعْلِكَ الْغَدَاةَ! قَالَ: «وَمَا رَأَيْتَنِي فَعَلْتُ؟» قَالَ: رَأَيْتُكَ تَشْخَصُ بِبَصَرِكَ إِلَى السَّمَاءِ، ثُمَّ وَضَعْتَهُ حَيْثُ وَضَعْتَهُ عَلَى يَمِينِكَ، فَتَحَرَّفْتَ إِلَيْهِ وَتَرَكْتَنِي، فَأَخَذْتَ تُنْغِضُ رَأْسَكَ كَأَنَّكَ تَسْتَفْقِهُ شَيْئًا يُقَالُ لَكَ. قَالَ: «وَفَطِنْتَ لِذَاكَ؟» قَالَ عُثْمَانُ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي رَسُولُ اللَّهِ آنِفًا، وَأَنْتَ جَالِسٌ» قَالَ:

sky, then lowering it until you were looking to your right. Then you shifted position and turned away from me. Then you started to shake your head as if you were trying to understand something that was being said to you. He said: "Did you notice that?" 'Uthman said: Yes. The Messenger of Allah (ﷺ) said: "A messenger from Allah came to me just now whilst you are sitting here." He said: A messenger from Allah? He said: "Yes." He said: What did he say to you? He said: "Verily, Allah enjoins *Al-'Adl* (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (ﷺ) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshah'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed" [an-Nahl 16:90]. 'Uthman said: That was when the faith took hold in my heart and I began to love Muhammad.

Comments: [Its *isnad* is *da'eef*]

رَسُولُ اللَّهِ؟ قَالَ: «نَعَمْ» قَالَ: فَمَا قَالَ لَكَ؟ قَالَ: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ وَإِيتَآىِٕ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل: ٩٠) قَالَ عُثْمَانُ: فَذَلِكَ حِينَ اسْتَقَرَّ الْإِيمَانُ فِي قَلْبِي، وَأَحْبَبْتُ مُحَمَّدًا.

تخريج: إسناده ضعيف، شهر بن حوشب مختلف فيه، وعبدالحميد بن بهرام مختلف فيه أيضا.

2920. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a sanctuary and my sanctuary is Madinah. O Allah, I declare it sacred by Your authority. The evildoer is not to be given sanctuary in it, its grasses are not to be cut, its thorns are not to be cut and its lost property is not to be picked up except by one who will announce it.

Comments: [*Hasan* because of corroborating evidence]

٢٩٢٠- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ حَرَمٌ وَحَرَمِي الْمَدِينَةُ، اللَّهُمَّ إِنِّي أُحَرِّمُهَا بِحَرَمِكَ، أَنْ لَا يُؤْوَى فِيهَا مُحْدِثٌ، وَلَا يُخْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَوْكُهَا، وَلَا تُؤْخَذُ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ».

تخريج: حسن لغيره، دون قوله: «لكل نبي حرم»، وهذا إسناد ضعيف.

2921. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Any man who claims to belong to someone other than his father or to someone other than his former masters who manumitted him, upon him be the curse of Allah, the angels and all the people until the Day of Resurrection, and no obligatory or *nafl* act of worship will be accepted from him."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٢١- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ ادَّعَى إِلَى غَيْرِ وَالِدِهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ الَّذِينَ أَعْتَقُوهُ، فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ، إِلَى يَوْمِ الْقِيَامَةِ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». [راجع: ٦١٥].

تخريج: حديث صحيح، وهذا إسناد ضعيف.

2922. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was forbidden all kinds of women except those who were believers and muhajirat (migrants). Allah said: "It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses" [al-Ahzab 33:52]. And Allah permitted free, believing women: "and a believing woman if she offers

٢٩٢٢- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنِي شَهْرٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: نُهِيَ رَسُولُ اللَّهِ ﷺ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَتْ مِنَ الْمُؤْمِنَاتِ الْمُهَاجِرَاتِ قَالَ: ﴿لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾ (الأحزاب: ٥٢) فَأَحَلَّ اللَّهُ عَزَّ وَجَلَّ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ: ﴿وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ﴾ (الأحزاب: ٥٠) وَحَرَّمَ

كُلَّ ذَاتِ دِينٍ غَيْرَ الْإِسْلَامِ قَالَ: ﴿وَمَن يَكْفُرْ بِٱلْإِيمَـٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَـٰسِرِينَ﴾ (المائدة: ٥) وَقَالَ: ﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّـٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ﴾ إِلَى قَوْلِهِ: ﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾ (الأحزاب: ٥٠) وَحَرَّمَ سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

تخريج: إسناده ضعيف.

herself to the Prophet" [al-Ahzab 33:50]. And He forbade every woman who follows a religion other than Islam and said: "And whosoever disbelieves in Faith, [i.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers" [al-Ma'idah 5:5] and "O Prophet (Muhammad (ﷺ))! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters of your *'Ammat* (paternal aunts) and the daughters of your *Khal* (maternal uncles) and the daughters of your *Khalat* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers" [al-Ahzab 33:50]. And He forbade all other types of women apart from that.

Comments: [Its *isnad* is *da'eef*]

٢٩٢٣- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ امْرَأَةً مِنْ

2923. 'Abdullah bin 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) proposed to a woman of his people whose name was

قَوْمِهِ يُقَالُ لَهَا: سَوْدَةُ، وَكَانَتْ مُصْبِيَةً، كَانَ لَهَا خَمْسَةُ صِبْيَةٍ أَوْ سِتَّةٌ، مِنْ بَعْلٍ لَهَا مَاتَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا يَمْنَعُكِ مِنِّي؟» قَالَتْ: وَاللَّهِ يَا نَبِيَّ اللَّهِ، مَا يَمْنَعُنِي مِنْكَ أَنْ لَا تَكُونَ أَحَبَّ الْبَرِيَّةِ إِلَيَّ، وَلَكِنِّي أُكْرِمُكَ أَنْ يَضْغُوَ هَؤُلَاءِ الصِّبْيَةُ (١/ ٣١٩) عِنْدَ رَأْسِكَ بُكْرَةً وَعَشِيَّةً. قَالَ: «فَهَلْ مَنَعَكِ مِنِّي شَيْءٌ غَيْرُ ذَلِكَ؟» قَالَتْ: لَا وَاللَّهِ. قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يَرْحَمُكِ اللَّهُ، إِنَّ خَيْرَ نِسَاءٍ رَكِبْنَ أَعْجَازَ الْإِبِلِ صَالِحُ نِسَاءِ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرٍ، وَأَرْعَاهُ عَلَى بَعْلٍ بِذَاتِ يَدٍ».

تخريج: حسن لغيره، دون ذكر اسم المرأة التي خطبها النبي ((ص))، وشهر بن حوشب - على ضعف فيه- حديثه حسن في الشواهد.

Sawdah, who had a lot of children; she had five or six children from a husband of hers who had died. The Messenger of Allah (ﷺ) said to her: "What is keeping you from marrying me?" She said: By Allah, O Prophet of Allah, what is keeping me from marrying you is not that you are not the dearest of people to me, but I do not want these children to make noise at your head morning and evening. He said: "Is anything else keeping you from marrying me?" She said: No, by Allah. The Messenger of Allah (ﷺ) said to her: "May Allah have mercy on you; the best women who ever rode camels are the righteous women of Quraish. They are the most compassionate towards children when they are small, and they take the best care of their husbands' wealth."

Comments: [*Hasan* because of corroborating evidence]

٢٩٢٤- وَقَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ مَجْلِسًا لَهُ، فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَجَلَسَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، وَاضِعًا كَفَّيْهِ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، حَدِّثْنِي مَا الْإِسْلَامُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تُسْلِمَ وَجْهَكَ لِلَّهِ، وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَقَدْ أَسْلَمْتُ؟ قَالَ: «إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَسْلَمْتَ» قَالَ: يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَالْيَوْمِ

2924. The Messenger of Allah (ﷺ) sat in a gathering of his and Jibreel (ﷺ) came to him and sat in front of the Messenger of Allah (ﷺ), placing his hands on the knees of the Messenger of Allah (ﷺ). He said: O Messenger of Allah, tell me about Islam. The Messenger of Allah (ﷺ) said: "Islam is to turn your face towards Allah (in submission); to bear witness that there is no god but Allah alone, with no partner or associate, and to bear witness that Muhammad is His slave and Messenger." He said: If I do that, will I have become Muslim? He said: "If you do that,

you will have become Muslim." He said: O Messenger of Allah, tell me about faith. He said: "Faith means to believe in Allah, the Last Day, the angels, the Book and the Prophets; to believe in death and in life after death; and to believe in Paradise, Hell, the Reckoning, and the Balance; and to believe in predestination, all of it, both good and bad." He said: And if I do that, will I have believed? He said: "If you do that, you will have believed." He said: O Messenger of Allah, tell me about *ihsan*. The Messenger of Allah (ﷺ) said: "*Ihsan* means to strive for the sake of Allah as if you can see Him, and although you cannot see Him, He sees you." He said: O Messenger of Allah, tell me, when is the Hour? The Messenger of Allah (ﷺ) said: "*Subhanallah*, there are five matters of the Unseen which no one knows except Him: 'Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)' [Luqman 31:34]. But if you wish, I will tell you some of the signs of its approach." He said: Yes, O Messenger of Allah, tell me. The Messenger of Allah (ﷺ) said: "When you see the slave woman give birth to her mistress or her master, and you see the shepherds competing in the construction of lofty buildings, and

الْآخِرِ، وَالْمَلَائِكَةِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَتُؤْمِنَ بِالْمَوْتِ، وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ، وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ، وَالْحِسَابِ، وَالْمِيزَانِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَقَدْ آمَنْتُ؟ قَالَ: «إِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتَ» قَالَ: يَا رَسُولَ اللَّهِ، حَدِّثْنِي مَا الْإِحْسَانُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِحْسَانُ أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ، فِي خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا هُوَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ (لقمان: ٣٤) وَلَكِنْ إِنْ شِئْتَ حَدَّثْتُكَ بِمَعَالِمَ لَهَا دُونَ ذَلِكَ» قَالَ: أَجَلْ يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتَ الْأَمَةَ وَلَدَتْ رَبَّتَهَا أَوْ رَبَّهَا، وَرَأَيْتَ أَصْحَابَ الشَّاءِ تَطَاوَلُوا بِالْبُنْيَانِ، وَرَأَيْتَ الْحُفَاةَ الْجِيَاعَ الْعَالَةَ كَانُوا رُءُوسَ النَّاسِ، فَذَلِكَ مِنْ مَعَالِمِ السَّاعَةِ وَأَشْرَاطِهَا». قَالَ: يَا رَسُولَ اللَّهِ، وَمَنْ أَصْحَابُ الشَّاءِ وَالْحُفَاةُ الْجِيَاعُ الْعَالَةُ؟ قَالَ: «الْعَرَبُ».

تخريج: حديث حسن، وإسناده كسابقه.

you see the barefoot, hungry dependents become prominent figures among the people, those are signs and portents of the Hour." He said: O Messenger of Allah, who are the shepherds and the barefoot, hungry dependents? He said: "The Arabs."

Comments: [A *hasan hadeeth*; its *isnad* is like that of the previous report]

2925. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) interpreted things positively and was not pessimistic, and he liked every good name.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٢٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - يَعْنِي شَيْبَانَ - عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيُعْجِبُهُ كُلُّ اسْمٍ حَسَنٍ. [راجع: ٢٣٢٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ليث بن أبي سليم.

2926. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:11]: [This refers to] those who migrated with Muhammad (ﷺ) to Madinah.

Comments: [Its *isnad* is *hasan*]

٢٩٢٦- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران: ١١) قَالَ: الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ ﷺ إِلَى الْمَدِينَةِ. [راجع: ٢٤٦٣].

تخريج: إسناده حسن.

2927. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came or came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?" We said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of a horse (in *jihad*) for

٢٩٢٧- حَدَّثَنَا أَبُو النَّضْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُؤَيْبٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ جَاءَ أَوْ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: «أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا؟» قَالَ: قُلْنَا: بَلَى

يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ مُمْسِكٌ بِرَأْسِ فَرَسٍ فِي سَبِيلِ اللَّهِ حَتَّى يَمُوتَ أَوْ يُقْتَلَ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «امْرُؤٌ مُعْتَزِلٌ فِي شِعْبٍ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا؟» قَالَ: قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ». [راجع: ٢١١٦]

تخريج: إسناده صحيح.

the sake of Allah until he dies or is killed." Then he said: "Shall I not tell you of the one who comes next to him (in status)?" We said: Yes, O Messenger of Allah. He said: "A man who isolates himself in a mountain pass, establishing prayer, paying *zakah* and avoiding people's evil." Then he said: "Shall I not tell you of the worst of people in status?" We said: Yes, O Messenger of Allah. He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its *isnad* is *saheeh*]

٢٩٢٨- حَدَّثَنَا حُسَيْنٌ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي ذُؤَيْبٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَنْزِلَةً... فَذَكَرَهُ.

تخريج: إسناده صحيح.

2928. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?"... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٩٢٩- حَدَّثَنَا أَبُو النَّضْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِي الْمَرْأَةَ وَالْمَمْلُوكَ مِنَ الْغَنَائِمِ مَا يُصِيبُ الْجَيْشُ. [راجع: ٢٢٣٥].

تخريج: حديث حسن، وهذا إسناد ضعيف لانقطاعه، القاسم بن عباس لم يدرك ابن عباس وهو يروي عن أصحابه.

2929. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to give to women and slaves from the booty what he gave to the army (regular soldiers).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because it is interrupted]

٢٩٣٠- حَدَّثَنَاهُ حُسَيْنٌ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ

2930. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to give to slaves and women from the booty.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

ﷺ كَانَ يُعْطِي الْعَبْدَ وَالْمَرْأَةَ مِنَ الْغَنَائِمِ. [راجع: ٢٢٣٥]

تخريج: حديث حسن، وهذا إسناد ضعيف لجهالة الرجل الراوي عن ابن عباس.

2931. Yazeed narrated from someone who heard Ibn 'Abbas (ﷺ) say:... Something less than what the army got.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* like the previous report]

٢٩٣١- حَدَّثَنَاهُ يَزِيدُ قَالَ: عَمَّنْ سَمِعَ ابْنَ عَبَّاسٍ وَقَالَ: دُونَ مَا يُصِيبُ الْجَيْشُ. [راجع: ٢٢٣٥]

تخريج: حديث حسن، وهذا إسناد ضعيف كسابقه.

2932. It was narrated from Shu'bah that al-Miswar bin Makhramah entered upon Ibn 'Abbas (ﷺ) to visit him when he was sick, and he was wearing a cloak of brocade. He said: O Ibn 'Abbas, what is this garment? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (ﷺ) forbade this when he forbade it, except for those who were arrogant and proud and we, praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire? When al-Miswar left, he said: Take this garment away from me and cut off the heads of the images. They said: O Ibn 'Abbas, why don't you take it to the market? You could sell it for more if you leave the heads. He said: No. And he ordered that the heads be cut off.

Comments: [Its *isnad* is *da'eef*]

٢٩٣٢- حَدَّثَنَا أَبُو النَّضْرِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ دَخَلَ عَلَى ابْنِ عَبَّاسٍ يَعُودُهُ مِنْ وَجَعٍ، وَعَلَيْهِ بُرْدُ اسْتَبْرَقٍ، (١/ ٣٢٠) فَقَالَ يَا أَبَا عَبَّاسٍ، مَا هَذَا الثَّوْبُ؟ قَالَ: وَمَا هُوَ؟ قَالَ: هَذَا الْإِسْتَبْرَقُ. قَالَ: وَاللَّهِ مَا عَلِمْتُ بِهِ، وَمَا أَظُنُّ النَّبِيَّ ﷺ نَهَى عَنْ هَذَا حِينَ نَهَى عَنْهُ، إِلَّا لِلتَّجَبُّرِ وَالتَّكَبُّرِ، وَلَسْنَا بِحَمْدِ اللَّهِ كَذَلِكَ. قَالَ: فَمَا هَذِهِ التَّصَاوِيرُ فِي الْكَانُونِ؟ قَالَ: أَلَا تَرَى قَدْ أَحْرَقْنَاهَا بِالنَّارِ؟ فَلَمَّا خَرَجَ الْمِسْوَرُ قَالَ: انْزَعُوا هَذَا الثَّوْبَ عَنِّي، وَاقْطَعُوا رُءُوسَ هَذِهِ التَّمَاثِيلِ. قَالُوا: يَا أَبَا عَبَّاسٍ، لَوْ ذَهَبْتَ بِهَا إِلَى السُّوقِ، كَانَ أَنْفَقَ لَهَا مَعَ الرَّأْسِ؟ قَالَ: لَا، فَأَمَرَ بِقَطْعِ رُءُوسِهَا. [انظر: ٣٣٠٧]

تخريج: إسناده ضعيف، شعبة بن دينار مولى ابن عباس سيء الحفظ.

2933. It was narrated that Shu'bah said: A man came to Ibn 'Abbas (ﷺ) and said: When your freed slave prostrates, he puts his forehead, forearms and chest on the ground. Ibn 'Abbas (ﷺ) said to him: What made you do what you are doing? He said: Humility. He said: This is how the dog sits. I saw the Prophet (ﷺ) when he prostrated; the whiteness of his armpits could be seen.

٢٩٣٣- حَدَّثَنَا هَاشِمٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ قَالَ: وَجَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنَّ مَوْلَاكَ إِذَا سَجَدَ، وَضَعَ جَبْهَتَهُ وَذِرَاعَيْهِ وَصَدْرَهُ بِالْأَرْضِ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: مَا يَحْمِلُكَ عَلَى مَا تَصْنَعُ؟ قَالَ: التَّوَاضُعُ. قَالَ: هَكَذَا رِبْضَةُ الْكَلْبِ، رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ، رُئِيَ بَيَاضُ إِبْطَيْهِ. [راجع: ٢٠٧٣]

تخريج: إسناده ضعيف كسابقه

Comments: [Its *isnad* is *da'eef* like the previous report]

2934. Husain narrated: Ibn Abi Dhi'b told us... And he narrated a similar report

٢٩٣٤- وَحَدَّثَنَاهُ حُسَيْنٌ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ... فَذَكَرَ مِثْلَهُ.

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله.

2935. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to send him with his family to Mina on the Day of Sacrifice to stone the *Jamrah* with the dawn.

٢٩٣٥- حَدَّثَنَا هَاشِمٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُهُ مَعَ أَهْلِهِ إِلَى مِنًى يَوْمَ النَّحْرِ لِيَرْمُوا الْجَمْرَةَ مَعَ الْفَجْرِ. [انظر: ٢٩٣٦]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف شعبة مولى ابن عباس.

2936. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent him with his family to Mina on the Day of Sacrifice and they stoned the *Jamrah* with the dawn.

٢٩٣٦- حَدَّثَنَاهُ حُسَيْنٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بِهِ مَعَ أَهْلِهِ إِلَى مِنًى يَوْمَ النَّحْرِ فَرَمَوُا الْجَمْرَةَ مَعَ الْفَجْرِ.. [راجع: ٢٩٣٥]

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

2937. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: Whoever has intercourse with his female slave and she bears him a child, she becomes free after he dies."

٢٩٣٧- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَطِئَ أَمَتَهُ فَوَلَدَتْ لَهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ». [راجع: ٢٧٥٩]

Comments: [*Hasan*; this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، شريك ابن عبدالله النخعي، وحسين بن عبدالله بن عبيدالله ابن عباس كلاهما ضعيفان.

2938. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to pray in a garment, wrapping it around himself and using its extra length to protect himself from the heat and cold of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٣٨- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي ثَوْبٍ مُتَوَشِّحًا بِهِ يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرْدَهَا. [راجع: ٢٣٢٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف.

2939. It was narrated that Ibn 'Abbas (ﷺ) said: The slave woman would bring the Messenger of Allah (ﷺ) meat from the shoulder (of an animal) from the pot. He would eat from it, then he would go out to the prayer and would pray without doing *wudoo'* or touching water.

Comments: [A *saheeh hadeeth*]

٢٩٣٩- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ تَأْتِيهِ الْجَارِيَةُ بِالْكَتِفِ مِنَ الْقِدْرِ، فَيَأْكُلُ مِنْهَا، ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فَيُصَلِّي، وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً. [راجع: ٢٤٠٦]

تخريج: حديث صحيح.

2940. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray on a reed mat.

Comments: [*Saheeh* because of corroborating evidence]

٢٩٤٠- حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف.

2941. It was narrated from Yazeed bin Hurmuz that when Najdah al-Haroori [i.e., Khariji] rebelled at the time of the turmoil of Ibn az-Zubair, he sent word to Ibn 'Abbas asking him about the share of the near relatives [of the Prophet (ﷺ)]: Who do you think

٢٩٤١- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ: أَنَّ نَجْدَةَ الْحَرُورِيَّ حِينَ خَرَجَ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى: لِمَنْ تَرَاهُ؟ قَالَ: هُوَ لَنَا لِقُرْبَى

it is for? He said: It is for us, the near relatives of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) allocated it to them. 'Umar offered us some of it and we thought it was less than what we were entitled to, so we rejected it and refused to accept it. What he offered to them was to help those among them who wanted to get married, to pay off the debts of those among them who were in debt and to give to the poor among them. And he refused to give them more than that.

Comments: [Its *isnad* is *saheeh*]

رَسُولِ اللَّهِ ﷺ، قَسَمَهُ رَسُولُ اللَّهِ ﷺ لَهُمْ، وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا مِنْهُ شَيْئًا رَأَيْنَاهُ دُونَ حَقِّنَا، فَرَدَدْنَاهُ عَلَيْهِ، وَأَبَيْنَا أَنْ نَقْبَلَهُ، وَكَانَ الَّذِي عَرَضَ عَلَيْهِمْ: أَنْ يُعِينَ نَاكِحَهُمْ، وَأَنْ يَقْضِيَ عَنْ غَارِمِهِمْ، وَأَنْ يُعْطِيَ فَقِيرَهُمْ، وَأَبَى أَنْ يَزِيدَهُمْ عَلَى ذَلِكَ. [راجع: ٢٢٣٥]

تخريج: إسناده صحيح.

2942. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to let his hair hang down (over his forehead), and the *mushrikoon* used to part their hair. The People of the Book used to let their hair hang down over their foreheads and the Prophet (ﷺ) liked to do the same as the People of the Book in matters concerning which he had not received any revelation. Then (later on) the Messenger of Allah (ﷺ) parted his hair.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3558) and Muslim (2336)]

٢٩٤٢- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْدِلُ شَعَرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يَنْزِلْ عَلَيْهِ، فَفَرَقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. [راجع: ٢٢٥٩]

تخريج: إسناده صحيح، خ: (٣٥٥٨)، م: (٢٣٣٦).

2943. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is no one among the people who has not erred or thought of erring, apart from Yahya bin Zakariya.

Comments: [Its *isnad* is *da'eef*]

٢٩٤٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ ابْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَحَدٌ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا. [راجع: ٢٢٩٤]

تخريج: إسناده ضعيف لضعف علي بن زيد بن جدعان.

2944. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali bin 'Abdullah bin 'Abbas narrated, one of them adding to the report of his companion, that a man called out to Ibn 'Abbas, when the people were around him: Are you following the *Sunnah* with regard to this *nabeedh*, or is it easier for you than milk and honey? Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) came to 'Abbas and said: "Give us something to drink." He said: This *nabeedh* is something that has been steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So two skins filled with *nabeedh* were brought to the Prophet (ﷺ), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (ﷺ) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (ﷺ) said: The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

٢٩٤٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ وَدَاوُدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ: أَنَّ رَجُلًا نَادَى ابْنَ عَبَّاسٍ، وَالنَّاسُ حَوْلَهُ، فَقَالَ: أَسُنَّةً تَبْتَغُونَ بِهَذَا النَّبِيذِ؟ أَمْ هُوَ أَهْوَنُ عَلَيْكُمْ مِنَ اللَّبَنِ وَالْعَسَلِ؟! فَقَالَ ابْنُ عَبَّاسٍ: جَاءَ النَّبِيُّ ﷺ عَبَّاسًا فَقَالَ: «اسْقُونَا» فَقَالَ: إِنَّ هَذَا النَّبِيذَ شَرَابٌ قَدْ مُغِثَ وَمُرِثَ، أَفَلَا نَسْقِيكَ لَبَنًا أَوْ عَسَلًا؟ قَالَ: «اسْقُونَا مِمَّا تَسْقُونَ مِنْهُ النَّاسَ» فَأُتِيَ النَّبِيُّ ﷺ (١/٣٢١) وَمَعَهُ أَصْحَابُهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، بِسِقَاءَيْنِ فِيهِمَا النَّبِيذُ، فَلَمَّا شَرِبَ النَّبِيُّ ﷺ عَجِلَ قَبْلَ أَنْ يَرْوَى، فَرَفَعَ رَأْسَهُ فَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا» قَالَ ابْنُ عَبَّاسٍ: فَرِضَا رَسُولِ اللَّهِ ﷺ بِذَلِكَ، أَحَبُّ إِلَيَّ مِنْ أَنْ تَسِيلَ شِعَابُهَا لَبَنًا وَعَسَلًا. [انظر: ٣١١٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، حسين بن عبدالله بن عبيدالله ضعيف.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

2945. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "You hear (from me), and others will hear from you, and people will hear from those who hear from you."

٢٩٤٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِاللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَعُونَ، وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ».

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2946. 'Ata' narrated that 'Abdullah bin 'Abbas (ﷺ) invited al-Fadl to eat on the day of 'Arafah, and he said: I am fasting. 'Abdullah said: Do not fast, for some milk was brought to the Prophet (ﷺ) and he drank it on this day; and, moreover, people follow your example.

Comments: [A *saheeh hadeeth*]

٢٩٤٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زَكَرِيَّا بْنُ عُمَرَ: أَنَّ عَطَاءً أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ دَعَا الْفَضْلَ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، فَقَالَ: إِنِّي صَائِمٌ. فَقَالَ عَبْدُ اللَّهِ: لَا تَصُمْ، فَإِنَّ النَّبِيَّ ﷺ قُرِّبَ إِلَيْهِ حِلَابٌ، فَشَرِبَ مِنْهُ هَذَا الْيَوْمَ، وَإِنَّ النَّاسَ يَسْتَنُّونَ بِكُمْ. [راجع: ١٨٧٠]

تخريج: حديث صحيح.

2947. It was narrated that Ibn 'Abbas (ﷺ) said: By Allah, the Messenger of Allah (ﷺ) never fasted any month in full except Ramadan. When he fasted, he would fast until one would say: By Allah, he will never stop fasting. And he would refrain from fasting until one would say: By Allah, he would never fast.

Comments: [Its *isnad* is *saheeh*]

٢٩٤٧- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَاللَّهِ مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَامَ، صَامَ حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [راجع: ١٩٩٨]

تخريج: إسناده صحيح.

2948. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) forbade walking in one *khuff* or one shoe.

Comments: [Its *isnad* is *da'eef jiddan*]

٢٩٤٨- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ، عَنِ الْحَسَنِ - يَعْنِي ابْنَ ذَكْوَانَ - عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُمْشَى فِي خُفٍّ وَاحِدٍ أَوْ نَعْلٍ وَاحِدَةٍ.

وَفِي الْحَدِيثِ كَلَامٌ كَثِيرٌ غَيْرُ هَذَا، فَلَمْ يُحَدِّثْنَا بِهِ ضَرَبَ عَلَيْهِ فِي كِتَابِهِ، فَظَنَنْتُهُ أَنَّهُ تَرَكَ حَدِيثَهُ مِنْ أَجْلِ أَنَّهُ رَوَى عَنْ عَمْرِو بْنِ

خَالِدٍ الَّذِي يُحَدِّثُ عَنْ زَيْدِ بْنِ عَلِيٍّ، وَعَمْرُو ابْنُ خَالِدٍ لَا يُسَاوِي شَيْئًا.

تخريج: إسناده ضعيف جدًا، الحسن بن ذكوان ضعيف، ويغني عنه حديث أبي هريرة الذي سيأتي في المسند: ٢/ ٢٤٥.

2949. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade [eating] a bird that had been used as a target and the milk of an animal that feeds on filth, and drinking from the mouth of the water skin.

Comments: [Its *isnad* is *saheeh*]

٢٩٤٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَثَّمَةِ، وَعَنْ لَبَنِ الْجَلَّالَةِ، وَعَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ. [راجع: ١٩٨٩].

تخريج: إسناده صحيح.

2950. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel came to me and instructed me to say the *Talbiyah* out loud."

Comments: [*Saheeh hadeeth*]

٢٩٥٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ دِينَارٍ -: حَدَّثَنَا أَبُو حَازِمٍ عَنْ جَعْفَرِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي فَأَمَرَنِي أَنْ أُعْلِنَ بِالتَّلْبِيَةِ».

تخريج: حديث صحيح.

2951. It was narrated from 'Ikrimah the freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ), that he said: The Prophet (ﷺ) only forbade garments of pure silk. As for a garment in which (only) the warp is of silk, it is not pure silk, and we do not see anything wrong with it. And the Prophet (ﷺ) forbade drinking from vessels of silver.

Comments: [A *saheeh hadeeth*]

٢٩٥١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي خُصَيْفٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: إِنَّمَا نَهَى النَّبِيُّ ﷺ عَنِ الثَّوْبِ الْحَرِيرِ الْمُصْمَتِ، فَأَمَّا الثَّوْبُ الَّذِي سَدَاهُ حَرِيرٌ لَيْسَ بِحَرِيرٍ مُصْمَتٍ، فَلَا نَرَى بِهِ بَأْسًا، وَإِنَّمَا نَهَى النَّبِيُّ ﷺ أَنْ يُشْرَبَ فِي إِنَاءِ الْفِضَّةِ. [راجع: ١٨٧٩].

تخريج: حديث صحيح.

2952. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Seventy thousand of my *ummah* will enter Paradise without being brought to account." I said: Who are they? He said: "They are the ones who do not ask for *ruqyah*, do not believe in omens, and they put their trust in their Lord."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6472)]

٢٩٥٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ حُصَيْنًا قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» فَقُلْتُ: مَنْ هُمْ؟ فَقَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَعْتَافُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». [راجع: ٢٤٤٨]

تخريج: إسناده صحيح، خ: (٦٤٧٢).

2953. Ziyad narrated that Salih, the freed slave of at-Taw'amah, told him that he heard Ibn 'Abbas (ﷺ) narrate from the Prophet (ﷺ): "*Ar-Rahim* (ties of kinship) seeks refuge with the Most Merciful; He upholds ties with those who uphold (ties of kinship) and He cuts off those who sever (ties of kinship)."

Comments: [A *saheeh hadeeth*]

٢٩٥٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ: أَنَّ صَالِحًا مَوْلَى التَّوْأَمَةِ أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «إِنَّ الرَّحِمَ شُجْنَةٌ آخِذَةٌ بِحُجْزَةِ الرَّحْمَنِ يَصِلُ مَنْ وَصَلَهَا، وَيَقْطَعُ مَنْ قَطَعَهَا». [راجع: ١٦٥١].

تخريج: حديث صحيح.

2954. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) did *'Umrah* four times: the *'Umrah* of al-Hudaibiyah, *'Umratul-Qada'*; the third from al-Ji'ranah and the fourth he did with his *Hajj*.

Comments: [Its *isnad* is *saheeh*]

٢٩٥٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا دَاوُدُ - يَعْنِي الْعَطَّارَ - عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ: عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ، وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ. [راجع: ٢٢١١]

تخريج: إسناده صحيح.

2955. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah does not look at the one who lets his garment hang below his ankles."

٢٩٥٥- حَدَّثَنَا (١/ ٣٢٢) أَبُو النَّضْرِ وَحُسَيْنٌ قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ: حَدَّثَنِي سَعِيدُ ابْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مُسْبِلٍ».

Comments: [Its *isnad* is *saheeh,*]

تخريج: إسناده صحيح.

2956. It was narrated that Ibn 'Abbas (ﷺ) said: Two men disputed and one of them had to swear an oath, so he swore by Allah besides Whom there is no other God that (his opposite number) had no right over him. Then Jibreel came down and said: Tell him to give him his due, for the other one is in the right and he is lying. And the expiation for his oath is his acknowledgement or testimony that there is no God but Allah.

Comments: [Its *isnad* is *da'eef*]

٢٩٥٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَصَمَ رَجُلَانِ، فَدَارَتِ الْيَمِينُ عَلَى أَحَدِهِمَا، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، مَا لَهُ عَلَيْهِ حَقٌّ، فَنَزَلَ جِبْرِيلُ، فَقَالَ: مُرْهُ فَلْيُعْطِهِ حَقَّهُ، فَإِنَّ الْحَقَّ قِبَلَهُ، وَهُوَ كَاذِبٌ، وَكَفَّارَةُ يَمِينِهِ: مَعْرِفَتُهُ بِاللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، أَوْ شَهَادَتُهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ. [راجع: ٢٢٨٠]

تخريج: إسناده ضعيف، شريك بن عبدالله سيء الحفظ، وعطاء بن السائب قد اختلط.

2957. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drew four lines then he said: "Do you know why I drew these lines?" They said: No. He said: "The best of the women of Paradise are four: Maryam bint 'Imran, Khadeejah bint Khuwailid, Fatimah bint Muhammad and Asiyah bint Muzahim.

Comments: [Its *isnad* is *saheeh*]

٢٩٥٧- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ: حَدَّثَنَا عِلْبَاءُ بْنُ أَحْمَرَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَّ أَرْبَعَةَ خُطُوطٍ، ثُمَّ قَالَ: «أَتَدْرُونَ لِمَ خَطَطْتُ هَذِهِ الْخُطُوطَ؟» قَالُوا: لَا. قَالَ: «أَفْضَلُ نِسَاءِ الْجَنَّةِ أَرْبَعٌ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ ابْنَةُ مُحَمَّدٍ، وَآسِيَةُ ابْنَةُ مُزَاحِمٍ». [راجع: ٢٦٦٨]

تخريج: إسناده صحيح.

2958. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out to them when they were sitting in a gathering of theirs and said: "Shall I not tell you of the best of people?" They said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of his horse (in *jihad*) for

٢٩٥٨- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ فِي مَجْلِسٍ لَهُمْ، فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ؟» قَالُوا:

بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ حَتَّى يَمُوتَ، أَوْ يُقْتَلَ، أَفَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قَالَ: قُلْنَا: نَعَمْ. قَالَ: «رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ، أَفَأُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا؟» قَالُوا: نَعَمْ. قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ، وَلَا يُعْطِي بِهِ». [راجع: ٢١١٦]

تخريج: إسناده صحيح.

the sake of Allah until he dies or is killed. Shall I not tell you of the one who comes next?" We said: Yes. He said: "A man who withdraws into a mountain pass, establishing regular prayer and paying *zakah*, keeping away from people's evil. And shall I not tell you of the worst of people in status?" They said: Yes. He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its *isnad* is *saheeh*]

٢٩٥٩- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ إِيَاسٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ خَالَةُ ابْنِ عَبَّاسٍ لِرَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَمِنَ الْأَقِطِ، وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، قَالَ: وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلْ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخريج: إسناده صحيح، خ: (٢٥٧٥)، م: (١٩٤٧).

2959. It was narrated that Ibn 'Abbas (ﷺ) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizards. He ate some of the ghee and dried yoghurt, but he left the lizards because he found them off-putting. It was eaten at the table of the Messenger of Allah (ﷺ); if it were *haram* it would not have be eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

٢٩٦٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا مَالِكُ ابْنُ مِغْوَلٍ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا، فَلَبِسَهُ، ثُمَّ قَالَ: «شَغَلَنِي هَذَا عَنْكُمْ مُنْذُ الْيَوْمِ، إِلَيْهِ نَظْرَةٌ، وَإِلَيْكُمْ نَظْرَةٌ» ثُمَّ رَمَى بِهِ.

تخريج: إسناده صحيح.

2960. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) took a ring and wore it, then he said: "This has been distracting me from you all day, I was looking at it and looking at you." Then he threw it away.

Comments: [Its *isnad* is *saheeh*]

2961. It was narrated from Ibn 'Abbas (﵁) that the Prophet (ﷺ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids something to people, He also forbids its price to them."

Comments: [A *saheeh hadeeth*]

٢٩٦١- حَدَّثَنَا مَحْبُوبُ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدٌ عَنْ بَرَكَةَ أَبِي الْوَلِيدِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَ عَلَيْهِمُ الشُّحُومُ، فَبَاعُوهَا، فَأَكَلُوا أَثْمَانَهَا، وَإِنَّ اللَّهَ إِذَا حَرَّمَ عَلَى قَوْمٍ شَيْئًا، حَرَّمَ عَلَيْهِمْ ثَمَنَهُ». [راجع: ٢٢٢١]

تخريج: حديث صحيح.

2962. It was narrated from Ibn 'Abbas (﵁) that the Messenger of Allah (ﷺ) said: "Its trees are not to be cut and its game is not to be disturbed; its lost property is not permissible except for one who will announce it; and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except *idhkhir*. He said: "Except *idhkhir*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

٢٩٦٢- حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُعْضَدُ عِضَاهُهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ، وَلَا يُخْتَلَى خَلَاهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ، إِلَّا الإِذْخِرَ قَالَ: «إِلَّا الْإِذْخِرَ». [راجع: ٢٢٧٩]

تخريج: إسناده صحيح، خ: (١٣٤٩)، م: (١٣٥٣).

2963. It was narrated from Ibn 'Abbas (﵁) that the Prophet (ﷺ) did not set a specific punishment for drinking alcohol. Ibn 'Abbas (﵁) said: A man drank alcohol and got drunk, and he was found staggering in the street. He was brought to the Prophet (ﷺ), but when he came level with the house of 'Abbas, he got free and entered upon 'Abbas, who held him from the back. They mentioned that to the Prophet (ﷺ), who smiled and said, "Did he do that?" And he did not tell them to do anything with him.

٢٩٦٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ رُكَانَةَ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَقِتْ فِي الْخَمْرِ حَدًّا، قَالَ ابْنُ عَبَّاسٍ: شَرِبَ رَجُلٌ فَسَكِرَ، فَلُقِيَ يَمِيلُ فِي فَجٍّ، فَانْطُلِقَ بِهِ إِلَى النَّبِيِّ ﷺ قَالَ: فَلَمَّا حَاذَى بِدَارِ عَبَّاسٍ، انْفَلَتَ فَدَخَلَ عَلَى عَبَّاسٍ فَالْتَزَمَهُ مِنْ وَرَائِهِ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ، وَقَالَ: «قَدْ فَعَلَهَا؟» ثُمَّ لَمْ يَأْمُرْهُمْ فِيهِ بِشَيْءٍ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، محمد بن علي بن يزيد بن ركانة مجهول.

2964. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Prophet (ﷺ) when the *qiblah* was changed: (What about) those who died and used to pray facing towards Jerusalem? Then Allah revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence]

٢٩٦٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ حِينَ حُوِّلَتِ الْقِبْلَةُ: فَأَمَّا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ﴾ (البقرة: ١٤٣). [راجع: ٢٦٩١]

تخريج: صحيح لغيره، رواية سماك بن حرب عن عكرمة مضطربة.

2965. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) asked Jibreel to appear to him in his real form, and he said: Ask your Lord. So he asked his Lord. Then some shade began to appear from the east, and it began to rise and spread. When the Prophet (ﷺ) saw it, he fainted. Then (Jibreel) came and revived him, and wiped the saliva from his mouth.

Comments: [Its *isnad* is *da'eef*]

٢٩٦٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ عَنْ إِدْرِيسَ بْنِ مُنَبِّهٍ، عَنْ أَبِيهِ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ النَّبِيُّ ﷺ جِبْرِيلَ أَنْ يَرَاهُ فِي صُورَتِهِ، فَقَالَ: ادْعُ رَبَّكَ. قَالَ: فَدَعَا رَبَّهُ، قَالَ: فَطَلَعَ عَلَيْهِ سَوَادٌ مِنْ قِبَلِ الْمَشْرِقِ، قَالَ: فَجَعَلَ يَرْتَفِعُ وَيَنْتَشِرُ، قَالَ: فَلَمَّا رَآهُ النَّبِيُّ ﷺ صَعِقَ، فَأَتَاهُ فَنَعَشَهُ، وَمَسَحَ الْبُزَاقَ عَنْ شِدْقِهِ.

تخريج: إسناده ضعيف، إدريس بن منبه ضعيف.

2966. It was narrated from Anas that some people from az-Zutt who worshipped idols were brought to 'Ali (ﷺ) and he burned them. Ibn 'Abbas (ﷺ) said: Rather the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

٢٩٦٦- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ عَلِيًّا أُتِيَ بِأُنَاسٍ مِنَ الزُّطِّ يَعْبُدُونَ وَثَنًا، فَأَحْرَقَهُمْ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٣٢٣): «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: إسناده صحيح، خ: (٣٠١٧).

٢٩٦٧- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ عَنْ قَيْسِ بْنِ سَعْدٍ الْمَكِّيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَضَى بِيَمِينٍ وَشَاهِدٍ. [راجع: ٢٢٢٤]

قَالَ زَيْدُ بْنُ الْحُبَابِ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنِ الْيَمِينِ وَالشَّاهِدِ: هَلْ يَجُوزُ فِي الطَّلَاقِ وَالْعَتَاقِ؟ فَقَالَ: لَا، إِنَّمَا هَذَا فِي الشِّرَاءِ وَالْبَيْعِ وَأَشْبَاهِهِ.

تخريج: إسناده صحيح، م: (١٧١٢).

2967. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) issued a verdict on the basis of an oath and a witness. Zaid bin al-Hubab said: I asked Malik bin Anas about the oath and witness: Is it permissible in cases of divorce (*talaq*) and manumission? He said: No; this is only with regard to selling, buying and so on.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٩٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنْ سَيْفِ بْنِ سُلَيْمَانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ. قَالَ عَمْرٌو: إِنَّمَا ذَاكَ فِي الْأَمْوَالِ.

تخريج: إسناده صحيح.

2968. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) issued a verdict on the basis of an oath with a witness. 'Amr said: That is only with regard to property.

Comments: [Its *isnad* is *saheeh*]

٢٩٦٩- حَدَّثَنَا الزُّبَيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [راجع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا سند ضعيف، وهو مكرر (٢٦٦٣).

2969. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Every Muslim must do *Hajj*, and if I were to say every year, it would be (obligatory)."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٧٠- حَدَّثَنَا الزُّبَيْرِيُّ وَأَسْوَدُ الْمَعْنَى قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ابْتَاعَ النَّبِيُّ ﷺ مِنْ عِيرٍ

2970. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) bought some camels that had come from outside Madinah, and he made some money, then he

أَقْبَلَتْ، فَرَبِحَ أَوَاقِيَّ فَقَسَمَهَا بَيْنَ أَرَامِلِ عَبْدِ الْمُطَّلِبِ، ثُمَّ قَالَ: «لَا أَبْتَاعُ بَيْعًا لَيْسَ عِنْدِي ثَمَنُهُ». [راجع: ٢٠٩٣].

divided it among the widows of (Banu) 'Abdul-Muttalib. Then he said: "I will never buy anything for which I do not have the price."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، وانظر: (٢٠٩٣).

٢٩٧١- وَحَدَّثَنَاهُ وَكِيعٌ أَيْضًا، فَأَسْنَدَهُ.

2971. Wakee' also narrated it and gave the *isnad* for it.

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

٢٩٧٢- حَدَّثَنَا الزُّبَيْرِيُّ وَأَسْوَدُ بْنُ عَامِرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَسْلَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَتَزَوَّجَتْ، فَجَاءَ زَوْجُهَا الْأَوَّلُ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَسْلَمْتُ وَعَلِمَتْ إِسْلَامِي، فَنَزَعَهَا النَّبِيُّ ﷺ مِنْ زَوْجِهَا الْآخِرِ، وَرَدَّهَا عَلَى زَوْجِهَا الْأَوَّلِ. [راجع: ٢٠٥٩]

2972. It was narrated that Ibn 'Abbas (ﷺ) said: A woman became Muslim at the time of the Messenger of Allah (ﷺ) and got married. Her first husband came to the Prophet (ﷺ) and said: O Messenger of Allah, I had become Muslim and she knew that I was Muslim. So the Prophet (ﷺ) separated her from her second husband and gave her back to her first husband.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، سماك في روايته عن عكرمة اضطراب.

٢٩٧٣- حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبِهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ تَضِلُّ الضَّالَّةُ، وَيَمْرَضُ الْمَرِيضُ، وَتَكُونُ الْحَاجَةُ». [راجع: ١٨٣٣]

2973. It was narrated from Ibn 'Abbas (ﷺ) or from al-Fadl bin 'Abbas (ﷺ), or by one of them from the other, that he said: The Prophet (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف أبي إسرائيل.

٢٩٧٤- حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

2974. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger

ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ كَذَبَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: إسناده ضعيف، لضعف عبدالأعلى.

of Allah (ﷺ) said: "Beware of narrating from me except what you are certain of, for whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef*]

٢٩٧٥- حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ مَسَحَ رَسُولُ اللَّهِ ﷺ عَلَى الْخُفَّيْنِ، فَاسْأَلُوا هَؤُلَاءِ الَّذِينَ يَزْعُمُونَ: أَنَّ النَّبِيَّ ﷺ مَسَحَ قَبْلَ نُزُولِ الْمَائِدَةِ، أَوْ بَعْدَ الْمَائِدَةِ؟ وَاللَّهِ مَا مَسَحَ بَعْدَ الْمَائِدَةِ، وَلَأَنْ أَمْسَحَ عَلَى ظَهْرِ عَابِرٍ بِالْفَلَاةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَيْهِمَا. [راجع: ٣٤٦٢]

تخريج: إسناده ضعيف، عطاء بن سائب كان قد اختلط، وأبو عوانة سمع من عطاء في الصحة وفي الاختلاط جميعا.

2975. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) wiped over the *khuffain*, so ask these people who say that the Prophet (ﷺ) wiped (over the *khuffain*): did he do it before al-Ma'idah was revealed, or after that? By Allah, he did not wipe (over the *khuffain*) after al-Ma'idah (was revealed). To wipe over the back of some passer-by in the wilderness is dearer to me than wiping over them (the *khuffain*)."

Comments: [Its *isnad* is *da'eef*]

٢٩٧٦- حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَرْدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِعُرْوَةَ بْنِ الزُّبَيْرِ: يَا عُرَيَّةُ، سَلْ أُمَّكَ: أَلَيْسَ قَدْ جَاءَ أَبُوكَ مَعَ رَسُولِ اللَّهِ ﷺ فَأَحَلَّ. [راجع: ٢٢٧٧].

تخريج: إسناده قوي.

2976. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) said to 'Urwah bin az-Zubair: O 'Urayyah, ask your mother, didn't your father come with the Messenger of Allah (ﷺ) and exit *ihram*?

Comments: [Its *isnad* is *qawi*]

٢٩٧٧- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ لِلشَّيَاطِينِ مَقَاعِدُ فِي السَّمَاءِ،

2977. It was narrated that Ibn 'Abbas (ﷺ) said: The devils had stations in the sky where they would listen to the revelation, and

the stars did not move (i.e., there were no shooting stars) and the devils were not targeted. When they heard the revelation they would come down to earth and add nine words to one. When the Prophet (ﷺ) was sent, a devil would sit at the station and shooting stars would come at him and keep after him until they burned him. They complained about that to *Iblees* who said: This can only be because something has happened. So he sent his troops out in all directions, and they saw the Messenger of Allah (ﷺ) standing and praying between the two mountains of Nakhlah. They went back to *Iblees* and told him, and he said: This is what has happened.

Comments: [Its *isnad* is *hasan*]

فَكَانُوا يَسْتَمِعُونَ الْوَحْيَ، وَكَانَتِ النُّجُومُ لَا تَجْرِي، وَكَانَتِ الشَّيَاطِينُ لَا تُرْمَى، قَالَ: فَإِذَا سَمِعُوا الْوَحْيَ، نَزَلُوا إِلَى الْأَرْضِ، فَزَادُوا فِي الْكَلِمَةِ تِسْعًا، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ، جَعَلَ الشَّيْطَانُ إِذَا قَعَدَ مَقْعَدَهُ، جَاءَهُ شِهَابٌ فَلَمْ يُخْطِهِ حَتَّى يُحْرِقَهُ، قَالَ: فَشَكَوْا ذَلِكَ إِلَى إِبْلِيسَ فَقَالَ: مَا هَذَا إِلَّا مِنْ حَدَثٍ حَدَثَ. قَالَ: فَبَثَّ جُنُودَهُ قَالَ: فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بَيْنَ جَبَلَيْ نَخْلَةَ قَالَ: فَرَجَعُوا إِلَى إِبْلِيسَ، فَأَخْبَرُوهُ، قَالَ: فَقَالَ: هُوَ الَّذِي حَدَثَ. [راجع: ٢٤٨٢]

تخريج: إسناده حسن.

2978. It was narrated from Ibn 'Abbas (ﷺ) that a man came out when alcohol was still permitted and he gave to the Messenger of Allah (ﷺ) a gift of a skin filled with wine. He brought it on a camel and found the Messenger of Allah (ﷺ) sitting. He said: "What is this that you have with you?" He said: A skin filled with wine; it is a gift to you. He said: "Do you know that Allah, may He be blessed and exalted, has forbidden it?" He said: No. He said: "Verily Allah has forbidden it." The man turned to the camel driver and said something to him privately. (The Prophet (ﷺ)) said: "What did you say to him?" He said: I told him to

٢٩٧٨- حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَجَ وَالْخَمْرُ حَلَالٌ، فَأَهْدَى لِرَسُولِ اللَّهِ ﷺ رَاوِيَةَ خَمْرٍ، فَأَقْبَلَ بِهَا يَقْتَادُهَا عَلَى بَعِيرٍ حَتَّى وَجَدَ رَسُولَ اللَّهِ ﷺ جَالِسًا، فَقَالَ: «مَا هَذَا مَعَكَ؟» قَالَ: رَاوِيَةُ خَمْرٍ أَهْدَيْتُهَا (١/ ٣٢٤) لَكَ. قَالَ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَرَّمَهَا؟» قَالَ: لَا. قَالَ: «فَإِنَّ اللَّهَ حَرَّمَهَا» فَالْتَفَتَ الرَّجُلُ إِلَى قَائِدِ الْبَعِيرِ، وَكَلَّمَهُ بِشَيْءٍ فِيمَا بَيْنَهُ وَبَيْنَهُ، فَقَالَ: «مَاذَا قُلْتَ لَهُ؟» قَالَ: أَمَرْتُهُ بِبَيْعِهَا. قَالَ: «إِنَّ الَّذِي

حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» قَالَ: فَأَمَرَ بِعَزَالِي الْمَزَادَةِ فَفُتِحَتْ، فَخَرَجَتْ فِي التُّرَابِ، فَنَظَرْتُ إِلَيْهَا فِي الْبَطْحَاءِ مَا فِيهَا شَيْءٌ. [راجع: ٢٠٤١]

تخريج: حديث صحيح، وهذا إسناد حسن.

sell it. He said: "The One Who forbade drinking it also forbade selling it." So he ordered that the stopper be taken out and it was poured out on the ground, and I watched it in al-Batha' until there was nothing left of it.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٢٩٧٩- حَدَّثَنِي هَاشِمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ، وَكَانَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَبَيْنَ الْكَتِفَيْنِ، وَكَانَ يَحْجُمُهُ عَبْدٌ لِبَنِي بَيَاضَةَ، وَكَانَ يُؤْخَذُ مِنْهُ كُلَّ يَوْمٍ مُدٌّ وَنِصْفٌ، فَشَفَعَ لَهُ النَّبِيُّ ﷺ إِلَى أَهْلِهِ، فَجُعِلَ مُدًّا. [راجع: ٢١٥٥]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف جابر الجعفي.

2979. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee. If it was *haram,* he would not have given it to him. He was treated with cupping in the veins at the side of the neck and between the shoulders. He was treated with cupping by a slave of Banu Bayadah. One and a half *mudds* were taken from him every day, but the Prophet (ﷺ) interceded for him with his masters, and they made it one *mudd*.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٩٨٠- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

2980. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) got married when he was in *ihram.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1837) and Muslim (1410)]

٢٩٨١- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ. [راجع: ٢٥٨٧]

تخريج: صحيح، وهذا إسناد ضعيف لضعف ابن عطاء.

2981. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [*Saheeh;* this is a *da'eef isnad*]

2982. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been helped by means of the east wind and 'Ad were destroyed by means of the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٢٩٨٢- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

2983. It was narrated that Ibn 'Abbas (ﷺ) said: (The Prophet (ﷺ)) was ordered to prostrate on seven. Shu'bah said: On another occasion he narrated it to me and said: "I have been commanded to prostrate and not to tuck up my hair or garment."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٩٨٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ. قَالَ شُعْبَةُ: وَحَدَّثَنِيهِ مَرَّةً أُخْرَى قَالَ: «أُمِرْتُ بِالسُّجُودِ، وَأَنْ لَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [راجع: ١٩٢٧]

تخريج: إسناده صحيح، خ: (٨٠٩)، م: (٤٩٠).

2984. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit the graves and those who build places of worship and place lamps over them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٩٨٤- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف لضعف أبي صالح.

2985. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) used to pray thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

٢٩٨٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ. [راجع: ٢٠١٩]

تخريج: إسناده صحيح، خ: (١١٣٨)، م: (٧٦٤).

2986. It was narrated that Ibn 'Abbas (ﷺ) said: A group of the Companions of the Prophet (ﷺ) passed by a man of Banu Sulaim who had some sheep of his with him and he greeted them with *salam*. They said: He only greeted you with *salam* so as to protect himself from you. So they went to him and killed him, and they took his sheep and brought them to the Prophet (ﷺ). Then Allah, may He be blessed and exalted, revealed the words: "and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life. There is much more profit and booty with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do" [an-Nisa' 4:94].

Comments: [*Saheeh* because of corroborating evidence]

٢٩٨٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَلَى رَجُلٍ مِنْ بَنِي سُلَيْمٍ مَعَهُ غَنَمٌ لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا تَعَوُّذًا مِنْكُمْ، فَعَمَدُوا إِلَيْهِ فَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ، فَأَتَوْا بِهَا النَّبِيَّ ﷺ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا﴾ (النساء: ٩٤) إِلَى آخِرِ الْآيَةِ. [راجع: ٢٠٢٣].

تخريج: صحيح لغيره، خ: (٤٥٩١)، م: (٣٠٢٥)، رواية سماك عن عكرمة مضطربة، لكن سماكاً قد توبع.

2987. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110]: (It refers to) the Companions of Muhammad (ﷺ) who migrated with him to Madinah.

Comments: [Its *isnad* is *hasan*]

٢٩٨٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران: ١١٠) قَالَ: أَصْحَابُ مُحَمَّدٍ ﷺ الَّذِينَ هَاجَرُوا مَعَهُ إِلَى الْمَدِينَةِ. [راجع ٢٤٦٣]

تخريج: إسناده حسن.

2988. It was narrated that Ibn Abbas (ﷺ) said: A Jewish man passed by the Messenger of Allah

٢٩٨٨- حَدَّثَنَا حُسَيْنُ بْنُ حَسَنٍ الْأَشْقَرُ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي

(ﷺ) as he was sitting and said: What will you say, O Abul-Qasim, on the Day when Allah, may He be blessed and exalted, puts the heaven on this - and he gestured with his forefinger - and the earth on this, and the water on this, and the mountains on this, and all of creation on this - all whilst gesturing with his fingers. Then Allah, may He be blessed and exalted, revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39:67].

الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ، فَقَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ يَوْمَ يَجْعَلُ اللَّهُ تَبَارَكَ وَتَعَالَى السَّمَاءَ عَلَى ذِهْ ـ وَأَشَارَ بِالسَّبَّابَةِ ـ وَالْأَرْضَ عَلَى ذِهْ، وَالْمَاءَ عَلَى ذِهْ، وَالْجِبَالَ عَلَى ذِهْ، وَسَائِرَ الْخَلَائِقِ عَلَى ذِهْ، كُلُّ ذَلِكَ يُشِيرُ بِإِصْبَعِهِ، قَالَ: فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الزمر: ٦٧) الْآيَةَ. [راجع: ٢٢٦٧]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف.

2989. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." He brought him a vessel in which there was a little water. The Messenger of Allah (ﷺ) placed his fingers over the mouth of the vessel and spread his fingers, and springs began to flow from between his fingers. And he instructed Bilal to call out among the people: Blessed water for *wudoo'*.

٢٩٨٩- حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ فِي الْعَسْكَرِ مَاءٌ. قَالَ: «هَلْ عِنْدَكَ شَيْءٌ» قَالَ: نَعَمْ. قَالَ: «فَأْتِنِي بِهِ»، فَأَتَاهُ بِإِنَاءٍ فِيهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ عَلَى فَمِ الْإِنَاءِ وَفَتَحَ أَصَابِعَهُ، قَالَ: فَانْفَجَرَتْ مِنْ بَيْنِ أَصَابِعِهِ عُيُونٌ، وَأَمَرَ بِلَالًا، فَقَالَ: «نَادِ فِي النَّاسِ: الْوَضُوءَ الْمُبَارَكَ». [راجع: ٢٢٦٨]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* like the previous report]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

2990. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying, he said:

٢٩٩٠- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ،

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ﷺ الْوَفَاةُ، قَالَ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ» وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ (١/ ٣٢٥) بْنُ الْخَطَّابِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَهُ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. قَالَ: فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ ﷺ أَوْ قَالَ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالِاخْتِلَافَ، وَغُمَّ رَسُولُ اللَّهِ ﷺ قَالَ: «قُومُوا عَنِّي» فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. [راجع: ١٩٣٥]

تخريج: إسناده صحيح، خ: (١١٤)، م: (١٦٣٧).

"Come, let me write for you a document after which you will not go astray." There were some men in the house, among whom was 'Umar bin al-Khattab. 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and you have the Qur'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Let the Messenger of Allah (ﷺ) write (something) for you, or they said: Bring something and let the Messenger of Allah (ﷺ) write (something) for. Others agreed with what 'Umar said. When their disagreement and argument became too much and the Messenger of Allah (ﷺ) became overwhelmed, he said: "Get up and leave." Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (ﷺ) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (114) and Muslim (1637)]

٢٩٩١- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ بِمَكَّةَ نَحْوَ بَيْتِ الْمَقْدِسِ، وَالْكَعْبَةُ بَيْنَ يَدَيْهِ، وَبَعْدَ مَا هَاجَرَ إِلَى الْمَدِينَةِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَ إِلَى الْكَعْبَةِ. [راجع: ٢٢٥٢]

تخريج: إسناده صحيح.

2991. It was narrated that Ibn 'Abbas (ﷺ) said: When he was in Makkah, the Messenger of Allah (ﷺ) used to pray facing Jerusalem, with the Ka'bah in front of him, (and he used to pray facing Jerusalem) for sixteen months after he migrated to Madinah, then he was told to change (the *qiblah*) to the Ka'bah.

Comments: [Its *isnad* is *saheeh*]

2992. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar came and said: Peace be upon the Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its *isnad* is *saheeh*]

٢٩٩٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنٌ عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ فَقَالَ: السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكُمْ، أَيَدْخُلُ عُمَرُ؟. [راجع: ٢٧٥٦]

تخريج: إسناده صحيح.

2993. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6732) and Muslim (1615)]

٢٩٩٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وُهَيْبُ ابْنُ خَالِدٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ». [راجع: ٢٦٥٧]

تخريج: إسناده صحيح، خ: (٦٧٣٢)، م: (١٦١٥).

2994. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) travelled in Ramadan during the year of the conquest. He fasted until he reached 'Usfan, then he called for a vessel and drank during the day so that the people would see him. Then he did not fast until he entered Makkah, and he conquered Makkah in Ramadan. Ibn 'Abbas said: So the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast. So whoever wants to may fast and whoever wants to may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

٢٩٩٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَارًا لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ، وَافْتَتَحَ مَكَّةَ فِي رَمَضَانَ، قَالَ ابْنُ عَبَّاسٍ: فَصَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

تخريج: إسناده صحيح، خ: (٤٢٧٩)، م: (١١١٣).

2995. It was narrated from Miqsam that the Prophet (ﷺ) said, concerning a man who had intercourse with his wife when

٢٩٩٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يُجَامِعُ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ:

«عَلَيْهِ نِصْفُ دِينَارٍ» قَالَ: وَقَالَ شَرِيكٌ: عَنِ ابْنِ عَبَّاسٍ. [راجع: ٢٤٥٨].

تخريج: صحيح موقوفا.

she was menstruating: "He has to give half a dinar." Shareek said: From Ibn 'Abbas.

Comments: [A *saheeh mawqoof hadeeth*]

٢٩٩٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ عَنِ الْحَجِّ كُلَّ عَامٍ؟ فَقَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [راجع: ٢٦٦٣].

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، ورواية سماك بن حرب عن عكرمة فيها اضطراب.

2996. It was narrated that Ibn 'Abbas (ﷺ) said: A man asked the Prophet (ﷺ) about *Hajj*, was it every year? He said: "Every Muslim has to do one *Hajj*. If I said every year, then it would become (obligatory)."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٩٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ عَلِيٌّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ، فَقَالُوا: كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ يَا أَبَا حَسَنٍ، فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا. فَقَالَ الْعَبَّاسُ: أَلَا تَرَى؟! إِنِّي لَأَرَى رَسُولَ اللَّهِ ﷺ سَيُتَوَفَّى مِنْ وَجَعِهِ، وَإِنِّي لَأَعْرِفُ فِي وُجُوهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ، فَانْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلْنُكَلِّمْهُ، فَإِنْ كَانَ الْأَمْرُ فِينَا بَيَّنَهُ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ، وَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنْ قَالَ: الْأَمْرُ فِي غَيْرِنَا، فَلَمْ يُعْطِنَاهُ النَّاسُ أَبَدًا، وَإِنِّي وَاللَّهِ لَا أُكَلِّمُ رَسُولَ اللَّهِ ﷺ فِي هَذَا أَبَدًا. [راجع: ٢٣٧٤]

تخريج: إسناده صحيح، خ: (٤٤٤٧).

2997. It was narrated that Ibn 'Abbas (ﷺ) said: 'Ali came out after (visiting) the Messenger of Allah (ﷺ) when he was sick and they said: How is the Messenger of Allah (ﷺ) this morning, O Abu Hasan? He said: He is better this morning, praise be to Allah. Al-'Abbas said: Don't you see? I think that the Messenger of Allah (ﷺ) will die from his sickness, for I know the faces of Banu 'Abdul-Muttalib when death is imminent. Let us go to the Messenger of Allah (ﷺ) and speak to him; if this matter (caliphate) is to be among us, he will clarify it and if it is to be with someone else, we will ask him to give instructions that they be kind to us. 'Ali said: If he says that it is to be with someone else, the people will never give it to us. By Allah, I will never speak to the Messenger of Allah (ﷺ) about this matter.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4447)]

2998. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said to Ma'iz when he committed *zina*: "Perhaps you touched her or kissed her or looked at her?" He said: it was as if he was afraid that he did not know what *zina* was.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

٢٩٩٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِمَاعِزٍ حِينَ قَالَ: زَنَيْتُ: «لَعَلَّكَ غَمَزْتَ، أَوْ قَبَّلْتَ، أَوْ نَظَرْتَ إِلَيْهَا» قَالَ: كَأَنَّهُ يَخَافُ أَنْ لَا يَدْرِي مَا الزِّنَا. [راجع: ٢١٢٩].

تخريج: إسناده صحيح، خ: (٦٨٢٤).

2999. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to review the Qur'an with Jibreel once every year, and in the year in which he died, he reviewed it with him twice. And the recitation of 'Abdullah was the final mode of recitation.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٩٩٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْرِضُ الْقُرْآنَ عَلَى جِبْرِيلَ فِي كُلِّ سَنَةٍ مَرَّةً، فَلَمَّا كَانَتِ السَّنَةُ الَّتِي قُبِضَ فِيهَا، عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ، فَكَانَتْ قِرَاءَةُ عَبْدِ اللَّهِ آخِرَ الْقِرَاءَةِ. [٢٤٩٤].

تخريج: حديث صحيح، وهذا إسناد ضعيف، إبراهيم بن مهاجر لين الحديث.

3000. It was narrated that Ibn 'Abbas (ﷺ) said: When the verse "And come not near to the orphan's property except to improve it" [al-An'am 6:52, al-Isra' 17:34] was revealed, they put orphans' wealth aside, until the food started to go off and meat began to go rotten. Mention of that was made to the Prophet (ﷺ), then the verse "and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)" [al-Baqarah 2:220] was revealed.

٣٠٠٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ (الأنعام: ١٥٢، والإسراء: ٣٤) عَزَلُوا أَمْوَالَ الْيَتَامَى، حَتَّى جَعَلَ الطَّعَامُ يَفْسُدُ، وَاللَّحْمُ يُنْتِنُ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ: ﴿وَإِن تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾ (البقرة: ٢٢٠) قَالَ: (١/ ٣٢٦) فَخَالَطُوهُمْ.

تخريج: إسناده ضعيف، عطاء بن السائب كان قد اختلط.

He said: Then they mixed their affairs with theirs.

Comments: [Its *isnad* is *da'eef*]

3001. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Messenger of Allah (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas called out to him: You will never be able to do that, for Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [There is some problem with Simak in his report from 'Ikrimah, yet despite that at-Tirmidhi said: A *hasan saheeh hadeeth*]

٣٠٠١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ، قَالَ: فَنَادَاهُ الْعَبَّاسُ: إِنَّهُ لَا يَصْلُحُ لَكَ، إِنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [راجع: ٢٠٢٢]

تخريج: رواية سماك عن عكرمة فيها اضطراب. صححه الحاكم، وجود إسناده ابن كثير، وقال الترمذي: حديث حسن صحيح.

3002. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade (eating) wild animals that have fangs.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٠٠٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ. [راجع: ٢١٩٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، م: (١٩٣٤).

3003. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by us on the night of sacrifice, in the dark, and he started smacking our thighs and saying: "O my sons, move on, but do not stone the *Jamrah* until the sun rises."

Comments: [Its *isnad* is *saheeh*]

٣٠٠٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ بِنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ النَّحْرِ، وَعَلَيْنَا سَوَادٌ مِنَ اللَّيْلِ، فَجَعَلَ يَضْرِبُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ، أَفِيضُوا، وَلَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٠٨٢]

تخريج: إسناده صحيح.

3004. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray eight *rak'ahs* at night and pray *Witr* with three, and he would pray two *rak'ahs* of *Fajr*.

Comments: [*Saheeh*]

٣٠٠٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ ثَمَانِيَ رَكَعَاتٍ، وَيُوتِرُ بِثَلَاثٍ، وَيُصَلِّي رَكْعَتَيِ الْفَجْرِ. [راجع: ٢٧١٤]

تخريج: صحيح.

3005. It was narrated that Ibn 'Abbas (ﷺ) said: The name of Juwairiyah bint al-Harith was Barrah, but the Messenger of Allah (ﷺ) changed her name and called her Juwairiyah.

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٠٠٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى أَبِي طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ بَرَّةَ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَةَ. [راجع: ٢٣٣٤]

تخريج: صحيح، وهذا إسناد حسن، م: (٢١٤٠).

3006. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent the weak ones of his family ahead from Muzdalifah at night, and he advised them not to stone *Jamratal-'Aqabah* until the sun rose.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٠٠٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدَّمَ ضَعَفَةَ أَهْلِهِ مِنَ الْمُزْدَلِفَةِ بِلَيْلٍ، فَجَعَلَ يُوصِيهِمْ أَنْ لَا يَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ٣٥٥٣]

تخريج: صحيح، وهذا إسناد حسن.

3007. It was narrated that Yazeed bin al-Asamm said: I came to Ibn 'Abbas (ﷺ) and said: So and so got married and offered us food, and we ate. Then he offered us thirteen lizards, and some of us ate and some refrained. One of those who

٣٠٠٧- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الشَّيْبَانِيَّ- عَنْ يَزِيدَ بْنِ الْأَصَمِّ قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: تَزَوَّجَ فُلَانٌ، فَقَرَّبَ إِلَيْنَا طَعَامًا، فَأَكَلْنَا، ثُمَّ قَرَّبَ إِلَيْنَا ثَلَاثَةَ عَشَرَ ضَبًّا، فَبَيْنَ آكِلٍ وَتَارِكٍ، فَقَالَ بَعْضُ مَنْ عِنْدَ

ابْنِ عَبَّاسٍ: لَا آكُلُهُ، وَلَا أُحَرِّمُهُ، وَلَا آمُرُ بِهِ، وَلَا أَنْهَى عَنْهُ. فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا تَقُولُونَ، مَا بُعِثَ رَسُولُ اللَّهِ ﷺ إِلَّا مُحِلًّا وَمُحَرِّمًا، قُرِّبَ لِرَسُولِ اللَّهِ ﷺ فَمَدَّ يَدَهُ، لِيَأْكُلَ مِنْهُ، فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَحْمُ ضَبٍّ. فَكَفَّ يَدَهُ وَقَالَ: «هَذَا لَحْمٌ لَمْ آكُلْهُ قَطُّ، فَكُلُوا» فَأَكَلَ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ كَانَتْ مَعَهُمْ، وَقَالَتْ مَيْمُونَةُ: لَا آكُلُ مِمَّا لَمْ يَأْكُلْ مِنْهُ رَسُولُ اللَّهِ ﷺ. [راجع: ٢٦٨٤]

تخريج: إسناده صحيح.

were with Ibn 'Abbas said: I do not eat it but I do not regard it as *haram*; I do not tell others to eat it or tell them not to eat it. Ibn 'Abbas said: What a bad thing you have said. The Messenger of Allah (ﷺ) was not sent except to explain what is *halal* and what is *haram*. It was offered to the Messenger of Allah (ﷺ) and he stretched out his hand to eat from it, then Maimoonah said: O Messenger of Allah, it is lizard meat. And he withdrew his hand and said: "This is meat that I have never eaten, but (you may) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman who was with them ate. And Maimoonah said: I will not eat something that the Messenger of Allah (ﷺ) does not eat.

Comments: [Its *isnad* is *saheeh*]

٣٠٠٨- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَطِيَّةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿فَإِذَا نُقِرَ فِي النَّاقُورِ﴾ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَحَنَى جَبْهَتَهُ يَسْمَعُ مَتَى يُؤْمَرُ، فَيَنْفُخُ؟» فَقَالَ أَصْحَابُ مُحَمَّدٍ: كَيْفَ نَقُولُ؟ قَالَ: «قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عطية.

3008. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "Then, when the Trumpet is sounded" [al-Muddaththir 74:8]: The Messenger of Allah (ﷺ) said: "How can I be at ease when the holder of the horn has put it to his mouth and bent his head to listen for the command so that he can blow it?" The Companions of Muhammad said: What should we say? He said: "Say: Allah is sufficient for us and the best disposer of affairs; in Allah we put our trust."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3009. 'Uthman bin Hakeem said: I asked Sa'eed bin Jubair about fasting Rajab: What do you think about it? He said: Ibn 'Abbas (ﷺ) told me that the Messenger of Allah (ﷺ) used to fast until we said he will not stop fasting, and he used not to fast until we said he will not fast.

Comments: [Its *isnad* is *saheeh*]

٣٠٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ: كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ. [راجع: ٢٠٤٦]

تخريج: إسناده صحيح.

3010. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A *saheeh hadeeth*]

٣٠١٠- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِاللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ الْقُرْآنَ فِي كُلِّ رَمَضَانَ عَلَى جِبْرِيلَ، فَيُصْبِحُ رَسُولُ اللَّهِ ﷺ مِنْ لَيْلَتِهِ الَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ، وَهُوَ أَجْوَدُ مِنَ الرِّيحِ الْمُرْسَلَةِ، لَا يُسْأَلُ شَيْئًا إِلَّا أَعْطَاهُ، حَتَّى إِذَا كَانَ الشَّهْرُ الَّذِي هَلَكَ بَعْدَهُ، عَرَضَ فِيهِ عَرْضَتَيْنِ. [راجع: ٢٠٤٢]

تخريج: حديث صحيح، محمد بن إسحاق وهو صدوق حسن الحديث، وإن كان مدلسا وقد عنعن، وقد توبع، خ: (٦)، م: (٢٣٠٨).

3011. It was narrated from Ibn 'Abbas (ﷺ) that the Muslims caught one of the prominent men of the *mushrikeen* and killed him. They [the *mushrikeen*] asked to buy back his body and the Prophet (ﷺ) forbade them to do that. Mu'ammal said: The Prophet forbade them to sell his body.

Comments: [Its *isnad* is *da'eef*]

٣٠١١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ وَمُؤَمَّلٌ الْمَعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمُسْلِمِينَ أَصَابُوا رَجُلًا مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَقَتَلُوهُ، فَسَأَلُوا أَنْ يَشْتَرُوا جِيفَتَهُ، فَنَهَاهُمُ النَّبِيُّ ﷺ؛ قَالَ مُؤَمَّلٌ: فَنَهَاهُمُ النَّبِيُّ ﷺ أَنْ يَبِيعُوا جِيفَتَهُ. [راجع: ٢٢٣٠]

تخريج: إسناده ضعيف، ابن أبي ليلى سيء الحفظ.

3012. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) did *wudoo'* for prayer, and one of his wives said to him: Sit down; the food is ready. She took out a shoulder and he ate, then he wiped his hands and prayed and did not do *wudoo'* [again].

Comments: [A *saheeh hadeeth*]

٣٠١٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ لِلصَّلَاةِ، فَقَالَ لَهُ بَعْضُ نِسَائِهِ: اجْلِسْ، (١/ ٣٢٧) فَإِنَّ الْقِدْرَ قَدْ نَضِجَتْ، فَنَاوَلَتْهُ كَتِفًا، فَأَكَلَ، ثُمَّ مَسَحَ يَدَهُ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٤٠٦]

تخريج: حديث صحيح، خ: (٢٠٧).

3013. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the dog that vomits and goes back to it."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2589) and Muslim (1622)]

٣٠١٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِيهِ». [راجع: ٢٦٤٧]

تخريج: إسناده صحيح، خ: (٢٥٨٩)، م: (١٦٢٢).

3014. It was narrated that 'Ikrimah said: I saw a man enter the mosque, and he stood and prayed. When he raised his head he said *takbeer,* when he placed his head (on the ground, in prostration) he said *takbeer,* and when he got up following two *rak'ahs* he said *takbeer.* I found that strange, so I went to Ibn 'Abbas and told him about that and he said: May you be bereft of your mother! Isn't that the prayer of the Messenger of Allah (ﷺ)?

Comments: [Its *isnad* is *saheeh*]

٣٠١٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عُمَرُ _ يَعْنِي ابْنَ فَرُّوخَ _: حَدَّثَنَا حَبِيبٌ _ يَعْنِي ابْنَ الزُّبَيْرِ _ عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا دَخَلَ الْمَسْجِدَ فَقَامَ، فَصَلَّى، فَكَانَ إِذَا رَفَعَ رَأْسَهُ، كَبَّرَ، وَإِذَا وَضَعَ رَأْسَهُ، كَبَّرَ، وَإِذَا مَا نَهَضَ مِنَ الرَّكْعَتَيْنِ، كَبَّرَ، فَأَنْكَرْتُ ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ: لَا أُمَّ لَكَ، أَوَلَيْسَ تِلْكَ صَلَاةُ رَسُولِ اللَّهِ ﷺ؟. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3015. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger

٣٠١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا نُوحُ ابْنُ جَعْوَنَةَ السُّلَمِيُّ خُرَاسَانِيٌّ عَنْ مُقَاتِلِ بْنِ

حَيَّانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ وَهُوَ يَقُولُ بِيَدِهِ هَكَذَا ـ فَأَوْمَأَ أَبُو عَبْدِ الرَّحْمَنِ بِيَدِهِ إِلَى الْأَرْضِ ـ : «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ـ ثَلَاثًا ـ أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ، وَالسَّعِيدُ مَنْ وُقِيَ الْفِتَنَ، وَمَا مِنْ جُرْعَةٍ أَحَبُّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ اللَّهُ جَوْفَهُ إِيمَانًا».

تخريج: إسناده ضعيف جدا، نوح بن جعونة لا يعرف الجرح ولا تعديل، ولم يرو عنه غير عبدالله بن يزيد المقرئ فهو مجهول.

of Allah (ﷺ) went out to the mosque gesturing with his hand like this - and Abu 'Abdur-Rahman gestured with his hand towards the ground - [saying:] "Whoever gives respite to (a debtor) who is in difficulty or waives (the debt) for him, Allah will protect him from the vehement heat of Hell. The deeds that lead to Paradise are tough and difficult - three times - and the deeds that lead to Hell are smooth and easy. The blessed one is the one who is protected from temptation. And nothing that you could swallow is dearer to me than anger that a person swallows; if a person swallows his anger for the sake of Allah, Allah will fill his heart with faith."

Comments: [Its *isnad* is *da'eef jiddan*]

٣٠١٦- حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ مَيِّتَةٍ، فَقَالَ: «لِمَنْ كَانَتْ هَذِهِ الشَّاةُ؟» فَقَالُوا: لِمَيْمُونَةَ، قَالَ: «أَفَلَا انْتَفَعْتُمْ بِإِهَابِهَا؟». [راجع: ٢٣٦٩]

تخريج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

3016. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet passed by a dead sheep and said: Who did this sheep belong to?" They said: To Maimoonah. He said: "Why don't you make use of its hide?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٣٠١٧- حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَرْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ فِي فَضَاءٍ مِنَ الْأَرْضِ، فَنَزَلْنَا وَدَخَلْنَا مَعَهُ، فَمَا قَالَ لَنَا فِي ذَلِكَ شَيْئًا. [راجع: ١٨٩١]

تخريج: حديث صحيح، شعبة مولى ابن عباس، وإن كان سيء الحفظ، قد توبع.

3017. It was narrated that Ibn 'Abbas (ﷺ) said: al-Fadl and I passed by on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer on some open ground. We dismounted and joined him, and he did not say anything to us about that.

Comments: [A *saheeh hadeeth*]

3018. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave him his fee.

Comments: [A *saheeh hadeeth*]

٣٠١٨- حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا زَمْعَةُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَاهُ أَجْرَهُ. [راجع: ٢٢٤٩]

تخريج: حديث صحيح، زمعة ضعيف، لكنه توبع، خ: (٢٢٧٨)، م: (١٢٠٢).

3019. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent for Abu Taibah one evening and he treated him with cupping, and he gave him his fee.

Comments: [*Hasan* and its *isnad* is *da'eef*]

٣٠١٩- حَدَّثَنَا سُلَيْمَانُ أبو دَاوُدَ: حَدَّثَنَا عَبَّادُ ابْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى أَبِي طَيْبَةَ عِشَاءً فَحَجَمَهُ، وَأَعْطَاهُ أَجْرَهُ. [راجع: ٢١٥٥]

تخريج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور، ثم هو منقطع.

3020. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) halted in Muzdalifah, and when everything grew light before the sun rose, he moved on.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٠٢٠- حَدَّثَنَا أَبُو دَاوُدَ عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ بِجَمْعٍ، فَلَمَّا أَضَاءَ كُلُّ شَيْءٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ أَفَاضَ. [راجع: ٢٠٥١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف زمعة بن صالح.

3021. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari say: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (ﷺ) to ask him. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its *isnad* is *saheeh*, Muslim (1088)]

٣٠٢١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَهَاشِمٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا هِلَالَ رَمَضَانَ، وَنَحْنُ بِذَاتِ عِرْقٍ، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ - قَالَ هَاشِمٌ فَسَأَلَهُ - فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ مَدَّ رُؤْيَتَهُ - قَالَ هَاشِمٌ: لِرُؤْيَتِهِ - فَإِنْ أُغْمِيَ عَلَيْكُمْ، فَأَكْمِلُوا الْعِدَّةَ». [انظر: ٣٢٠٨، ٣٥١٥]

تخريج: إسناده صحيح، م: (١٠٨٨).

3022. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) went to the outhouse and I put some water for him to do *wudoo'*. When he came out he said: Who put this here?" He said: Ibn 'Abbas. He said: "O Allah, grant him deep understanding of the faith."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (143) and Muslim (2477)]

٣٠٢٢- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا وَرْقَاءُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيُّ ﷺ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضُوءًا، فَلَمَّا خَرَجَ، قَالَ: «مَنْ وَضَعَ ذَا؟» قَالَ: ابْنُ عَبَّاسٍ. قَالَ: «اللَّهُمَّ فَقِّهْهُ». [راجع: ٢٣٩٧].

تخريج: إسناده صحيح، خ: (١٤٣)، م: (٢٤٧٧).

3023. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٣٠٢٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ أَبُو بِشْرٍ عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

تخريج: إسناده صحيح، م: (١٩٣٤).

3024. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Beware of narrating from me except what you are certain of." He said: "And whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef* because Abdul-A'la ath-Tha'labi is *da'eef*]

٣٠٢٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى الثَّعْلَبِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا الْحَدِيثَ عَنِّي، إِلَّا مَا عَلِمْتُمْ» قَالَ: «وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ كَذَبَ عَلَى الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٢٩٧٤]

تخريج: إسناده ضعيف لضعف عبدالأعلى الثعلبي، وقوله: «من كذب علي متعمدا فليتبوأ معقده من النار» صحيح متواتر.

3025. It was narrated that Ibn 'Abbas (ﷺ) said: A Bedouin came to the Messenger of Allah (ﷺ) and started speaking eloquently. The Messenger of Allah (ﷺ) said:

٣٠٢٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ

ﷺ، فَجَعَلَ يَتَكَلَّمُ بِكَلَامٍ بَيِّنٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [راجع: ٢٤٢٤]

"Some eloquence is magic and some poetry is wisdom."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، سماك بن حرب في روايته عن عكرمة اضطراب.

٣٠٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَتْ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَاتَتْ فُلَانَةُ ـ يَعْنِي الشَّاةَ ـ فَقَالَ: «فَلَوْلَا أَخَذْتُمْ مَسْكَهَا؟» فَقَالَتْ: نَأْخُذُ مَسْكَ شَاةٍ قَدْ مَاتَتْ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا (١/٣٢٨) قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ﴾ (الأنعام: ١٤٥) فَإِنَّكُمْ لَا تَطْعَمُونَهُ، إِنْ تَدْبُغُوهُ فَتَنْتَفِعُوا بِهِ» فَأَرْسَلَتْ إِلَيْهَا، فَسَلَخَتْ مَسْكَهَا، فَدَبَغَتْهُ، فَأَخَذَتْ مِنْهُ قِرْبَةً حَتَّى تَخَرَّقَتْ عِنْدَهَا. [راجع: ١٨٩٥]

3026. It was narrated that Ibn 'Abbas (ﷺ) said: A sheep belonging to Sawdah bint Zam'ah died and she said: O Messenger of Allah, So and so - meaning the sheep - has died. He said: "Why don't you take its skin?" She said: Can we take the skin of a sheep that died (of natural causes, with- out being slaughtered properly)? The Messenger of Allah (ﷺ) said to her: "Allah, may He be glorified and exalted, only said: 'Say (O Muhammad (ﷺ)): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)' [al-An'am 6:145], and you are not going to eat it; if you tan it, then you can make use of it." So she sent for it, then she skinned it and tanned it, and made a waterskin from it that she kept until it wore out.

تخريج: حديث صحيح.

Comments: [A *saheeh hadeeth*]

٣٠٢٧- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ سَوْدَةَ بِنْتِ زَمْعَةَ، فَذَكَرَهُ.

3027. A similar report was narrated from Sawdah bint Zam'ah.

Comments: [A *saheeh hadeeth*, like the previous report]

تخريج: حديث صحيح كسابقه، وهو مرسل، عكرمة لم يسمع من سودة.

3028. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said to Ma'iz bin Malik: "Is it true what I have heard about you, that you had intercourse with the slave woman of Banu So and so?" He testified four times, and he stoned him.

Comments: [Its *isnad* is *hasan*, Muslim (1693)]

٣٠٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمَاعِزِ ابْنِ مَالِكٍ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ، أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ بَنِي فُلَانٍ؟» قَالَ: فَشَهِدَ أَرْبَعَ شَهَادَاتٍ، قَالَ: فَرَجَمَهُ. [راجع: ٢٢٠٢]

تخريج: إسناده حسن، م: (١٦٩٣).

3029. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) married my maternal aunt Maimoonah al-Hilaliyyah when he was in *ihram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) Muslim (1410)]

٣٠٢٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نَكَحَ رَسُولُ اللَّهِ ﷺ خَالَتِي مَيْمُونَةَ الْهِلَالِيَّةَ، وَهُوَ مُحْرِمٌ. [راجع: ٢٥٦٠]

تخريج: إسناده قوي، خ: (١٨٣٧)، م: (١٤١٠).

3030. It was narrated from Ibn 'Abbas (ﷺ) that they went out with the Messenger of Allah (ﷺ) in *ihram*, and a man's mount threw him and broke his neck, and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and shroud him in two garments, but do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection with his hair stuck together."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1267) and Muslim (1206)]

٣٠٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ مُحْرِمِينَ، وَأَنَّ رَجُلًا مِنْهُمْ وَقَصَهُ بَعِيرُهُ فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُمِسُّوهُ طِيبًا، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا». [راجع: ١٨٥٠]

تخريج: إسناده صحيح، خ: (١٢٦٧)، م: (١٢٠٦).

3031. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No *tiyarah* [superstitious belief in bird omens], no *'adwa*

٣٠٣١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا طِيَرَةَ، وَلَا عَدْوَى، وَلَا

هَامَةَ، وَلَا صَفَرَ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الشَّاةَ الْجَرْبَاءَ، فَنَطْرَحُهَا فِي الْغَنَمِ فَتَجْرَبُ، قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟». [راجع: ٢٤٢٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة مضطرب، قد توبع.

[transmission of infectious disease without the permission of Allah], no *hamah* [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no *Safar* [the month of *Safar* was regarded as 'unlucky' in the Jahiliyyah]." A man said: O Messenger of Allah, we take a mangy sheep and put it with the other sheep, and they get the mange. He said: "Who infected the first one?"

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٠٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَيْتِ مَيْمُونَةَ، فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ قَالَ: فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ، وَضَعَ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ. فَقَالَ: اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٤٩٧]

تخريج: إسناده قوي، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

3032. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was in Maimoonah's house, and I put some water for him to do *wudoo'* at night. Maimoonah said: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said: O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

٣٠٣٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ: حَدَّثَنِي فُلَانٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا مَشَى، مَشَى مُجْتَمِعًا لَيْسَ فِيهِ كَسَلٌ.

تخريج: صحيح.

3033. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) walked, he walked energetically, with no sign of laziness in (his manner of walking).

Comments: [*Saheeh*]

3034. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked about the children of the *mushrikeen* [who died in childhood]. He said: "Allah knew best what they would have done when He created them."

Comments: [Its *isnad* is *saheeh*, Muslim (2660)]

٣٠٣٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ». [راجع: ١٨٤٥]

تخريج: إسناده صحيح، م: (٢٦٦٠).

3035. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. Among the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Its *isnad* is *qawi*]

٣٠٣٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبِيضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الْإِثْمِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ. [راجع: ٢٢١٩]

تخريج: إسناده قوي.

3036. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: O Messenger of Allah, I shaved my head but I did not offer the sacrifice (yet). He said: No problem, offer the sacrifice. Another man came to him and said: O Messenger of Allah, I offered the sacrifice before I stoned (the *Jamrah*). He said: "Stone (the *Jamrah*), there is no problem."

Comments: [Its *isnad* is *qawi*]

٣٠٣٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ وَلَمْ أَنْحَرْ؟ قَالَ: «لَا حَرَجَ، وَانْحَرْ» وَجَاءَهُ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «فَارْمِ، وَلَا حَرَجَ».

تخريج: إسناده قوي.

3037. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever claims to belong to someone other than his father, or to someone other than

٣٠٣٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ

his masters, upon him be the curse of Allah, the angels and all the people."

Comments: [Its *isnad* is *qawi*]

رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ٢٨١٦]

تخريج: إسناده قوي.

3038. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned the *Jamarat* after the sun passed the meridian.

Comments: [*Saheeh* because of corroborating evidence, its *isnad* is *da'eef*]

٣٠٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ بَعْدَ مَا زَالَتِ الشَّمْسُ. [راجع: ٢٦٣٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف حجاج بن أرطاة.

3039. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan).

Comments: [Its *isnad* is *saheeh*]

٣٠٣٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿تَنزِيلُ﴾ السَّجْدَةِ وَ ﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ﴾. [راجع: ١٩٩٣]

تخريج: إسناده صحيح.

3040. It was narrated from Ibn 'Abbas (ﷺ) that Umm Hufaid bint al-Harith bin Hazn, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizards. The Messenger of Allah (ﷺ) called for them and they were eaten at his table, but the Messenger of Allah (ﷺ) refrained from eating them, as if he found them off-putting. If they were *haram* they would not have been eaten at the table of the Messenger of Allah (ﷺ) and he would not have told others to eat them.

٣٠٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: (١/ ٣٢٩) حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أُمَّ حُفَيْدٍ بِنْتَ الْحَارِثِ بْنِ حَزْنٍ خَالَةَ ابْنِ عَبَّاسٍ أَهْدَتْ لِلنَّبِيِّ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، قَالَ: فَدَعَا بِهِنَّ رَسُولُ اللَّهِ ﷺ فَأُكِلْنَ عَلَى مَائِدَتِهِ، وَتَرَكَهُنَّ رَسُولُ اللَّهِ ﷺ كَالْمُتَقَذِّرِ، فَلَوْ كُنَّ حَرَامًا مَا أُكِلْنَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَا أَمَرَ بِأَكْلِهِنَّ. [راجع: ٢٢٩٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5389)]

تخريج: إسناده صحيح، خ: (٥٣٨٩).

3041. 'Abdul-'Azeez said: My father told me: I heard Ibn 'Abbas (ﷺ) say: So and so was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafat. The young man started turning towards the women and looking at them, and the Messenger of Allah (ﷺ) started turning his face with his hand from behind, several times, but the young man continued turning to look at them. The Messenger of Allah (ﷺ) said to him: "O son of my brother, this is a day when whoever controls his hearing, sight and tongue, he will be forgiven."

Comments: [Its *isnad* is *da'eef*]

٣٠٤١- حَدَّثَنَا عَفَّانُ: حَدَّثَنِي سُكَيْنُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: كَانَ فُلَانٌ رَدِيفَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، قَالَ: فَجَعَلَ الْفَتَى يُلَاحِظُ النِّسَاءَ وَيَنْظُرُ إِلَيْهِنَّ، قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَهُ بِيَدِهِ مِنْ خَلْفِهِ مِرَارًا، قَالَ: وَجَعَلَ الْفَتَى يُلَاحِظُ إِلَيْهِنَّ، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ابْنَ أَخِي إِنَّ هَذَا يَوْمٌ مَنْ مَلَكَ فِيهِ سَمْعَهُ وَبَصَرَهُ وَلِسَانَهُ غُفِرَ لَهُ». [راجع: ١٨٢٣]

تخريج: إسناده ضعيف، سكين بن عبدالعزيز مختلف فيه، وأبوه مجهول.

3042. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said, when he was in a tent on the day of Badr: "O Allah, I urge You to fulfil Your promise and covenant. O Allah, if You will, You will never be worshipped after today." Abu Bakr took him by the hand and said: Enough, O Messenger of Allah; you have beseeched your Lord too much. And he was wearing his armour. Then he went out, saying: "Their multitude will be put to flight, and they will show their backs" [al-Qamar 54:45].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4875)]

٣٠٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ» فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ يَثِبُ فِي الدِّرْعِ فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ (القمر: ٤٥) [راجع: ٢٠٨]

تخريج: إسناده صحيح، خ: (٤٨٧٥).

3043. It was narrated from Ibn 'Abbas (ﷺ) that the daughter of Hamzah was suggested (as a

٣٠٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ

potential wife) to the Prophet (ﷺ) and he said: "She is the daughter of my brother through breast-feeding and she is not permissible for me. What becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

النَّبِيِّ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْزَةَ، فَقَالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ وَإِنَّهَا لَا تَحِلُّ لِي، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ». [راجع: ٢٦٣٣]

تخريج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

3044. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl came to the Prophet (ﷺ) when he was praying and told him off. The Prophet (ﷺ) threatened him, and he said: Are you threatening me? By Allah I have more supporters than anyone in this valley. Then Allah revealed the words: "Have you (O Muhammad (ﷺ)) seen him (i.e. Abu Jahl) who prevents. A slave (Muhammad (ﷺ)) when he prays?Tell me if he (Muhammad (ﷺ)) is on the guidance (of Allah) Or enjoins piety? Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur'an) and turns away?" [al-'Alaq 96:9-13]. Ibn 'Abbas said: By the One in Whose hand is my soul, if he had called his supporters, the angels of divine justice would have seized him.

Comments: [Its *isnad* is *saheeh*]

٣٠٤٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا دَاوُدُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَبُو جَهْلٍ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَنَهَاهُ، فَتَهَدَّدَهُ النَّبِيُّ ﷺ فَقَالَ: أَتُهَدِّدُنِي! أَمَا وَاللَّهِ إِنِّي لَأَكْثَرُ أَهْلِ الْوَادِي نَادِيًا. فَأَنْزَلَ اللَّهُ: ﴿أَرَأَيْتَ الَّذِي يَنْهَى ۝ عَبْدًا إِذَا صَلَّى ۝ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ۝ أَوْ أَمَرَ بِالتَّقْوَى ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى﴾ (العلق: ٩-١٣) قَالَ ابْنُ عَبَّاسٍ: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ دَعَا نَادِيَهُ لَأَخَذَتْهُ الزَّبَانِيَةُ. [راجع: ٢٣٢١]

تخريج: إسناده صحيح.

3045. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "Every covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

٣٠٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ وَرَفَعَهُ قَالَ: «مَا كَانَ مِنْ حِلْفٍ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا حِدَّةً وَشِدَّةً». [راجع: ٢٩٠٩]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ، ورواية سماك عن عكرمة فيها اضطرب.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٠٤٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ». [راجع: ٢٧٩٥]

3046. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The Black Stone is from Paradise. It was whiter than snow until the sins of the people of *shirk* turned it black."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف قد سلف الكلام عليه برقم: (٢٧٩٥)

٣٠٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مَيْتَةٍ قَدْ أَلْقَاهَا أَهْلُهَا، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا».

تخريج: صحيح لغيره، محمد بن مصعب مختلف فيه.

3047. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a dead sheep that had been thrown away by its owners. He said: "By the One in Whose hand is my soul, this world is more insignificant to Allah than this is to its owners."

Comments: [*Saheeh* because of corroborating evidence]

٣٠٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْضِ عَنْهَا». [راجع: ١٨٩٣]

3048. It was narrated from Ibn 'Abbas (ﷺ) that Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ) about a vow that his mother had made but she died before she could fulfil it. The Messenger of Allah (ﷺ) said: "Fulfil it on her behalf."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، محمد بن مصعب متابع، خ: (٢٧٦١)، م: (١٦٣٨).

٣٠٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ،

3049. It was narrated from Ibn 'Abbas (ﷺ) that a woman from Khath'am asked the Prophet (ﷺ)

عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ سَأَلَتِ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَسْتَمْسِكَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ فَقَالَ: «نَعَمْ، حُجِّي عَنْ أَبِيكِ». [راجع: ١٨٩٠]

during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was seated behind the Messenger of Allah (ﷺ) on his mount: O Messenger of Allah, Allah has made *Hajj* obligatory upon His slaves when my father is an old man and cannot sit firmly in the saddle; can I do *Hajj* on his behalf? He said: "Yes, do *Hajj* on behalf of your father."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، محمد بن مصعب متابع، خ: (٤٣٩٩).

٣٠٥٠- حَدَّثَنِي مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [راجع: ١٩٥١]

3050. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) drank some milk, then he called for water and rinsed out his mouth, and he said: "It is somewhat greasy."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، محمد بن مصعب متابع، خ: (٢١١)، م: (٣٥٨).

٣٠٥١- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مَيْتَةٍ، فَقَالَ: «أَلَا (١/ ٣٣٠) اسْتَمْتَعْتُمْ بِجِلْدِهَا؟» قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْتَةٌ، قَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [راجع: ٢٣٦٩]

3051. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you make use of its skin?" They said: O Messenger of Allah, it is *maitah* [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only *haram* to eat it."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (١٤٩٢)، م: (٣٦٣).

٣٠٥٢- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

3052. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837)]

تخريج: إسناده صحيح، خ: (١٨٣٧).

3053. 'Abdul-Kareem narrated: One who heard Ibn 'Abbas (ﷺ) told me that he said that the Messenger of Allah (ﷺ) instructed Duba'ah to stipulate a condition when she entered *ihram.*

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٣٠٥٣- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَبْدُ الْكَرِيمِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ ضُبَاعَةَ أَنْ تَشْتَرِطَ فِي إِحْرَامِهَا. [انظر: ٣١١٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف لإبهام الراوي عن ابن عباس.

3054. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: It was said to Ibn 'Abbas that a man has come to us who does not believe in the divine decree. He said: Take me to him - and at that time he had become blind. They said: What are you going to do to him, O Abu 'Abbas? He said: By the One in Whose hand is my soul, if I could get hold of him I would bite his nose and cut it off, and if I could grab his neck in my hands I would strangle him, for I heard the Messenger of Allah (ﷺ) say: "It is as if I can see the women of Banu Fihr going around al-Khazraj with their buttocks wobbling, (they are) *mushrik* women." This is the first *shirk* of this *ummah.* By the One in Whose hand is my soul, their bad thinking will lead them to deny that Allah would ever decree anything good as they already denied that Allah would decree anything bad.

Comments: [Its *isnad* is *da'eef*]

٣٠٥٤- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ بَعْضِ إِخْوَانِهِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ رَجُلًا قَدِمَ عَلَيْنَا يُكَذِّبُ بِالْقَدَرِ. فَقَالَ: دُلُّونِي عَلَيْهِ، وَهُوَ يَوْمَئِذٍ قَدْ عَمِيَ، قَالُوا: وَمَا تَصْنَعُ بِهِ يَا أَبَا عَبَّاسٍ؟ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنِ اسْتَمْكَنْتُ مِنْهُ لَأَعَضَّنَّ أَنْفَهُ حَتَّى أَقْطَعَهُ، وَلَئِنْ وَقَعَتْ رَقَبَتُهُ فِي يَدَيَّ، لَأَدُقَّنَّهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَأَنِّي بِنِسَاءِ بَنِي فِهْرٍ يَطُفْنَ بِالْخَزْرَجِ تَصْطَكُّ أَلْيَاتُهُنَّ مُشْرِكَاتٍ» هَذَا أَوَّلُ شِرْكِ هَذِهِ الْأُمَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَيَنْتَهِيَنَّ بِهِمْ سُوءُ رَأْيِهِمْ حَتَّى يُخْرِجُوا اللَّهَ مِنْ أَنْ يَكُونَ قَدَّرَ خَيْرًا، كَمَا أَخْرَجُوهُ مِنْ أَنْ يَكُونَ قَدَّرَ شَرًّا.

تخريج: إسناده ضعيف، لضعف محمد بن عبيد المكي، ثم هو لم يرو عن ابن عباس.

3055. This hadeeth was narrated from Ibn 'Abbas (ﷺ). I [the narrator] said: Did Muhammad [one of the narrators] meet Ibn 'Abbas? He said: Yes.

٣٠٥٥- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي الْعَلَاءُ بْنُ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ الْمَكِّيِّ، عَنِ ابْنِ عَبَّاسٍ بِهَذَا الْحَدِيثِ. قُلْتُ: أَدْرَكَ مُحَمَّدٌ ابْنَ عَبَّاسٍ؟ قَالَ: نَعَمْ.

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

3056. 'Ata' bin Abi Rabah said that he heard Ibn 'Abbas narrate that a man was wounded at the time of the Messenger of Allah (ﷺ). He had a wet dream and was told to do *ghusl*, and he died. News of that reached the Prophet (ﷺ) and he said: "They have killed him, may Allah kill them. The remedy for the one who does not know is asking."

Comments: [*Hasan*]

٣٠٥٦- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: بَلَغَنِي أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ قَالَ: إِنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُخْبِرُ: أَنَّ رَجُلًا أَصَابَهُ جُرْحٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ قَدْ أَصَابَهُ احْتِلَامٌ، فَأُمِرَ بِالِاغْتِسَالِ، فَمَاتَ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «قَتَلُوهُ، قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ».

تخريج: حديث حسن، و في إسناده انقطاع بين الأوزاعي و بين عطاء.

3057. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) seated him behind him on his mount, and when the mount rose up with him, the Messenger of Allah (ﷺ) said *Allahu Akbar* three times, and *Subhan Allah* three times, and he said *La ilaha illallah* three times. Then he leaned on him and smiled. Then he turned to me and said: "There is no man who gets on his mount and does what I have done, but Allah, may He be blessed and exalted, will turn to him and smile at him as I smiled at you."

Comments: [Its *isnad* is *da'eef*]

٣٠٥٧- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْدَفَهُ عَلَى دَابَّتِهِ، فَلَمَّا اسْتَوَى عَلَيْهَا كَبَّرَ رَسُولُ اللَّهِ ﷺ ثَلَاثًا، وَحَمِدَ اللَّهَ ثَلَاثًا، وَسَبَّحَ اللَّهَ ثَلَاثًا، وَهَلَّلَ اللَّهَ وَاحِدَةً، ثُمَّ اسْتَلْقَى عَلَيْهِ، فَضَحِكَ، ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: مَا مِنِ امْرِئٍ يَرْكَبُ دَابَّتَهُ، فَيَصْنَعُ كَمَا صَنَعْتُ، إِلَّا أَقْبَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فَضَحِكَ إِلَيْهِ، كَمَا ضَحِكْتُ إِلَيْكَ». [راجع: ٧٥٣]

تخريج: إسناده ضعيف، أبوبكر بن عبدالله ضعيف، وعلي بن أبي طلحة لم يدرك ابن عباس.

3058. Shu'aib said: az-Zuhri was asked: Is *ghusl* obligatory on Friday? He said: Salim bin 'Abdullah bin 'Umar told me that he heard 'Abdullah bin 'Umar say:

٣٠٥٨- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ قَالَ: سُئِلَ الزُّهْرِيُّ: هَلْ فِي الْجُمُعَةِ غُسْلٌ وَاجِبٌ؟ فَقَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ

I heard the Prophet (ﷺ) say: "Whoever among you comes to *Jumu'ah*, let him do *ghusl*." Tawoos said: I said to Ibn 'Abbas: They said that the Prophet (ﷺ) said: "Do *ghusl* on Friday and wash your heads, even if you are not *junub*, and put on perfume." Ibn 'Abbas said: As for *ghusl*, yes; as for perfume, I do not know.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (884)]

عُمَرَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ» وَقَالَ طَاوُسٌ: قُلْتُ لِابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: «اغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُءُوسَكُمْ، وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطِّيبِ» فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا الْغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلَا أَدْرِي. [راجع: ٢٣٨٣]

تخريج: إسناده صحيح، خ: (٨٨٤).

3059. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) cursed the woman who does hair extensions, the woman who has that done, men who imitate women and women who imitate men.

Comments: [A *saheeh hadeeth*; this is a *da'eef* (weak) *isnad*]

٣٠٥٩- قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ هَذَا الْحَدِيثَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ، وَالْمَوْصُولَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ٢٢٦٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

3060. Ibn 'Abbas said: I came to the Messenger of Allah (ﷺ) at the end of the night and prayed behind him. He took me by the hand and pulled me until I was standing beside him. When the Messenger of Allah (ﷺ) turned back to his prayer, I stepped back and the Messenger of Allah (ﷺ) continued praying. When he finished praying he said to me, "How come I put you beside me and you stepped back?" I said: O Messenger of Allah, is it appropriate for anyone to pray next

٣٠٦٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ أَبُو يُونُسَ عَنْ عَمْرِو بْنِ دِينَارٍ: أَنَّ كُرَيْبًا أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَصَلَّيْتُ خَلْفَهُ، فَأَخَذَ بِيَدِي، فَجَرَّنِي، فَجَعَلَنِي حِذَاءَهُ، فَلَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى صَلَاتِهِ، خَنَسْتُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، فَلَمَّا انْصَرَفَ قَالَ لِي: «مَا شَأْنِي أَجْعَلُكَ حِذَائِي، فَتَخْنُسَ؟!» فَقُلْتُ: يَا رَسُولَ اللَّهِ،

أَوَ يَنْبَغِي لِأَحَدٍ أَنْ يُصَلِّيَ حِذَاءَكَ، وَأَنْتَ رَسُولُ اللَّهِ الَّذِي أَعْطَاكَ اللَّهُ؟ قَالَ: فَأَعْجَبْتُهُ، فَدَعَا اللَّهَ لِي أَنْ يَزِيدَنِي عِلْمًا وَفَهْمًا، قَالَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى سَمِعْتُهُ يَنْفُخُ، ثُمَّ أَتَاهُ بِلَالٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، الصَّلَاةَ. فَقَامَ فَصَلَّى مَا أَعَادَ وُضُوءًا. [راجع: ١٩١٢]

تخريج: إسناده صحيح، خ: (١٣٨)، م: (٧٦٣).

to you when you are the Messenger of Allah to whom Allah has given...? He liked that and prayed to Allah to increase me in knowledge and understanding. Then I saw the Messenger of Allah (ﷺ) sleep until I heard him breathing deeply, then Bilal came to him and said: O Messenger of Allah, the prayer. And he got up and prayed and did not repeat *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

٣٠٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بَلْجٍ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٌ إِلَى ابْنِ عَبَّاسٍ إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ، فَقَالُوا: يَا أَبَا عَبَّاسٍ، إِمَّا أَنْ تَقُومَ مَعَنَا، وَإِمَّا أَنْ (١/ ٣٣١) تُخْلُونَا يَا هَؤُلَاءِ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بَلْ أَقُومُ مَعَكُمْ. قَالَ: وَهُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ أَنْ يَعْمَى، قَالَ: فَابْتَدَءُوا فَتَحَدَّثُوا فَلَا نَدْرِي مَا قَالُوا، قَالَ: فَجَاءَ يَنْفُضُ ثَوْبَهُ، وَيَقُولُ: أُفْ وَتُفْ، وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ، وَقَعُوا فِي رَجُلٍ، قَالَ لَهُ النَّبِيُّ ﷺ: «لَأَبْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللَّهُ أَبَدًا، يُحِبُّ اللَّهَ وَرَسُولَهُ» قَالَ: فَاسْتَشْرَفَ لَهَا مَنِ اسْتَشْرَفَ، قَالَ: «أَيْنَ عَلِيٌّ؟» قَالُوا: هُوَ فِي الرَّحَى يَطْحَنُ. قَالَ: «وَمَا كَانَ أَحَدُكُمْ لِيَطْحَنَ؟!» قَالَ: فَجَاءَ وَهُوَ أَرْمَدُ لَا يَكَادُ يُبْصِرُ، قَالَ: فَنَفَثَ فِي عَيْنَيْهِ، ثُمَّ هَزَّ الرَّايَةَ ثَلَاثًا، فَأَعْطَاهَا إِيَّاهُ، فَجَاءَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ.

3061. 'Amr bin Maimoon said: I was sitting with Ibn 'Abbas (ﷺ) when nine people came to him and said: O Abu 'Abbas, either you get up and come with us, or you people should leave us alone. Ibn 'Abbas said: Rather I will get up and go with you. At that time he was healthy, before he went blind. They started speaking and I did not know what they were saying. Then he started flapping his garment and saying: Uff! They criticised a man who had ten qualities; they criticised a man to whom the Prophet (ﷺ) said: "I shall surely send a man who Allah will never let down; he loves Allah and His Messenger." And many hoped for it. He said: "Where is 'Ali?" They said: He is at the mill grinding flour. He said: "Why can't one of you do that?" Then he ['Ali] came; he had an eye infection and could hardly see. [The Prophet (ﷺ)] spat dryly in his eyes, then he shook the

banner three times and gave it to him. And he brought Safiyyah bint Huyay. Then he sent So and so with Soorat at-Tawbah, and he sent 'Ali after him to take it from him. He said: "No one should take it except a man who is of me and I am of him." And he said to his cousins: "Who among you would support me in this world and the Hereafter?" And 'Ali was sitting with him. They refused but 'Ali said: I will support you in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." Then he turned from him to a man among them and he said: "Who among you would support me in this world and in the Hereafter?" They refused but 'Ali said: I will be your supporter in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." He was the first of the people to become Muslim after Khadeejah. The Messenger of Allah (ﷺ) took his garment and put it over 'Ali, Fatimah, Hasan and Husain, and said: "Allah wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet (ﷺ)), and to purify you with a thorough purification" [al-Ahzab 33:33]. 'Ali sold himself (for the sake of Allah) when he wore the garment of the Prophet (ﷺ) and slept in his bed when the *mushrikeen* were after the Messenger of Allah (ﷺ). Abu Bakr came when 'Ali was sleeping and he thought

قَالَ: ثُمَّ بَعَثَ فُلَانًا بِسُورَةِ التَّوْبَةِ، فَبَعَثَ عَلِيًّا خَلْفَهُ، فَأَخَذَهَا مِنْهُ قَالَ: «لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ مِنِّي، وَأَنَا مِنْهُ». قَالَ: وَقَالَ لِبَنِي عَمِّهِ: «أَيُّكُمْ يُوَالِينِي فِي الدُّنْيَا وَالْآخِرَةِ؟» قَالَ: وَعَلِيٌّ مَعَهُ جَالِسٌ، فَأَبَوْا، فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ. قَالَ: «أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ» قَالَ: فَتَرَكَهُ، ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ، فَقَالَ: «أَيُّكُمْ يُوَالِينِي فِي الدُّنْيَا وَالْآخِرَةِ؟» فَأَبَوْا، قَالَ: فَقَالَ عَلِيٌّ: أَنَا أُوَالِيكَ فِي الدُّنْيَا وَالْآخِرَةِ. فَقَالَ: «أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ». قَالَ: وَكَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ. قَالَ: وَأَخَذَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ، فَوَضَعَهُ عَلَى عَلِيٍّ، وَفَاطِمَةَ، وَحَسَنٍ، وَحُسَيْنٍ، فَقَالَ: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ (الأحزاب: ٣٣). قَالَ: وَشَرَى عَلِيٌّ نَفْسَهُ لَبِسَ ثَوْبَ النَّبِيِّ ﷺ، ثُمَّ نَامَ مَكَانَهُ، قَالَ: وَكَانَ الْمُشْرِكُونَ يَرْمُونَ رَسُولَ اللَّهِ ﷺ فَجَاءَ أَبُو بَكْرٍ وَعَلِيٌّ نَائِمٌ، قَالَ: وَأَبُو بَكْرٍ يَحْسَبُ أَنَّهُ نَبِيُّ اللَّهِ، قَالَ: فَقَالَ: يَا نَبِيَّ اللَّهِ، قَالَ: فَقَالَ لَهُ عَلِيٌّ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَدِ انْطَلَقَ نَحْوَ بِئْرِ مَيْمُونٍ، فَأَدْرِكْهُ قَالَ: فَانْطَلَقَ أَبُو بَكْرٍ، فَدَخَلَ مَعَهُ الْغَارَ قَالَ: وَجَعَلَ عَلِيٌّ يُرْمَى بِالْحِجَارَةِ، كَمَا كَانَ يُرْمَى نَبِيُّ اللَّهِ وَهُوَ يَتَضَوَّرُ، قَدْ لَفَّ رَأْسَهُ فِي الثَّوْبِ لَا يُخْرِجُهُ حَتَّى أَصْبَحَ، ثُمَّ كَشَفَ عَنْ رَأْسِهِ، فَقَالُوا:

that he was the Prophet of Allah and said: O Prophet of Allah. 'Ali said to him: The Prophet of Allah (ﷺ) has set out towards *Bi'r* Maimoon; go and catch up with him. So Abu Bakr set out and he entered the cave with him. 'Ali had stones thrown at him, as happened to the Prophet of Allah, and he ['Ali] was groaning with pain. He wrapped his head with the cloth and did not uncover it until morning came. Then he uncovered it and they said: You are bad; we used to throw stones at your companion and he never groaned with pain but you groaned with pain, and we found that strange. And he went out with the people on the campaign to Tabook. 'Ali said to him: Shall I go out with you? The Prophet of Allah ﷺ said to him: "No," and 'Ali wept. Then he said to him: "Doesn't it please you to be to me as Haroon was to Moosa, except that you are not a Prophet? I should not go unless you are my deputy (acting in my stead during my absence)." And the Messenger of Allah (ﷺ) said to him: "You are protector of every believer after me." And he blocked up all the doors of the mosque except the door of 'Ali and he used to enter the mosque when he was *junub*, as that was his thoroughfare and he had no other thoroughfare. And he said: "If I am a person's *mawla*, 'Ali is also his *mawla*." He said: Allah, may He be glorified and exalted, told us in the Qur'an that He was pleased with them,

إِنَّكَ لَلَئِيمٌ، كَانَ صَاحِبُكَ نَرْمِيهِ فَلَا يَتَضَوَّرُ، وَأَنْتَ تَتَضَوَّرُ، وَقَدِ اسْتَنْكَرْنَا ذٰلِكَ. قَالَ: وَخَرَجَ بِالنَّاسِ فِي غَزْوَةِ تَبُوكَ، قَالَ: فَقَالَ لَهُ عَلِيٌّ: أَخْرُجُ مَعَكَ؟ قَالَ: فَقَالَ لَهُ نَبِيُّ اللَّهِ ﷺ: «لَا» فَبَكَى عَلِيٌّ، فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ، إِنَّهُ لَا يَنْبَغِي أَنْ أَذْهَبَ إِلَّا وَأَنْتَ خَلِيفَتِي». قَالَ: وَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْتَ وَلِيِّي فِي كُلِّ مُؤْمِنٍ بَعْدِي». قَالَ: وَسَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ، فَقَالَ: فَيَدْخُلُ الْمَسْجِدَ جُنُبًا وَهُوَ طَرِيقُهُ، لَيْسَ لَهُ طَرِيقٌ غَيْرُهُ. قَالَ: وَقَالَ: «مَنْ كُنْتُ مَوْلَاهُ، فَإِنَّ مَوْلَاهُ عَلِيٌّ». قَالَ: وَأَخْبَرَنَا اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ أَنَّهُ قَدْ رَضِيَ عَنْهُمْ؛ عَنْ أَصْحَابِ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ، هَلْ حَدَّثَنَا أَنَّهُ سَخِطَ عَلَيْهِمْ بَعْدُ؟!. قَالَ: وَقَالَ نَبِيُّ اللَّهِ ﷺ لِعُمَرَ حِينَ قَالَ: ائْذَنْ لِي فَلْأَضْرِبْ عُنُقَهُ، قَالَ: «وَكُنْتَ فَاعِلًا؟! وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ، فَقَالَ: اعْمَلُوا مَا شِئْتُمْ».

تخريج: إسناده ضعيف، أبو بلج، قال البخاري: فيه نظر، وأعدل الأقوال فيه: أنه يقبل حديثه فيما لا ينفرد به كما قال ابن حبان.

meaning the companions of the tree (those who swore allegiance to the Prophet (ﷺ) in Bay'atar-Ridwan under a tree, mentioned in al-Fath 48:18). He knew what was in their hearts; did He tell us that He was angry with them after that?! And the Prophet of Allah (ﷺ) said to 'Umar, when he said, Give me permission to strike his neck: "Would you do that? You do not know, perhaps Allah looked at the people of Badr and said: Do whatever you wish."

Comments: [Its *isnad* is *da'eef*]

٣٠٦٢- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا أَبُو مَالِكٍ كَثِيرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ.

تخريج: إسناده ضعيف.

3062. A similar report was narrated from Ibn 'Abbas.

Comments: [Its *isnad* is *da'eef*]

٣٠٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ كَانَ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ بَعْدُ، قَالَ: فَنَزَلَ نَبِيُّ اللَّهِ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ (الممتحنة: ١٢) فَتَلَا هَذِهِ الْآيَةَ حَتَّى فَرَغَ مِنْهَا، ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «أَنْتُنَّ عَلَى

3063. It was narrated that Ibn 'Abbas said: I attended the prayer of (*Eid*) *al-Fitr* with the Prophet of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman, and all of them prayed before the *khutbah*, then delivered the *khutbah*. The Prophet of Allah (ﷺ) came down (from the *minbar*) and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilal. He said: "'O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in wor ship with Allah...' [al-Mumtahanah 60:12]," and he recited this verse

until the end, then he said: "Do you adhere to that?" One woman said: Yes, O Prophet of Allah; and no one else answered him. Hasan did not know who she was. He said: "Give charity," and Bilal spread his cloak and said: Come on, may my father and mother be sacrificed for you! And they started to throw their plain rings and rings with stones into the cloak of Bilal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

ذَلِكَ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللَّهِ _ لَا يَدْرِي حَسَنٌ مَنْ هِيَ _ قَالَ: «فَتَصَدَّقْنَ» قَالَ: فَبَسَطَ بِلَالٌ ثَوْبَهُ، ثُمَّ قَالَ: هَلُمَّ لَكُنَّ، فِدَاكُنَّ أَبِي وَأُمِّي، فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ. قَالَ ابْنُ بَكْرٍ: الْخَوَاتِيمَ. [راجع: ٢٠٠٤]

تخريج: إسناده صحيح، خ: (٩٧٩)، م: (٨٨٤).

3064. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*, then he delivered the *khutbah*. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity and the women started to throw their rings, earrings and other things. Then he ordered Bilal to collect them in a cloth and take them away.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

٣٠٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ، ثُمَّ خَطَبَ فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَأَتَاهُنَّ، فَوَعَظَهُنَّ، وَقَالَ: «تَصَدَّقْنَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ،(١/ ٣٣٢) وَالْخُرْصَ وَالشَّيْءَ، ثُمَّ أَمَرَ بِلَالًا، فَجَمَعَهُ فِي ثَوْبٍ حَتَّى أَمْضَاهُ. [راجع: ١٩٠٢]

تخريج: إسناده صحيح، خ: (١٤٤٩)، م: (٨٨٤).

3065. It was narrated from Ibn Tawoos, from his father... that Ibn 'Abbas (ؓ) said: The Messenger of Allah (ﷺ) said: "The people of Madinah enter *ihram* from Dhul-Hulaifah; the people of Sham (Syria) from al-Juhfah; the people of Yemen from Yalamlam; and the people of Najd from Qarn. And he said: "And these *meeqats* are for the people at those very

٣٠٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: مَرَّةً عَنِ ابْنِ عَبَّاسٍ، فَقُلْتُ لِمَعْمَرٍ: لَمْ يَكُنْ يُجَاوِزُ بِهِ طَاوُسًا فَقَالَ: بَلَى هُوَ عَنِ ابْنِ عَبَّاسٍ قَالَ: ثُمَّ سَمِعَهُ يَذْكُرُهُ بَعْدُ، وَلَا يَذْكُرُ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنَ

الْجُحْفَةِ، وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ، وَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ، مِمَّنْ سِوَاهُمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ بَيْتُهُ مِنْ دُونِ الْمِيقَاتِ، فَإِنَّهُ يُهِلُّ مِنْ بَيْتِهِ حَتَّى يَأْتِيَ عَلَى أَهْلِ مَكَّةَ». [راجع: ٢١٢٨]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: قَدْ أَحْرَمْتُ مِنْ يَلَمْلَمَ حِينَ جِئْتُ مِنْ عِنْدِ عَبْدِ الرَّزَّاقِ.

تخريج: إسناده صحيح، خ: (١٥٢٤)، م: (١١٨١).

places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah;* and whoever is living within these boundaries can enter *ihram* from his house, until he comes to the people of Makkah."

Comments: [Its *isnad* is *saheeh;* al-Bukhari (1524) and Muslim (1181)]

٣٠٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةِ، وَالنَّحْلَةِ، وَالْهُدْهُدِ، وَالصُّرَدِ. [انظر: ٣٣٤٢]

تخريج: إسناده صحيح.

3066. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) forbade killing four types of creatures: ants, bees, hoopoes and sparrow-hawks.

Comments: [Its *isnad* is *saheeh*]

٣٠٦٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِضَبَّيْنِ مَشْوِيَّيْنِ، وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، فَأَهْوَى النَّبِيُّ ﷺ يَدَهُ لِيَأْكُلَ، فَقِيلَ لَهُ: إِنَّهُ ضَبٌّ، فَأَمْسَكَ يَدَهُ، فَقَالَ لَهُ خَالِدٌ: أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، وَلَكِنَّهُ لَا يَكُونُ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ» فَأَكَلَ خَالِدٌ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيْهِ. [راجع: ١٩٧٨]

تخريج: إسناده صحيح، م: (١٩٤٥).

3067. It was narrated that Ibn 'Abbas (ﷺ) said: Two roasted lizards were brought to the Messenger of Allah (ﷺ) when Khalid bin al-Waleed was with him. The Prophet (ﷺ) stretched out his hand to eat, then he was told that they were lizards and he withdrew his hand. Khalid said to him: Is it *haram*, O Messenger of Allah? He said: "No, but it is not found in the land of my people and I find it off-putting." So Khalid ate whilst the Messenger of Allah (ﷺ) looked on.

Comments: [Its *isnad* is *saheeh,* Muslim (1945)]

٣٠٦٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَجَعَلَ يُثْنِي عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [راجع: ٢٨٥٩]

تخريج: صحيح لغيره، لكن في رواية سماك عن عكرمة اضطراب.

3068. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and started praising him. The Prophet (ﷺ) said: "Some eloquence is magic and some poetry is wisdom."

Comments: *Saheeh* because of corroborating evidence]

٣٠٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ أَكْلِ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

3069. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade eating any wild animal that has fangs and any bird that has talons.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف لجهالة راويه عن ابن عباس، وقد تقدم بإسناد صحيح برقم: (٢١٩٢).

٣٠٧٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَقُلْتُ: يَا أَبَا عَبَّاسٍ كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَقَرَأَ هَذِهِ الْآيَةَ فَبَكَى، قَالَ: أَيَّةُ آيَةٍ؟ قُلْتُ: ﴿وَإِن تُبْدُواْ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ﴾ (البقرة: ٢٨٤) قَالَ ابْنُ عَبَّاسٍ: إِنَّ هَذِهِ الْآيَةَ حِينَ أُنْزِلَتْ غَمَّتْ أَصْحَابَ رَسُولِ اللَّهِ ﷺ غَمًّا شَدِيدًا، وَغَاظَتْهُمْ غَيْظًا شَدِيدًا، يَعْنِي وَقَالُوا: يَا رَسُولَ اللَّهِ، هَلَكْنَا إِنْ كُنَّا نُؤَاخَذُ بِمَا تَكَلَّمْنَا وَبِمَا نَعْمَلُ، فَأَمَّا قُلُوبُنَا فَلَيْسَتْ بِأَيْدِينَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «قُولُوا: سَمِعْنَا

3070. It was narrated that Mujahid said: I entered upon Ibn 'Abbas (ﷺ) and said: O Ibn 'Abbas, I was with Ibn 'Umar and he recited this verse and wept. He said: Which verse? I said: "and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it" [al-Baqarah 2:284]. Ibn 'Abbas (ﷺ) said: When this verse was revealed, it made the Companions of the Messenger of Allah (ﷺ) very sad and distressed, and they felt a great deal of anguish and said: O Messenger of Allah, we are doomed if we are to be held accountable for what we say and

وَأَطَعْنَا». قَالُوا: سَمِعْنَا وَ أَطَعْنَا. قَالَ: فَنَسَخَتْهَا هَذِهِ الْآيَةُ: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ﴾ إِلَى ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾ (البقرة: ٢٨٥، ٢٨٦) فَتُجُوِّزَ لَهُمْ عَنْ حَدِيثِ النَّفْسِ، وَأُخِذُوا بِالْأَعْمَالِ.

تخريج: إسناده صحيح.

do; as for our hearts, they are not under our control. The Messenger of Allah (ﷺ) said to them: "Say: We hear and we obey." Then it was abrogated by this verse: "The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Lord, and (so do) the believers. - up to - Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned" [al-Baqarah 2:285, 286]. So they were forgiven for what crosses the mind but they were called to account for their actions.

Comments: [Its *isnad* is *saheeh*]

٣٠٧١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ وَالْأَسْوَدُ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ». [راجع: ٢٤٩٤]

تخريج: صحيح لغيره، لكن في رواية سماك عن عكرمة اضطراب.

3071. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [*Saheeh* because of corroborating evidence]

٣٠٧٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ وَالْأَسْوَدُ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا أَتَوْا كَاهِنَةً، فَقَالُوا لَهَا: أَخْبِرِينَا بِأَقْرَبِنَا شَبَهًا بِصَاحِبِ هَذَا الْمَقَامِ، فَقَالَتْ: إِنْ أَنْتُمْ

3072. It was narrated from Ibn 'Abbas (ﷺ) that Quraish went to a female soothsayer and said: Tell us who among us most resembles the man of this *maqam* (station - i.e., Ibraheem). She said: If you spread a cloak over this plain then walk on it, I will tell you. So they spread out a cloak and the

جَرَرْتُمْ كِسَاءً عَلَى هَذِهِ السَّهْلَةِ، ثُمَّ مَشَيْتُمْ عَلَيْهَا أَنْبَأْتُكُمْ، فَجَرُّوا، ثُمَّ مَشَى النَّاسُ عَلَيْهَا، فَأَبْصَرَتْ أَثَرَ مُحَمَّدٍ ﷺ، فَقَالَتْ هَذَا أَقْرَبُكُمْ شَبَهًا بِهِ، فَمَكَثُوا بَعْدَ ذَلِكَ عِشْرِينَ سَنَةً أَوْ قَرِيبًا مِنْ عِشْرِينَ سَنَةً أَوْ مَا شَاءَ اللَّهُ، ثُمَّ بُعِثَ ﷺ.

people walked on it. She saw the footsteps of Muhammad (ﷺ) and said: This is the one among you who most closely resembles him. After that, twenty years, or nearly twenty years, or as long as Allah willed, passed, then he was sent as a Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، فإن رواية سماك عن عكرمة، فيها اضطراب.

٣٠٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً. [راجع: ٢٠٧٢]

3073. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) did *wudoo'* washing each part once.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (157)]

تخريج: إسناده صحيح، خ: (١٥٧).

٣٠٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ وَمُعَاوِيَةَ، فَكَانَ مُعَاوِيَةُ لَا يَمُرُّ بِرُكْنٍ إِلَّا اسْتَلَمَهُ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْتَلِمُ إِلَّا الْحَجَرَ وَالْيَمَانِيَ، فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا. [راجع: ٢٢١٠]

3074. It was narrated that Abut-Tufail said: I was with Ibn 'Abbas and Mu'awiyah, and Mu'awiyah did not pass any corner [of the Ka'bah] but he touched it. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched *al-Hajar* [the corner where the Black Stone is] and [*ar-Rukn*] *al-Yamani*. Mu'awiyah said: No part of the House is to be forsaken.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

٣٠٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنِ ابْنِ خُثَيْمٍ وَأَبُو نُعَيْمٍ. حَدَّثَنَا (١/ ٣٣٣) سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ وَاحْتَجَمَ وَهُوَ مُحْرِمٌ.

3075. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) got married when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

3076. It was narrated from Ibn 'Abbas (ﷺ) that a man fell from his camel when he was in *ihram* and broke his neck. They asked the Prophet (ﷺ) and he said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head or put any perfume on him, for Allah will raise him on the Day of Resurrection in a state of *ihram*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٣٠٧٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَّ عَنْ بَعِيرِهِ وَهُوَ مُحْرِمٌ فَوَقَصَهُ - أَوْ أَقْصَعَهُ - شَكَّ أَيُّوبُ، فَسَأَلُوا النَّبِيَّ ﷺ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، وَلَا تُقَرِّبُوهُ طِيبًا، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُحْرِمًا». [راجع: ١٨٥٠]

تخريج: إسناده صحيح، خ: (١٢٦٥)، م: (١٢٠٦).

3077. It was narrated from Ibn 'Abbas that a man fell from an unruly camel when he was in *ihram* and broke his neck... then he mentioned a *hadeeth* like that of Ayyoob.

Comments: [Its *isnad* is *saheeh*]

٣٠٧٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: قَالَ مَعْمَرٌ: وَأَخْبَرَنِي عَبْدُ الْكَرِيمِ الْجَزَرِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَّ عَنْ بَعِيرٍ نَادٍّ، وَهُوَ مُحْرِمٌ فَوُقِصَ وَقْصًا... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَيُّوبَ.

تخريج: إسناده صحيح، وانظر ما قبله.

3078. It was narrated that Ibn 'Abbas (ﷺ) said: Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ) about a vow that his mother had made, and he told him to fulfil it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2761) and Muslim (1638)]

٣٠٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللهِ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمِّهِ، فَأَمَرَ بِقَضَائِهِ. [راجع: ١٨٩٣]

تخريج: إسناده صحيح، خ: (٢٧٦١)، م: (١٦٣٨).

3078. (sic) It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping in the veins at the side of the neck and between his shoulders. He was treated with cupping by a

٣٠٧٨م- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ، حَجَمَهُ عَبْدٌ لِبَنِي

بَيَاضَةَ، وَكَانَ أَجْرُهُ مُدًّا وَنِصْفًا، فَكَلَّمَ أَهْلَهُ حَتَّى وَضَعُوا عَنْهُ نِصْفَ مُدٍّ. قَالَ ابْنُ عَبَّاسٍ: وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ.

تخريج: م-صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

slave of Banu Bayadah, whose fee was one and a half *mudds*, then he spoke to his masters and they waived half a *mudd* from him. Ibn 'Abbas (ﷺ) said: And he gave him his fee; if it were *haram* he would not have given it to him.

Comments: [*Saheeh*; this *isnad* is *da'eef*]

٣٠٧٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الْمُنْذِرِ بْنِ النُّعْمَانِ الْأَفْطَسِ قَالَ: سَمِعْتُ وَهْبًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ مِنْ عَدَنِ أَبْيَنَ اثْنَا عَشَرَ أَلْفًا، يَنْصُرُونَ اللَّهَ وَرَسُولَهُ، هُمْ خَيْرُ مَنْ بَيْنِي وَبَيْنَهُمْ» قَالَ لِي مَعْمَرٌ: اذْهَبْ فَاسْأَلْهُ عَنْ هَذَا الْحَدِيثِ. [راجع: ٢١٥٥]

تخريج: إسناده صحيح، قاله أحمد شاكر.

3079. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will emerge from 'Adan Abyan [a place in Yemen] twelve thousand who support (the religion of) Allah and His Messenger. They are the best of people between me and them." Ma'mar said to me: Go and ask him about this *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

٣٠٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَخْبَرَنَا ابْنُ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ _ قَالَ: ابْنُ بَكْرٍ أَخَا بَنِي سَاعِدَةَ _ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، فَهَلْ يَنْفَعُهَا إِنْ تَصَدَّقْتُ بِشَيْءٍ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطَ الْمَخْرَفِ صَدَقَةٌ عَلَيْهَا. وَقَالَ ابْنُ بَكْرٍ: الْمِخْرَافِ. [انظر: ٣٥٠٤، ٣٥٠٨]

تخريج: إسناده صحيح، خ: (٢٧٥٦).

3080. 'Ikrimah the freed slave of Ibn 'Abbas said: Ibn 'Abbas (ﷺ) told me that the mother of Sa'd bin 'Ubadah died when he was away from her. He said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give something in charity on her behalf? He said: "Yes." He said: Then I ask you to bear witness that the garden of *al-makhraf* (two rows of palm trees) is given in charity on her behalf.

Comments: [Its *isnad* is *saheeh* al-Bukhari (2756)]

٣٠٨١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرِيلُ عِنْدَ الْبَيْتِ فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، فَكَانَتْ بِقَدْرِ الشِّرَاكِ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، ثُمَّ صَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى بِي الْفَجْرَ حِينَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ. ثُمَّ صَلَّى الْغَدَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، ثُمَّ صَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، ثُمَّ صَلَّى بِي الْفَجْرَ فَأَسْفَرَ، ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ». [انظر: ٣٠٨٢، ٣٣٢٢]

تخريج: إسناده حسن.

3081. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Jibreel led me in prayer at the House. He led me in praying *Zuhr* when the sun passed the meridian and (the shadow of thing) was like the length of a shoelace. Then he led me in praying *'Asr* when the shadow of a thing was twice its length. Then he led me in praying *Maghrib* when the fasting person breaks his fast. Then he led me in praying *'Isha'* when the afterglow disappeared. Then he led me in praying *Fajr* when food and drink become *haram* for the one who is fasting. Then the next day he led me in praying *Zuhr* when the shadow of a thing was equal to its length. Then he led me in praying *'Asr* when the shadow of a thing was equal to twice its length. Then he led me in praying *Maghrib* when the fasting person breaks his fast. Then he led me in praying *'Isha'* when the first third of the night had passed. Then he led me in praying *Fajr* at the time when it had got light. Then he turned to me and said: O Muhammad, these are the times of the Prophets before you; the time (for each prayer) is between each of these two times."

Comments: [Its *isnad* is *hasan*]

٣٠٨٢- حَدَّثَنِي أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ،

3082. A similar *isnad* and report was narrated from Hakeem bin 'Abbad bin Hunaif, except that with regard to *Fajr* on the second day, he said: "I am not sure what

فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. إِلَّا أَنَّهُ قَالَ فِي الْفَجْرِ فِي الْيَوْمِ الثَّانِي: «لَا أَدْرِي أَيَّ شَيْءٍ قَالَ».

وَقَالَ فِي الْعِشَاءِ: صَلَّى بِي حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ.

تخريج: إسناده حسن كسابقه.

he said." And he said concerning *'Isha'*: He led me in praying when the first third of the night had passed.

Comments: [Its *isnad* is *hasan* like the previous report]

٣٠٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ عُمَرَ الصَّنْعَانِيُّ: أَخْبَرَنِي وَهْبُ بْنُ مَانُوسَ الْعَدَنِيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاءِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. [راجع: ٢٤٤٠]

تخريج: حديث صحيح.

3083. It was narrated from Ibn 'Abbas that when the Messenger of Allah (ﷺ) raised his head from bowing he said: *Sami'allah liman hamidah,* then he said: "O Allah to You be praise, filling the heavens, filling the earth and filling whatever You will besides."

Comments: [A *saheeh hadeeth*]

٣٠٨٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ ابْنِ كَيْسَانَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَانُوسَ غَيْرَ هَذَا الْحَدِيثِ. [انظر: ١٢٦٦١]

تخريج: هذا ليس بحديث، بل هو إخبار من الإمام أحمد.

3084. Something other than this *hadeeth* was narrated from Wahb bin Manoos.

Comments: [It is not report]

٣٠٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ سُحْتًا لَمْ يُعْطِهِ رَسُولُ اللَّهِ ﷺ. [راجع: ٢١٥٥]

تخريج: إسناده صحيح.

3085. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee. If it was *haram,* the Messenger of Allah (ﷺ) would not have given it to him.

Comments: [Its *isnad* is *saheeh*]

3086. It was narrated that Abu Jamrah ad-Duba'i said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) forbade gourds, hollowed-out stumps, varnished jars and green glazed pitchers.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (53) and Muslim (17)]

٣٠٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ (١/ ٣٣٤) عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَالْحَنْتَمِ. [راجع: ٢٠٢٠]

تخريج: إسناده صحيح، خ: (٥٣)، م: (١٧).

3087. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The guardian has no authority over the previously-married woman and the orphan girl is to be asked; her silence is her approval."

Comments: [A *saheeh hadeeth*, Muslim (1421)]

٣٠٨٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لِلْوَلِيِّ مَعَ الثَّيِّبِ أَمْرٌ، وَالْيَتِيمَةُ تُسْتَأْمَرُ، فَصَمْتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح، م: (١٤٢١).

3088. It was narrated that the freed slave of Banu Nawfal - i.e., Abul-Hasan - said: Ibn 'Abbas was asked about a slave who divorced his wife twice, then they were manumitted: can he marry her? He said: Yes. It was said: From whom? He said: The Messenger of Allah (ﷺ) issued a verdict (*fatwa*) to that effect.

Comments: [Its *isnad* is *da'eef*]

٣٠٨٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ مُعَتِّبٍ، عَنْ مَوْلَى بَنِي نَوْفَلٍ _ يَعْنِي أَبَا الْحَسَنِ _ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ عَبْدٍ طَلَّقَ امْرَأَتَهُ بِطَلْقَتَيْنِ، ثُمَّ عَتَقَا، أَيَتَزَوَّجُهَا؟ قَالَ: نَعَمْ. قِيلَ: عَمَّنْ؟ قَالَ: أَفْتَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [راجع: ٢٠٣١]

قَالَ عَبْدُ اللهِ: أَبِي: قِيلَ لِمَعْمَرٍ: يَا أَبَا عُرْوَةَ، مَنْ أَبُو حَسَنٍ هَذَا؟ لَقَدْ تَحَمَّلَ صَخْرَةً عَظِيمَةً!!.

تخريج: إسناده ضعيف، وقد سلف الكلام عليه برقم: (٢٠٣١).

3089. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) set out from Madinah in Ramadan

٣٠٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ قَالَ: قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِاللَّهِ

ابْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، مَعَهُ عَشْرَةُ آلَافٍ مِنَ الْمُسْلِمِينَ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ يَصُومُ وَيَصُومُونَ حَتَّى إِذَا بَلَغَ الْكَدِيدَ، وَهُوَ مَا بَيْنَ عُسْفَانَ وَقُدَيْدٍ، أَفْطَرَ وَأَفْطَرَ الْمُسْلِمُونَ مَعَهُ، فَلَمْ يَصُمْ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

with ten thousand Muslims. That was eight and a half years after he came to Madinah. He and the Muslims with him travelled towards Makkah; he was fasting and they were fasting too until, when he reached al-Kadeed, which is between 'Usfan and Qudaid, he broke his fast and the Muslims with him broke their fast, then he did not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

٣٠٩٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِالرَّحْمَنِ قَالَ: كَانَ ابْنُ عَبَّاسٍ يُحَدِّثُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ الْمَسْجِدَ وَعُمَرُ يُحَدِّثُ النَّاسَ، فَمَضَى حَتَّى أَتَى الْبَيْتَ الَّذِي تُوُفِّيَ فِيهِ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي بَيْتِ عَائِشَةَ، فَكَشَفَ عَنْ وَجْهِهِ بُرْدَ حِبَرَةٍ كَانَ مُسَجًّى بِهِ، فَنَظَرَ إِلَى وَجْهِ النَّبِيِّ ﷺ، ثُمَّ أَكَبَّ عَلَيْهِ يُقَبِّلُهُ، ثُمَّ قَالَ: وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْهِ مَوْتَتَيْنِ، لَقَدْ مِتَّ الْمَوْتَةَ الَّتِي لَا تَمُوتُ بَعْدَهَا. [انظر: ٣٤٧٠]

تخريج: إسناده صحيح.

3090. Abu Salamah bin 'Abdur-Rahman narrated: Ibn 'Abbas used to narrate that Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people, and he proceeded until he came to the house in which the Messenger of Allah (ﷺ) had died, which was 'A'ishah's house. He lifted from his face the striped cloak with which he was covered, and he looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him, then he said: By Allah, Allah will not cause you to die twice. You have died a death after which you will not die again.

Comments: [Its *isnad* is *saheeh*]

٣٠٩١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: دَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ الْمَسْجِدَ وَعُمَرُ يُكَلِّمُ النَّاسَ... فَذَكَرَ الْحَدِيثَ.

3091. Abu Salamah bin 'Abdur-Rahman narrated that he heard Abu Hurairah say: Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people... And he mentioned the same *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3092. It was narrated that 'Ikrimah said: Ibn 'Abbas did not recite (out loud) in *Zuhr* and *'Asr*. He said: The Messenger of Allah (ﷺ) recited (out loud) in that in which he was commanded to recite (out loud) and he recited quietly in that in which he was commanded to recite quietly. Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have a good example to follow; "and your Lord is never forgetful" [Maryam 19:64].

Comments: [Its *isnad* is *saheeh*]

٣٠٩٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، قَالَ: لَمْ يَكُنْ ابْنُ عَبَّاسٍ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ. قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِيمَا أُمِرَ أَنْ يَقْرَأَ فِيهِ، وَسَكَتَ فِيمَا أُمِرَ أَنْ يَسْكُتَ فِيهِ: (قَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ) ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾. (مريم: ٦٤) [انظر: ٣٣٩٩]

تخريج: إسناده صحيح.

3093. It was narrated from Ibn 'Abbas (☙) that when the Messenger of Allah (ﷺ) came to Makkah, he refused to enter the House when the idols were in it. He ordered that they be taken out and a picture was brought out of Ibraheem and Isma'eel (ﷺ) with divining arrows in their hands. The Messenger of Allah (ﷺ) said: "May Allah curse them! They knew that they never cast arrows." Then he entered the House and said *takbeer* in all the parts of the House, and he came out and did not pray inside the House.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4288)]

٣٠٩٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ، أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجَ صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ، فِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدْ عَلِمُوا مَا اقْتَسَمَا بِهَا قَطُّ. قَالَ: ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ وَخَرَجَ وَلَمْ يُصَلِّ فِي الْبَيْتِ. [راجع: ٢٥٠٨]

تخريج: إسناده صحيح، خ: (٤٢٨٨).

3094. It was narrated from Ibn 'Abbas (☙) that the Prophet (ﷺ) sent him with the luggage from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1677) and Muslim (1293)]

٣٠٩٤- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ. [راجع: ٢٢٠٤].

تخريج: إسناده صحيح، خ: (١٦٧٧)، م: (١٢٩٣).

3095. It was narrated from Ibn 'Abbas (ﷺ) that he disliked unripe dates (*busr*) to be soaked on their own and he said: The Messenger of Allah (ﷺ) forbade *muzza'* (*nabeedh* made in green glazed pitchers or varnished jars) and he disliked unripe dates (*busr*) to be soaked on their own.

Comments: [Its *isnad* is *saheeh*]

٣٠٩٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَرِهَ نَبِيذَ الْبُسْرِ وَحْدَهُ وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَبْدَ الْقَيْسِ عَنِ الْمُزَّاءِ، فَأَكْرَهُ أَنْ يَكُونَ الْبُسْرُ وَحْدَهُ. [راجع: ٢٨٣٠]

تخريج: إسناده صحيح.

3096. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan). 'Affan said: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah).

Comments: [Its *isnad* is *saheeh*]

٣٠٩٦- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ: ﴿تَنزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ قَالَ عَفَّانُ: بِـ ﴿الٓمٓ ۝ تَنزِيلُ﴾. [راجع: ١٩٩٣]

تخريج: إسناده صحيح.

3097. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) recited in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan).

Comments: [Its *isnad* is *qawi*]

٣٠٩٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا بُكَيْرُ ابْنُ أَبِي السَّمِيطِ قَالَ قَتَادَةُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ الْغَدَاةِ يَوْمَ الْجُمُعَةِ ﴿تَنزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ [راجع: ١٩٩٣]

تخريج: إسناده قوي.

3098. Simaak Abu Zumail al-Hanafi said: I heard Ibn 'Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Whoever among my *ummah* has two predecessors (in death) will enter Paradise." 'A'ishah said: May my father be sacrificed for you, what about the

٣٠٩٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ رَبِّهِ ابْنُ بَارِقٍ الْحَنَفِيُّ: حَدَّثَنَا سِمَاكٌ أَبُو زُمَيْلٍ الْحَنَفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي دَخَلَ الْجَنَّةَ» فَقَالَتْ عَائِشَةُ:

one who has one predecessor? He said: "And the one who has one predecessor, O blessed one." She said: What about the one of your *ummah* who has no predecessor? He said: "I am the predecessor for my *ummah*; they will never suffer any calamity like my loss (my death)."

Comments: [Its *isnad* is *hasan*]

بِأَبِي، فَمَنْ (١/ ٣٣٥) كَانَ لَهُ فَرَطٌ؟ فَقَالَ: «وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُوَفَّقَةُ» قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: «فَأَنَا فَرَطُ أُمَّتِي لَمْ يُصَابُوا بِمِثْلِي».

تخريج: إسناده حسن.

3099. It was narrated from al-Hakam bin Meena' that he heard (from) 'Abdullah bin 'Umar and 'Abdullah bin 'Abbas (that) they heard the Messenger of Allah (ﷺ) say, on the planks of his *minbar*: "People must cease neglecting *Jumu'ah*, or Allah will put a seal over their hearts and they will be recorded among the negligent."

Comments: [A *saheeh hadeeth*]

٣٠٩٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَ أَبُو سَلَّامٍ عَنِ الْحَكَمِ بْنِ مِينَاءَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ: أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيُكْتَبُنَّ مِنَ الْغَافِلِينَ». [راجع: ٢١٣٢]

تخريج: حديث صحيح.

3100. A similar report was narrated from Ibn 'Abbas and Ibn 'Umar from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth* like the previous report]

٣١٠٠- حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبَانُ ابْنُ يَزِيدَ الْعَطَّارُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: حديث صحيح كسابقه.

3101. It was narrated that 'Ikrimah said: I saw a man praying in the Mosque of the Prophet (ﷺ). He said *takbeer* when he prostrated, when he got up and when he went down. I found that strange and I mentioned it to Ibn 'Abbas (ﷺ). He said: May you be bereft of your

٣١٠١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عُمَرُ بْنُ فَرُّوخَ: حَدَّثَنِي حَبِيبٌ - يَعْنِي ابْنَ الزُّبَيْرِ - عَنْ عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا يُصَلِّي فِي مَسْجِدِ النَّبِيِّ ﷺ فَكَانَ يُكَبِّرُ إِذَا سَجَدَ، وَإِذَا رَفَعَ، وَإِذَا خَفَضَ، فَأَنْكَرْتُ ذَلِكَ، فَذَكَرْتُهُ

لِابْنِ عَبَّاسٍ، فَقَالَ: لَا أُمَّ لَكَ، تِلْكَ صَلَاةُ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

mother! That is the prayer of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣١٠٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ، فَقَالَتْ لَهُ مَيْمُونَةُ: وَضَعَ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فَقَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٣٩٧]

تخريج: إسناده صحيح، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

3102. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was in Maimoonah's house, and I put some water for him to do *wudoo'* at night. Maimoonah said to him: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said:"O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (143) and Muslim (2477)]

٣١٠٣- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ: قَالَ أَبِي: حَدَّثَنَاهُ عَفَّانُ: حَدَّثَنَا ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ ابْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ قَالَتِ امْرَأَتُهُ: هَنِيئًا لَكَ يَا ابْنَ مَظْعُونٍ بِالْجَنَّةِ. قَالَ: فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ نَظْرَةَ غَضَبٍ، فَقَالَ لَهَا: مَا يُدْرِيكِ؟! فَوَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ، وَمَا أَدْرِي مَا يُفْعَلُ بِي _ قَالَ عَفَّانُ: وَلَا بِهِ - قَالَتْ: يَا رَسُولَ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ! فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ حِينَ قَالَ ذَلِكَ لِعُثْمَانَ، وَكَانَ مِنْ خِيَارِهِمْ، حَتَّى مَاتَتْ رُقَيَّةُ ابْنَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «الْحَقِي بِسَلَفِنَا الْخَيْرِ عُثْمَانَ بْنِ مَظْعُونٍ» قَالَ: وَبَكَتِ

3103. It was narrated that Ibn 'Abbas (ﷺ) said: When 'Uthman bin Maz'oon died, his wife said: Congratulations to you of Paradise, O Ibn Maz'oon. The Messenger of Allah (ﷺ) looked angrily at her and said to her: How do you know? I am the Messenger of Allah and I do not know what will happen to me. She said: O Messenger of Allah, he was your knight and your companion! That distressed the Companions of the Messenger of Allah (ﷺ) when he said that about 'Uthman, who was one of the best of them, until Ruqayyah the daughter of the Messenger of Allah (ﷺ) died, and he said: "Join the good one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with

النِّسَاءُ فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ، فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: «دَعْهُنَّ يَبْكِينَ، وَإِيَّاكُنَّ وَنَعِيقَ الشَّيْطَانِ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَهْمَا كَانَ مِنَ الْقَلْبِ وَالْعَيْنِ، فَمِنَ اللَّهِ وَالرَّحْمَةِ، وَمَهْمَا كَانَ مِنَ الْيَدِ وَاللِّسَانِ، فَمِنَ الشَّيْطَانِ» وَقَعَدَ رَسُولُ اللَّهِ ﷺ عَلَى شَفِيرِ الْقَبْرِ، وَفَاطِمَةُ إِلَى جَنْبِهِ تَبْكِي، فَجَعَلَ النَّبِيُّ ﷺ يَمْسَحُ عَيْنَ فَاطِمَةَ بِثَوْبِهِ، رَحْمَةً لَهَا. [راجع: ٢١٢٧]

تخريج: إسناده ضعيف لضعف علي بن زيد.

his whip. The Prophet (ﷺ) said to 'Umar: "Let them weep, but beware of the wailing of the *Shaitan*." Then the Messenger of Allah (ﷺ) said: "Whatever comes from the heart and the eye is from Allah and is a sign of compassion, but whatever comes from the hand and the tongue is from the *Shaitan*." The Messenger of Allah (ﷺ) sat at the edge of the grave, with Fatimah weeping by his side, and the Prophet (ﷺ) started to wipe Fatimah's eyes with his garment, out of compassion towards her.

Comments: [Its *isnad* is *da'eef*]

٣١٠٤- حَدَّثَنَا بَكْرُ بْنُ عِيسَى أَبُو بِشْرٍ الرَّاسِبِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ غُلَامًا أَسْعَى مَعَ الْغِلْمَانِ، فَالْتَفَتُّ، فَإِذَا أَنَا بِنَبِيِّ اللَّهِ ﷺ خَلْفِي مُقْبِلًا، فَقُلْتُ: مَا جَاءَ نَبِيُّ اللَّهِ ﷺ إِلَّا إِلَيَّ، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَبِئَ وَرَاءَ بَابِ دَارٍ، قَالَ: فَلَمْ أَشْعُرْ حَتَّى تَنَاوَلَنِي، فَأَخَذَ بِقَفَايَ فَحَطَأَنِي حَطْأَةً، فَقَالَ: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: وَكَانَ كَاتِبَهُ، فَسَعَيْتُ فَأَتَيْتُ مُعَاوِيَةَ، فَقُلْتُ: أَجِبْ نَبِيَّ اللَّهِ ﷺ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢٦٥١]

تخريج: إسناده حسن.

3104. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (ﷺ) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran to hide behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran to Mu'awiyah and said: Go to the Prophet of Allah (ﷺ); he wants to talk to you.

Comments: [Its *isnad* is *hasan*]

٣١٠٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي الْفُرَاتِ - وَأَبُو عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَطَاءٍ، عَنِ

3105. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) led the people in praying two *rak'ahs* on the day of (*Eid*) *al-Fitr*, with no *adhan*, then he

ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ يَوْمَ فِطْرٍ رَكْعَتَيْنِ بِغَيْرِ أَذَانٍ، ثُمَّ خَطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِيَدِ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ، فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْدَ مَا قَفَّى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيَهُنَّ، فَيَأْمُرُهُنَّ أَنْ يَتَصَدَّقْنَ. [راجع: ٢١٦٩]

تخريج: إسناده صحيح، وهو مكرر: (٢١٦٩).

delivered the *khutbah* after the prayer. Then he took Bilal's hand and went to the women, and addressed them. Then he told Bilal, after he left them, to go to them and tell them to give charity.

Comments: [Its *isnad* is *saheeh*]

٣١٠٦- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ لَاعَنَ بَيْنَ الْعَجْلَانِيِّ وَامْرَأَتِهِ، قَالَ: وَكَانَتْ حُبْلَى، فَقَالَ: وَاللَّهِ مَا قَرِبْتُهَا مُنْذُ عَفَرْنَا- قَالَ: وَالْعَفْرُ أَنْ يُسْقَى النَّخْلُ بَعْدَ أَنْ يُتْرَكَ مِنَ (١/ ٣٣٦) السَّقْيِ بَعْدَ الْإِبَارِ بِشَهْرَيْنِ _ قَالَ: وَكَانَ زَوْجُهَا حَمْشَ السَّاقَيْنِ وَالذِّرَاعَيْنِ، أَصْهَبَ الشَّعَرَةِ، وَكَانَ الَّذِي رُمِيَتْ بِهِ ابْنَ السَّحْمَاءِ، قَالَ: فَوَلَدَتْ غُلَامًا أَسْوَدَ أَجْلَى جَعْدًا عَبْلَ الذِّرَاعَيْنِ قَالَ: فَقَالَ ابْنُ شَدَّادِ ابْنِ الْهَادِ لِابْنِ عَبَّاسٍ: أَهِيَ الْمَرْأَةُ الَّتِي قَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ رَاجِمًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا»؟ قَالَ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ قَدْ أَعْلَنَتْ فِي الْإِسْلَامِ. [راجع: ٢١٣١]

تخريج: إسناده صحيح.

3106. It was narrated from al-Qasim bin Muhammad that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) ordered al-'Ajlani and his wife to engage in *li'an*. She was pregnant and he said: By Allah, I have not come near her since watering the palm trees after not watering them for two months following pollination. Her husband had thin legs and arms and reddish hair, and the one concerning whom she was accused was Ibn as-Sahma'. She gave birth to a boy with dark skin, a high forehead, curly hair and chubby arms. Ibn Shaddad bin al-Had said to Ibn 'Abbas: Was she the woman concerning whom the Prophet (ﷺ) said: "If I were to stone anyone without proof I would have stoned her"? He said: No; that was a woman who was known (for immorality) at the time of Islam.

Comments: [Its *isnad* is *saheeh*]

٣١٠٧- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ...فَذَكَرَ مَعْنَاهُ، وَقَالَ: فِيهِ عَبْلُ

3107. Ibn Abiz-Zinad narrated a similar report and said:... Chubby arms and fat legs.

الذِّرَاعَيْنِ، خَدْلُ السَّاقَيْنِ. وَقَالَ الْهَاشِمِيُّ: خَدْلٌ.وَقَالَ: بَعْدَ الْإِبَارِ.

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٣١٠٨- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ أَكَلَ عُضْوًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخريج: حديث صحيح.

3108. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that he saw the Prophet (ﷺ) eat a leg (of meat), then he prayed and did not do *wudoo'*.

Comments: [A *saheeh hadeeth*]

٣١٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ وَيَعْلَى ابْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ. قَالَ: وَفِي حَدِيثِ يَعْلَى بْنِ حَكِيمٍ بَنَى بِهَا بِمَاءٍ يُقَالُ لَهُ: سَرِفُ، فَلَمَّا قَضَى نُسُكَهُ أَعْرَسَ بِهَا بِذَلِكَ الْمَاءِ.

تخريج: إسناده صحيح.

3109. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith when he was in *ihram*. And in the *hadeeth* of Ya'la bin Hakeem (it says that) he consummated the marriage with her at an oasis called Sarif. When he had completed his *Hajj*, he consummated the marriage with her at that oasis.

Comments: [Its *isnad* is *saheeh*]

٣١١٠- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَا جَمِيعًا، وَعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا جَمِيعًا. قَالَ: وَكَتَبَ إِلَى أَهْلِ جُرَشَ: أَنْ لَا يَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ. [راجع: ١٩٦١]

تخريج: إسناده صحيح، م: (١٩٩٠).

3110. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade mixing fresh dates and dried dates, and mixing raisins and dried dates. And he wrote to the people of Jurash (saying): Do not mix raisins and dried dates.

Comments: [Its *isnad* is *saheeh*, Muslim (1990)]

٣١١١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ

3111. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying and there

عَبَّاسٍ: قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ، وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا». فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ، فَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَفِيهِمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالِاخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا» قَالَ عُبَيْدُ اللَّهِ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنِ اخْتِلَافِهِمْ وَلَغَطِهِمْ. [راجع: ٢٩٩٠]

تخريج: إسناده صحيح، خ: (٤٤٣٢)، م: (١٦٣٧).

were some men in the house including 'Umar bin al-Khattab (ﷺ), he said: "Come, let me write for you a document after which you will not go astray." 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and we have the Qur'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Bring something and let him write for you a document after which you will not go astray. Others agreed with what 'Umar said. When their disagreement and argument became too much in the presence of the Messenger of Allah (ﷺ), he said: "Get up and leave." 'Ubaidullah said: Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (ﷺ) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4432) and Muslim (1637)]

٣١١٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنٍ لِسَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَوَجَدَ يَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ: «مَا هَذَا؟» فَقَالُوا: هَذَا يَوْمٌ عَظِيمٌ، يَوْمَ نَجَّى اللَّهُ مُوسَى وَأَغْرَقَ آلَ فِرْعَوْنَ، قَالَ: فَصَامَهُ مُوسَى شُكْرًا. قَالَ النَّبِيُّ ﷺ: «فَإِنِّي أَوْلَى بِمُوسَى، وَأَحَقُّ بِصِيَامِهِ» فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ. [راجع: ٢٦٤٤]

3112. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to Madinah and found the Jews fasting on the day of 'Ashoora'. He said: "What is this?" They said: This is a great day, the day on which Allah saved Moosa and drowned the people of Pharaoh, so Moosa fasted it in gratitude. The Prophet (ﷺ) said: "Verily I am closer to Moosa and have more right to fast it." So he fasted it and instructed (the Muslims) to fast it.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

تخريج: إسناده صحيح، خ: (٢٠٠٤)، م: (١١٣٠).

3113. It was narrated from Ibn 'Abbas (ﷺ) that he did *wudoo'* and washed each part once, then he said that the Prophet (ﷺ) did that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (157)]

٣١١٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ كُلَّ عُضْوٍ مِنْهُ غَسْلَةً وَاحِدَةً، ثُمَّ ذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ. [راجع: ٢٠٧٢]

تخريج: إسناده صحيح، خ: (١٥٧).

3113. (sic) It was narrated from 'Ikrimah, the freed slave of Ibn 'Abbas, that the Messenger of Allah (ﷺ) said: "There is no celibacy in *Hajj*."

Comments: [Its *isnad* is *da'eef*]

٣١١٣م- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ وَغَيْرُهُ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَرُورَةَ فِي الْحَجِّ».

تخريج: إسناده ضعيف لضعف عمر بن عطاء.

3114. It was narrated from Ibn Abbas (ﷺ) that the Prophet ﷺ used to say: "Their is no celibacy in Isalm."

Comments: [Its *isnad* is *da'eef* like the previous report]

٣١١٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قال: أَخْبَرَنِي عُمَرُبْنُ عَطَاءٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ «لَا صَرُورَةَ فِي الْإِسْلَامِ». [راجع: ٢٨٤٤]

تخريج: إسناده ضعيف كسابقه.

3114. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali narrated: A man called out to Ibn 'Abbas, when the people were around him: Are you following the *Sunnah* with regard to this *nabeedh*, or is it easier for you than milk and honey? Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) came to 'Abbas and said: "Give us something to drink." He said: This *nabeedh* is something that has been

٣١١٤م- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ وَدَاوُدُ بْنُ عَلِيٍّ: أَنَّ رَجُلًا نَادَى ابْنَ عَبَّاسٍ وَالنَّاسُ حَوْلَهُ، فَقَالَ: سُنَّةً تَبْتَغُونَ بِهَذَا النَّبِيذِ، أَوْ هُوَ أَهْوَنُ عَلَيْكُمْ مِنَ الْعَسَلِ وَاللَّبَنِ؟ فَقَالَ ابْنُ عَبَّاسٍ: جَاءَ النَّبِيُّ ﷺ عَبَّاسًا، فَقَالَ: «اسْقُونَا» فَقَالَ: إِنَّ هَذَا النَّبِيذَ شَرَابٌ قَدْ مُغِثَ وَمُرِثَ، أَفَلَا

نَسْقِيكَ لَبَنًا وَعَسَلًا، فَقَالَ: اسْقُونِي مِمَّا تَسْقُونَ مِنْهُ النَّاسَ، فَأُتِيَ النَّبِيُّ ﷺ وَمَعَهُ أَصْحَابُهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ بِعِسَاسٍ فِيهَا النَّبِيذُ، فَلَمَّا شَرِبَ النَّبِيُّ ﷺ عَجِلَ قَبْلَ أَنْ يَرْوَى، فَرَفَعَ رَأْسَهُ، فَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا». قَالَ ابْنُ عَبَّاسٍ: فَرِضَا رَسُولِ اللَّهِ ﷺ ذَلِكَ أَعْجَبُ إِلَيَّ مِنْ أَنْ تَسِيلَ شِعَابُهَا عَلَيْنَا لَبَنًا وَعَسَلًا. [راجع: ٢٩٤٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه.

steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So a skin filled with *nabeedh* was brought to the Prophet (ﷺ), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (ﷺ) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (ﷺ) said: The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is interrupted]

٣١١٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو (١/ ٣٣٧) بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: «مَنْ لَمْ يَجِدْ إِزَارًا وَوَجَدَ سَرَاوِيلَ، فَلْيَلْبَسْهَا وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ وَوَجَدَ خُفَّيْنِ، فَلْيَلْبَسْهُمَا». [راجع: ٢٠١٥]

تخريج: إسناده صحيح، خ: (١٨٤٣)، م: (١١٧٨).

3115. Ibn 'Abbas narrated that he heard the Messenger of Allah (ﷺ) say, as he was delivering a speech: "Whoever cannot find an *izar* (waist wrapper) but can find pants, let him wear them; whoever cannot find sandals but can find *khuffain*, let him wear them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1843) and Muslim (1178)]

٣١١٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَحَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ حَرَامٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

3116. Abush-Sha'tha' narrated that Ibn 'Abbas (ﷺ) told him that the Prophet (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]]

3117. It was narrated from Ibn 'Abbas (ﷺ) that he said: Duba'ah bint az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah (ﷺ) and said: I am a heavy woman (walking is difficult for me) and I want to do *Hajj*. How should I enter *ihram*? He said: "Enter *ihram* and stipulate: 'My exiting *ihram* will be where You prevent me (from continuing).'" And she managed to do *Hajj*.

Comments: [Its *isnad* is *saheeh*]

٣١١٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا وَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يُخْبِرَانِ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ ابْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنِّي امْرَأَةٌ ثَقِيلَةٌ وَإِنِّي أُرِيدُ الْحَجَّ، فَكَيْفَ تَأْمُرُنِي كَيْفَ أُهِلُّ؟ قَالَ: «أَهِلِّي وَاشْتَرِطِي: أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي». قَالَ: فَأَدْرَكَتْ. [راجع: ٣٠٥٤]

تخريج: إسناده صحيح، م: (١٢٠٨).

3118. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build places of worship and set up lamps over them. Hajjaj said: Shu'bah said: I think he meant the Jews.

Comments: [*Hasan* because of corroborating evidence, except the word lamps; that is a *da'eef isnad*]

٣١١٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. قَالَ حَجَّاجٌ: قَالَ شُعْبَةُ: أُرَهُ يَعْنِي الْيَهُودَ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون قوله: «والسرج» وهذا إسناد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

3119. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (ﷺ): How should I pray when I am in Makkah if I do not pray with the *imam*? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

٣١١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصَلِّ مَعَ الْإِمَامِ؟ فَقَالَ: رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: إسناده صحيح، م: (٦٨٨).

3120. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) and Maimoonah became *junub*, and Maimoonah did *ghusl* in a tub, and left some water. The Prophet (ﷺ) wanted to do *ghusl* with it and she said: O Messenger of Allah, I did *ghusl* with it. He - meaning the Prophet (ﷺ) - said: "Water does not become *junub*." Or he said: "Water does not become *najis*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣١٢٠- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَجْنَبَ النَّبِيُّ ﷺ وَمَيْمُونَةُ، فَاغْتَسَلَتْ مَيْمُونَةُ فِي جَفْنَةٍ وَفَضَلَتْ فَضْلَةٌ، فَأَرَادَ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ مِنْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدِ اغْتَسَلْتُ مِنْهُ، فَقَالَ - يَعْنِي النَّبِيَّ ﷺ -: «إِنَّ الْمَاءَ لَيْسَتْ عَلَيْهِ جَنَابَةٌ» أَوْ قَالَ: «إِنَّ الْمَاءَ لَا يَنْجُسُ». [راجع: ٢١٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك، واضطراب سماك في عكرمة.

3121. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) joined 'Umrah to *Hajj*. 'Urwah bin az-Zubair said: Abu Bakr and 'Umar forbade joining *'Umrah* to *Hajj*. Ibn 'Abbas said: What does 'Urayyah say? He said: Abu Bakr and 'Umar forbade joining *'Umrah* to *Hajj*. Ibn 'Abbas said: I think they are going to be doomed! I say, The Prophet (ﷺ) said and he says, Abu Bakr and 'Umar said.

Comments: [Its *isnad* is *da'eef*]

٣١٢١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنِ الْفُضَيْلِ بْنِ عَمْرٍو قَالَ - أُرَاهُ -: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ النَّبِيُّ ﷺ. فَقَالَ عُرْوَةُ بْنُ الزُّبَيْرِ: نَهَى أَبُو بَكْرٍ وَعُمَرُ عَنِ الْمُتْعَةِ. فَقَالَ ابْنُ عَبَّاسٍ: مَا يَقُولُ عُرَيَّةُ؟ قَالَ: يَقُولُ: نَهَى أَبُو بَكْرٍ وَعُمَرُ عَنِ الْمُتْعَةِ. فَقَالَ ابْنُ عَبَّاسٍ: أُرَاهُمْ سَيَهْلِكُونَ! أَقُولُ: قَالَ النَّبِيُّ ﷺ. وَيَقُولُ: نَهَى أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٢٢٧٧]

تخريج: إسناده ضعيف، شريك سيء الحفظ.

3122. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I was enjoined to use the *siwak* until I thought that Qur'an or revelation would come down to me concerning it.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣١٢٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أُمِرْتُ بِالسِّوَاكِ. حَتَّى ظَنَنْتُ أَنَّهُ سَيَنْزِلُ بِهِ عَلَيَّ قُرْآنٌ أَوْ وَحْيٌ». [راجع: ٢١٢٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول، وشريك بن عبدالله سيء الحفظ، ولكنه توبع.

3123. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) drank some milk, then he called for water and rinsed his mouth. Then he said: "It is somewhat greasy."

Comments: Its *isnad* is *saheeh,* al-Bukhari (211) and Muslim (358)]

٣١٢٣- حَدَّثَنَا حَجَّاجٌ :حَدَّثَنَا لَيْثٌ: حَدَّثَنَا عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِاللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ : أَنَّهُ قَالَ: شَرِبَ رَسُولُ اللَّهِ ﷺ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، ثُمَّ قَالَ: إِنَّ لَهُ دَسَمًا. [راجع: ١٩٥١]

تخريج: إسناده صحيح، خ: (٢١١)، م: (٣٨٥).

3124. It was narrated from Ibn 'Abbas (ﷺ) that he said: The verse "O you who believe! Obey Allah and obey the Messenger (Muhammad (ﷺ)), and those of you (Muslims) who are in authority" [an-Nisa' 4:59] was revealed concerning 'Abdullah bin Hudhafah bin Qais bin 'Adiyy as-Sahmi, when the Messenger of Allah (ﷺ) sent him in the expedition.

Comments: Its *isnad* is *saheeh,* al-Bukhari (4584) and Muslim (1834)]

٣١٢٤- حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ : أَنَّهُ قَالَ: نَزَلَتْ :﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْۖ﴾ (النساء: ٥٩) فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ ابْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ، إِذْ بَعَثَهُ رَسُولُ اللَّهِ ﷺ فِي السَّرِيَّةِ.

تخريج: إسناده صحيح، خ: (٤٥٨٤)، م: (١٨٣٤).

3125. It was narrated that Ibn 'Abbas (ﷺ) said: I learned *al-Muhkam* at the time of the Messenger of Allah (ﷺ), and the Prophet (ﷺ) died when I was ten years old. I [the narrator] said to him: What is *al-Muhkam*? He said: *al-Mufassal.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5036)]

٣١٢٥- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعْتُ الْمُحْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَقُبِضَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عَشْرِ حِجَجٍ، قَالَ: فَقُلْتُ لَهُ: وَمَا الْمُحْكَمُ؟ قَالَ: الْمُفَصَّلُ. [راجع: ٢٢٨٣]

تخريج: إسناده صحيح، خ: (٥٠٣٦).

3126. It was narrated from Ibn Sireen that a funeral passed by al-Hasan and Ibn 'Abbas; al-Hasan stood up and Ibn 'Abbas did not. Al-Hasan said to Ibn 'Abbas:

٣١٢٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنِ ابْنِ سِيرِينَ: أَنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ وَابْنِ عَبَّاسٍ، فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ،

Didn't the Messenger of Allah (ﷺ) stand up (for funerals)? He said: He stood up (sometimes) and he remained seated (sometimes).

Comments: [*Hasan* because of corroborating evidence, and its *isnad* is *da'eef*]

فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: قَامَ وَقَعَدَ. [راجع: ١٧٢٨]

تخريج: حسن لغيره، وهذا إسناد ضعيف، فإن محمد بن سيرين لم يسمع من ابن عباس ولا من الحسن بن علي.

3127. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar bin al-Khattab used to give permission to the people of Badr to enter and he would let me come in with them. One of them said: He lets this boy come in with us, and some of our sons are like him. 'Umar said: You know who he is. Permission was given to them to enter one day and I was given permission to enter with them. He asked them about this soorah: "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105]. They said: Allah commanded His Prophet (ﷺ), when victory was granted to him, to ask Him for forgiveness and turn to Him. Then he said to me: What do you think, O Ibn 'Abbas? I said: That is not so; rather He was telling His Prophet (ﷺ) that he would soon die, so He said, "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)", referring to the conquest of Makkah; "And you see that the people enter Allah's religion (Islam) in crowds", for that is a sign of your death; "So glorify the Praises of your Lord, and ask His forgiveness. Verily, He

٣١٢٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَأْذَنُ لِأَهْلِ بَدْرٍ وَيَأْذَنُ لِي مَعَهُمْ، فَقَالَ بَعْضُهُمْ: يَأْذَنُ لِهَذَا الْفَتَى مَعَنَا وَمِنْ أَبْنَائِنَا مَنْ هُوَ مِثْلُهُ، فَقَالَ عُمَرُ: إِنَّهُ مَنْ قَدْ عَلِمْتُمْ، قَالَ: فَأَذِنَ لَهُمْ ذَاتَ يَوْمٍ، وَأَذِنَ لِي مَعَهُمْ، فَسَأَلَهُمْ عَنْ هَذِهِ السُّورَةِ: ﴿إِذَا (١/ ٣٣٨) جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ فَقَالُوا: أَمَرَ اللهُ نَبِيَّهُ ﷺ إِذَا فُتِحَ عَلَيْهِ أَنْ يَسْتَغْفِرَهُ وَيَتُوبَ إِلَيْهِ. فَقَالَ لِي: مَا تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: قُلْتُ: لَيْسَتْ كَذَلِكَ، وَلَكِنَّهُ أَخْبَرَ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِحُضُورِ أَجَلِهِ، فَقَالَ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ فَتْحُ مَكَّةَ ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا﴾ فَذَلِكَ عَلَامَةُ مَوْتِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾ فَقَالَ لَهُمْ: كَيْفَ تَلُومُونِي عَلَى مَا تَرَوْنَ؟. [راجع: ١٨٧٣]

تخريج: إسناده صحيح، خ: (٤٢٩٤).

is the One Who accepts the repentance and Who forgives." 'Umar said to them: How could you blame me (for allowing this boy to join us) for what you can see yourselves?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4294)]

3128. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) entered *ihram* for *Hajj*. When he arrived he circumambulated the Ka'bah and went between as-Safa and al-Marwah, but he did not cut his hair or exit *ihram* because of the *hady*. But he ordered those who had not brought the *hady* to circumambulate (the Ka'bah) and perform *sa'y*, and to cut their hair or shave their heads, then exit *ihram*.

Comments: [*Saheeh* and its *isnad* is *da'eef* because of the weakness of Yazeed]

٣١٢٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: أَهَلَّ النَّبِيُّ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحِلَّ مِنْ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْعَى، وَأَنْ يُقَصِّرَ أَوْ يَحْلِقَ، ثُمَّ يَحِلَّ. [راجع: ٢١٥٢]

تخريج: حديث صحيح، م: (١٢٣٩)، وهذا إسناد ضعيف لضعف يزيد.

3129. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked: Which drink is best? He said: "That which is sweet and cold."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣١٢٩- حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الشَّرَابِ أَطْيَبُ؟ قَالَ: «الْحُلْوُ الْبَارِدُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لإبهام راويه عن ابن عباس.

3130. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) used to pray thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

٣١٣٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً. [راجع: ٢٠١٩]

تخريج: إسناده صحيح، خ: (١١٣٨)، م: (٧٦٤).

3131. It was narrated that Abu Hamzah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) passed by me when I was playing with some boys and I hid from him behind a door. He called me then he slapped me on the shoulder, then he sent me to Mu'awiyah. Then I came back to him and said: He is eating.

Comments: [Its *isnad* is *hasan*. It is a repeat of 2150]

٣١٣١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ، فَاخْتَبَأْتُ مِنْهُ خَلْفَ بَابٍ، فَدَعَانِي، فَحَطَأَنِي حَطْأَةً، ثُمَّ بَعَثَنِي إِلَى مُعَاوِيَةَ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: هُوَ يَأْكُلُ. [راجع: ٢١٥٠]

تخريج: إسناده حسن، م: (٢٦٠٤).

3132. It was narrated that Ibn 'Abbas (ﷺ) said: as-Sa'b gave the Messenger of Allah (ﷺ) half of an onager when he was in *ihram* and he refused it. Bahz said: the back of an onager or the foot of an onager.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣١٣٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ _ قَالَ بَهْزٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ- قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ يَقُولُ: أَهْدَى الصَّعْبُ _ وَقَالَ ابْنُ جَعْفَرٍ بْنُ جَثَّامَةَ _ إِلَى رَسُولِ اللَّهِ ﷺ شِقَّةَ حِمَارٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ. قَالَ بَهْزٌ: عَجُزَ حِمَارٍ أَوْ قَالَ: رِجْلَ حِمَارٍ. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

3133. Sa'eed bin Jubair said: I walked with Ibn 'Umar and Ibn 'Abbas through one of the streets of Madinah and we saw some young boys who had taken a hen as a target and were shooting at it, and they (the owners of the hen) would have every arrow that missed it. He got angry and said: Who has done this? And they scattered. Ibn 'Umar said: The Messenger of Allah (ﷺ) cursed the one who mutilates an animal.

Comments: [Its *isnad* is *saheeh*]

٣١٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ قَالَ: مَرَرْتُ مَعَ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ، فَإِذَا فِتْيَةٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا، لَهُمْ كُلُّ خَاطِئَةٍ، قَالَ: فَغَضِبَ وَقَالَ: مَنْ فَعَلَ هَذَا؟ قَالَ: فَتَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ يُمَثِّلُ بِالْحَيَوَانِ.

تخريج: إسناده صحيح.

3134. Sulaiman ash-Shaibani said: I heard ash-Sha'bi say: One who passed with the Messenger of Allah (ﷺ) by a grave that was separate from others told me that he led them in prayer and they formed rows behind him. I said: O Abu 'Amr, who told you that? He said: Ibn 'Abbas.

Comments: [Its *isnad is saheeh*, al-Bukhari (857) and Muslim (954)]

٣١٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ، قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُمْ، وَصَفُّوا خَلْفَهُ، فَقُلْتُ: يَا أَبَا عَمْرٍو، مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ. [راجع: ١٩٦٢]

تخريج: إسناده صحيح، خ: (٨٥٧)، م: (٩٥٤).

3135. It was narrated that Tawoos said: Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever has land, for him to lend it to his brother (for free) is better for him.

Comments: [Its *isnad is saheeh*, al-Bukhari (2330) and Muslim (1550)]

٣١٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ، أَنْ يَمْنَحَهَا أَخَاهُ، خَيْرٌ لَهُ». [راجع: ٢٥٩٨]

تخريج: إسناده صحيح، خ: (٢٣٣٠)، م: (١٥٥٠).

3136. It was narrated from Ibn 'Abbas (ﷺ) that he was at the Black Stone and had a crooked stick with him, with which he would touch the stone and then kiss it. And he said: The Messenger of Allah (ﷺ) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran 3:102]. [Then he said:] "If a drop of Zaqqoom were to be dropped on the earth, it would

٣١٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ عِنْدَ الْحَجَرِ وَعِنْدَهُ مِحْجَنٌ، يَضْرِبُ بِهِ الْحَجَرَ وَيُقَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (آل عمران: ١٠٢) لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الْأَرْضِ، لَأَمَرَّتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ، فَكَيْفَ بِمَنْ هُوَ طَعَامُهُ وَلَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟!» [راجع: ٢٧٣٥]

تخريج: إسناده صحيح.

make the lives of the people of this world bitter, so how about those whose food it is and they have no food other than it?"

Comments: [Its *isnad* is *saheeh*]

3137. It was narrated that Ibn 'Abbas (ﷺ) said: If a drop of az-Zaqqoom... And he narrated the same report.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Yahya]

٣١٣٧- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا الْقَوَارِيرِيُّ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ سُلَيْمَانَ - يَعْنِي الْأَعْمَشَ - عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ... فَذَكَرَهُ.

تخريج: إسناده ضعيف لضعف أبي يحيى، ثم هو موقوف.

3138. It was narrated from Ibn 'Abbas (ﷺ) that he said: A woman sailed on the sea and vowed to fast for one month, then she died before she could fast. Her sister came to the Prophet (ﷺ) and told him about that and he told her to fast on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

٣١٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رَكِبَتِ امْرَأَةٌ الْبَحْرَ، فَنَذَرَتْ أَنْ تَصُومَ شَهْرًا، فَمَاتَتْ قَبْلَ أَنْ تَصُومَ فَأَتَتْ أُخْتُهَا النَّبِيَّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا. [راجع: ١٨٦١]

تخريج: إسناده صحيح، خ: (١٩٥٣)، م: (١١٤٨).

3139. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No deed is better than that done during these days," meaning the ten days (first ten days of Dhul-Hijjah). It was said: Not even *jihad* for the sake of Allah? He said: "Not even *jihad* for the sake of Allah, except for one who goes out with himself and his wealth and does not come back with either of them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (969)]

٣١٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا عَمَلٌ أَفْضَلَ مِنْهُ فِي هَذِهِ الْأَيَّامِ»، يَعْنِي أَيَّامَ الْعَشْرِ، قَالَ: فَقِيلَ: وَلَا الْجِهَادُ (١/ ٣٣٩) فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا مَنْ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ بِشَيْءٍ مِنْ ذَلِكَ». [راجع: ١٩٦٨]

تخريج: إسناده صحيح، خ: (٩٦٩).

3140. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas (ﷺ): I prayed *Zuhr* behind a foolish old man; he said *takbeer* in it twenty two times; he said *takbeer* when he prostrated and when he raised his head from prostration. Ibn 'Abbas said: May you be bereft of your mother! That is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣١٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: صَلَّيْتُ خَلْفَ شَيْخٍ أَحْمَقَ صَلَاةَ الظُّهْرِ، فَكَبَّرَ فِيهَا ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، يُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَقَالَ ابْنُ عَبَّاسٍ: لَا أُمَّ لَكَ تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3141. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) on the day of Khaibar forbade (eating) every bird that has talons and every animal that has fangs.

Comments: [Its *isnad* is *saheeh*; Muslim (1934)]

٣١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ، وَعَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ. [راجع: ٢١٩٢]

تخريج: إسناده صحيح، م: (١٩٣٤).

3142. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade (the meat of) an animal that has been used for target practice and (the meat of) an animal that feeds on filth - Abu 'Abdus-Samad said: he forbade the milk of a animal that feeds on filth - and drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

٣١٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو عَبْدِ الصَّمَدِ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَثَّمَةِ وَالْجَلَّالَةِ _ قَالَ أَبُو عَبْدِ الصَّمَدِ: نَهَى عَنْ لَبَنِ الْجَلَّالَةِ _ وَأَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ. [راجع: ٢١٦١]

تخريج: إسناده صحيح.

3143. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade the milk of a animal that feeds on filth, (the meat of) an animal that has been

٣١٤٣- حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لَبَنِ الْجَلَّالَةِ، وَعَنِ

used for target practice and drinking from the mouth of a waterskin.

Comments: [*Saheeh*]

الْمُجَثَّمَةِ، وَعَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ. [راجع: ٢١٦١]

تخريج: حديث صحيح.

3144. It was narrated from Ibn 'Abbas (ﷺ) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah and he said: "She is the daughter of my brother through breastfeeding. What becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

٣١٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ بَكْرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ». [راجع: ٢٤٩٥]

تخريج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

3145. It was narrated from Ibn 'Abbas (ﷺ) that a man had intercourse with his wife when she was menstruating. He asked the Messenger of Allah (ﷺ) about that and he told him to give a dinar or half a dinar in charity.

Comments: [*Saheeh mawqoof*]

٣١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا غَشِيَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ. [راجع: ٢١٢١]

تخريج: صحيح موقوفا.

3146. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

٣١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3147. It was narrated from Ibn 'Abbas (ﷺ) from the Messenger of Allah (ﷺ) that he used to say at

٣١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَيَزِيدَ بْنِ هَارُونَ قَالَ: أَخْبَرَنَا

سَعِيدٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ الرِّيَاحِيُّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ» قَالَ يَزِيدُ: «رَبُّ السَّمَوَاتِ السَّبْعِ، وَرَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح، خ: (٦٣٤٥)، م: (٢٧٣٠).

times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne." Yazeed said: "Lord of the seven heavens and Lord of the Noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٣١٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: وَقَّتَ النَّبِيُّ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، قَالَ: «هُنَّ لَهُمْ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِمَّنْ سِوَاهُمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، ثُمَّ مِنْ حَيْثُ بَدَأَ حَتَّى بَلَغَ ذَلِكَ أَهْلَ مَكَّةَ. [راجع: ٢٢٤٠]

تخريج: إسناده صحيح.

3148. The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and then (for those who are living within these boundaries) they can enter *ihram* from the place they set out, and so on, and the people of Makkah (can enter *ihram* from where they start)."

Comments: [Its *isnad* is *saheeh*

٣١٤٩- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ الْأَعْرَجَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، فَأُتِيَ بِبَدَنَةٍ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ

3149. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood

from it, then he garlanded it with two sandals. Then his mount was brought to him and he sat on it, and when he reached al-Baida', he entered *ihram* for *Hajj*.

دَعَا بِرَاحِلَتِهِ فَرَكِبَهَا، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بِالْحَجِّ. [راجع: ٢٢٩٦]

تخريج: إسناده صحيح، م: (١٢٤٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

3150. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "This and this are the same," meaning the pinkie finger and the thumb [i.e., in terms of *diyah*].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

٣١٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ» ـ يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ ـ. [راجع: ١٩٩٩]

تخريج: إسناده صحيح، خ: (٦٨٩٥).

3151. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed - Hajjaj said: May Allah curse - men who imitate women and women who imitate men.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5885)]

٣١٥١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ ـ قَالَ حَجَّاجٌ: لَعَنَ اللَّهُ ـ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ١٩٨٢]

تخريج: إسناده صحيح، خ: (٥٨٨٥).

3152. Abu Ishaq narrated that he heard a man of Banu Tameem say: I asked Ibn 'Abbas (ﷺ) about a man doing this with his fingers - in the prayer - and he said: That is sincerity. And Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined us to use the *siwak*, to such an extent that we thought that revelation would come down to him concerning it. And I saw the Messenger of Allah (ﷺ) prostrating and I saw the whiteness of his armpits.

٣١٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ أَنَّهُ سَمِعَ رَجُلًا مِنْ بَنِي تَمِيمٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ قَوْلِ الرَّجُلِ بِإِصْبَعِهِ ـ يَعْنِي هَكَذَا فِي الصَّلَاةِ- قَالَ: ذَاكَ الْإِخْلَاصُ. وَقَالَ ابْنُ عَبَّاسٍ: لَقَدْ أَمَرَنَا رَسُولُ اللَّهِ ﷺ (١/ ٣٤٠) بِالسِّوَاكِ، حَتَّى ظَنَنَّا أَنَّهُ سَيُنْزَلُ عَلَيْهِ فِيهِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ، حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ. [راجع: ٢١٢٥]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* and at-Tamimi is unknown]

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول.

3153. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) went out on the day of *Adha* - or the day of *Fitr*, but I think it most likely that he said: the day of *Fitr* - and prayed two *rak'ahs*, with no prayer before or after them. Then he went to the women, accompanied by Bilal, and enjoined them to give charity, and they started throwing their earrings and necklaces.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (964) and Muslim (884)]

٣١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ. قَالَ بَهْزٌ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ أَضْحَى - أَوْ يَوْمَ فِطْرٍ، قَالَ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: يَوْمَ فِطْرٍ - فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا، وَلَا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَسِخَابَهَا. وَلَمْ يَشُكَّ بَهْزٌ، قَالَ: يَوْمَ فِطْرٍ، وَقَالَ: صِخَابَهَا. [راجع: ٢٥٣٣]

تخريج: إسناده صحيح، خ: (٩٦٤)، م: (٨٨٤).

3154. It was narrated that Ibn 'Abbas (ﷺ) said, and one of them [the narrators] attributed it to the Prophet (ﷺ): "Jibreel was shoving mud into Pharaoh's mouth for fear that he would say, *La ilaha illallah*."

Comments: [*Saheeh mawqoof*; the *isnad* stops with Ibn 'Abbas]

٣١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إِلَى النَّبِيِّ ﷺ: «أَنَّ جِبْرِيلَ كَانَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ، مَخَافَةَ أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٢١٤٤]

تخريج: صحيح موقوفا على ابن عباس.

3155. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣١٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٥٨٦]

تخريج: إسناده صحيح، م: (١٩٥٧).

3156. Hashim narrated a similar report. Shu'bah said: I said: From the Prophet (ﷺ)? He said: From the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣١٥٦- حَدَّثَنَا هَاشِمٌ مِثْلَهُ قَالَ ـ أَيْ شُعْبَةُ ـ قُلْتُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٨٠]

تخريج: إسناده صحيح، م: (١٩٥٧).

3157. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas (ﷺ) about *nabeedh* made in earthenware jars, gourds and green glazed pitchers. Ibn 'Abbas said: Whoever would like to regard as forbidden what Allah and His Messenger forbade, let him regard *nabeedh* as haram.

Comments: [Its *isnad* is *saheeh*]

٣١٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ نَبِيذِ الْجَرِّ وَعَنِ الدُّبَّاءِ وَالْحَنْتَمِ، فَقَالَ ابْنُ عَبَّاسٍ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، فَلْيُحَرِّمِ النَّبِيذَ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

3158. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The month is complete with twenty-nine days."

Comments: [Its *isnad* is *saheeh*]

٣١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمَّ الشَّهْرُ تِسْعٌ وَعِشْرُونَ». [راجع: ١٨٨٥]

تخريج: إسناده صحيح.

3159. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) instructed the boys of Banu Hashim and their weak ones to move on from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1678) and Muslim (1293)]

٣١٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُشَاشٍ، قَالَ: سَأَلْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ، فَحَدَّثَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ صِبْيَانَ بَنِي هَاشِمٍ وَضَعَفَتَهُمْ، أَنْ يَتَحَمَّلُوا مِنْ جَمْعٍ بِلَيْلٍ. [راجع: ١٩٢٠]

تخريج: حديث صحيح، خ: (١٦٧٨)، م: (١٢٩٣).

3160. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he used to recite in *Fajr* prayer,

٣١٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُخَوَّلٍ قَالَ: سَمِعْتُ مُسْلِمًا الْبَطِينَ

Alif-Lam-Meem. Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan (Soorat al-Insan), and on Fridays (he would recite) Soorat al-Jumu 'ah and al-Munafiqoon.

يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ وَ﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ﴾ وَفِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع: ١٩٩٣]

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

تخريج: إسناده صحيح، م: (٨٧٩)

3161. It was narrated from Ibn 'Abbas (ﷺ) that they said: O Messenger of Allah, things cross our minds that we would rather be turned to charcoal than speak of it. He said (according to one of the narrators): "Praise be to Allah Who did not give the *Shaitan* any power over you except whispering." (According to the other narrator he said): "Praise be to Allah Who has reduced the guile of the *Shaitan* to mere whispering."

٣١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نُحَدِّثُ أَنْفُسَنَا بِالشَّيْءِ لَأَنْ يَكُونَ أَحَدُنَا حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: فَقَالَ أَحَدُهُمَا: «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَقْدِرْ مِنْكُمْ إِلَّا عَلَى الْوَسْوَسَةِ» وَقَالَ الْآخَرُ: «الْحَمْدُ لِلَّهِ الَّذِي رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ». [راجع: ٢٠٩٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3162. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) set out from Madinah in Ramadan when he conquered Makkah, and he fasted until he reached 'Usfan, then he called for a vessel and drank. Ibn 'Abbas (ﷺ) used to say: Whoever wishes may fast and whoever wishes may not fast.

٣١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْمَدِينَةِ فِي رَمَضَانَ، حِينَ فَتَحَ مَكَّةَ، فَصَامَ حَتَّى أَتَى عُسْفَانَ، ثُمَّ دَعَا بِعُسٍّ مِنْ شَرَابٍ _ أَوْ إِنَاءٍ _ فَشَرِبَ، فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113]

تخريج: إسناده صحيح، خ: (٤٢٧٩)، م: (١١١٣).

3163. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (رضي الله عنه) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizard meat. He ate some of the ghee and dried yoghurt, and he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (ﷺ) and if it were *haram*, it would not be eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

٣١٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخريج: إسناده صحيح، خ: (٢٥٧٢)، م: (١٩٤٧).

3164. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) came to Madinah, he saw the Jews fasting on the day of 'Ashoora'. He asked they about that and they said: This is the day on which Moosa prevailed over Pharaoh. The Prophet (ﷺ) said to his Companions: "You are closer to Moosa than them, so fast (on this day)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4680) and Muslim (1130)]

٣١٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا (١/ ٣٤١) شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَإِذَا الْيَهُودُ قَدْ صَامُوا يَوْمَ عَاشُورَاءَ، فَسَأَلَهُمْ عَنْ ذَلِكَ، فَقَالُوا: هَذَا الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «أَنْتُمْ أَوْلَى بِمُوسَى مِنْهُمْ، فَصُومُوهُ». [راجع: ٢٦٤٤]

تخريج: إسناده صحيح، خ: (٤٦٨٠)، م: (١١٣٠).

3165. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) was asked about the children of the *mushrikeen* [who died in childhood]. He said: "Allah knew best what they would have done, as He created them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6597)]

٣١٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راجع: ١٨٤٥]

تخريج: إسناده صحيح، خ: (٦٥٩٧).

3166. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) forbade gourds, varnished jars and hollowed-out stumps.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (53) and Muslim (17)]

٣١٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ. [راجع: ٢٠٢٠]

تخريج: إسناده صحيح، خ: (٥٣)، م: (١٧).

3167. It was narrated from Ibn 'Abbas (ﷺ) that he was riding a donkey with a boy from Banu Hashim. He passed in front of the Prophet (ﷺ) when he was praying, and he did not stop (his prayer). And two young girls of Banu 'Abdul-Muttalib came and took hold of the Prophet's knees; he separated them but he did not stop (his prayer).

Comments: [Its *isnad* is *hasan*]

٣١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنِ ابْنِ عَبَّاسٍ. وَقَالَ عَفَّانُ - يَعْنِي فِي حَدِيثِهِ - أَخْبَرَنِيهِ الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، قُلْتُ: مَنْ صُهَيْبٌ؟ قَالَ: رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ عَلَى حِمَارٍ هُوَ وَغُلَامٌ مِنْ بَنِي هَاشِمٍ، فَمَرَّ بَيْنَ يَدَيِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَلَمْ يَنْصَرِفْ، وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، فَأَخَذَتَا بِرُكْبَتَيِ النَّبِيِّ ﷺ، فَفَرَّعَ بَيْنَهُمَا أَوْ فَرَّقَ بَيْنَهُمَا وَلَمْ يَنْصَرِفْ. [راجع: ٢٠٩٥]

تخريج: إسناده حسن.

3168. It was narrated from Ibn 'Abbas (ﷺ) that as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) - when he was in Qudaid, in *ihram* - the rump of an onager, and the Messenger of Allah (ﷺ) gave it back, dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ بَهْزٌ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ - وَهُوَ بِقُدَيْدٍ، وَهُوَ مُحْرِمٌ - عَجُزَ حِمَارٍ، فَرَدَّهُ رَسُولُ اللَّهِ ﷺ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

3169. It was narrated from Ibn 'Abbas (ﷺ) that he stayed over-night with his maternal aunt Maimoonah. The Prophet (ﷺ) came after *'Isha'* and prayed four (*rak'ahs*), then he slept. Then he got up and said: Has the boy gone to sleep? or words to that effect. He got up and prayed, and I got up and stood on his left. He took hold of me and put me on his right. Then he prayed five *rak'ahs*. Then he slept until I could hear him breathing deeply. Then he went out and prayed.

Comments: [Its *isnad* is *saheeh*]

٣١٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ، فَجَاءَ النَّبِيُّ ﷺ بَعْدَ الْعِشَاءِ الْآخِرَةِ، فَصَلَّى أَرْبَعًا، ثُمَّ نَامَ ثُمَّ قَامَ، فَقَالَ: «أَنَامَ الْغُلَامُ» أَوْ كَلِمَةً نَحْوَهَا قَالَ: فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى خَمْسًا، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ خَرَجَ فَصَلَّى.

تخريج: إسناده صحيح.

3170. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed over-night with my maternal aunt Maimoonah, the wife of the Prophet (ﷺ). The Messenger of Allah (ﷺ) prayed *'Isha'*, then he came and prayed four (*rak'ahs*), then he slept. Then he got up and prayed four (*rak'ahs*), then he said: "Has the little boy gone to sleep?" or words to that effect. Then I came and stood on his left, and he made me stand on his right. Then he prayed five *rak'ahs*, then two, then he went to sleep until I could hear him breathing deeply. Then he went out for the prayer.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (763)]

٣١٧٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا، ثُمَّ نَامَ، ثُمَّ قَامَ فَصَلَّى أَرْبَعًا، فَقَالَ: «نَامَ الْغُلَيِّمُ؟» - أَوْ كَلِمَةً نَحْوَهَا - قَالَ: فَجِئْتُ، فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح، خ: (١١٧)، م: (٧٦٣).

3171. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

٣١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1035) and Muslim (900)]

٣١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ - قَالَ رَوْحٌ: حَدَّثَنَا الْحَكَمُ - عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢١١٥]

تخريج: إسناده صحيح، م: (١٢٤١).

3172. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "This is an *'Umrah* which we have joined to *Hajj.* Whoever does not have a sacrificial animal with him, let him exit *ihram* completely, for *'Umrah* has been joined to *Hajj* until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh,* Muslim (1241)]

٣١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ الطَّائِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ مِنْهُ، وَحَتَّى يُوزَنَ. قَالَ: فَقُلْتُ: مَا يُوزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُحْزَرَ.

تخريج: إسناده صحيح، خ: (٢٢٥٠)، م: (١٥٣٧).

3173. It was narrated that Abul-Bakhtari at-Ta'i said: I asked Ibn 'Abbas (ﷺ) about selling date palm trees. He said: The Messenger of Allah (ﷺ) forbade selling date palm trees until he eats from it or it is eaten from, and until (the fruit) is weighed. I said: What does weighed mean? A man who was with him said: Until it is estimated.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2250) and Muslim (1537)]

٣١٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فَجَعَلَ جَدْيٌ يُرِيدُ أَنْ يَمُرَّ بَيْنَ يَدَيِ النَّبِيِّ ﷺ، فَجَعَلَ يَتَقَدَّمُ وَيَتَأَخَّرُ. قَالَ حَجَّاجٌ: يَتَّقِيهِ وَيَتَأَخَّرُ حَتَّى نَزَا الْجَدْيُ. [راجع: ٢٦٥٣]

3174. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was praying and a lamb wanted to pass in front of the Prophet (ﷺ) and he started stepping forwards and backwards, trying to stop it. al-Hajjaj said: He kept trying to stop it until the lamb went away.

Comments: [A *saheeh hadeeth;* its *isnad* is interrupted]

تخريج: حديث صحيح، وهذا إسناد منقطع، يحيى بن الجزار لم يسمعه من ابن عباس.

3175. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) prayed *'Isha'*, then he came and prayed four (*rak'ahs*). Then he said: "Has the little boy gone to sleep?" - Shu'bah said: or something like that. - Then he went to sleep; then he got up and did *wudoo*. I do not remember how he did *wudoo*. Then he got up and prayed, and I stood on his left, but he made me stand on his right. Then he prayed five *rak'ahs*, then he prayed two. Then he went to sleep until I heard him breathing deeply. Then he prayed two *rak'ahs*, then he went out for the prayer.

Comments: [Its *isnad* is *saheeh*]

٣١٧٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي الْحَكَمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا، ثُمَّ قَالَ: «أَنَامَ الْغُلَيِّمُ - أَوِ الْغُلَامُ -؟» - قَالَ شُعْبَةُ: أَوْ شَيْئًا نَحْوَ هَذَا - قَالَ: ثُمَّ نَامَ، قَالَ: ثُمَّ قَامَ، فَتَوَضَّأَ؟ قَالَ: لَا أَحْفَظُ وُضُوءَهُ، قَالَ: ثُمَّ قَامَ فَصَلَّى فَقُمْتُ عَنْ يَسَارِهِ، قَالَ: فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى خَمْسَ رَكَعَاتٍ، قَالَ: ثُمَّ صَلَّى رَكْعَتَيْنِ، قَالَ: ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ٣١٦٩]

تخريج: إسناده صحيح.

3176. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out in Ramadan to conquer Makkah. The Messenger of Allah (ﷺ) fasted until he reached Qudaid, then he called for a vessel of milk and drank it. Then his companions broke the fast until they reached Makkah.

Comments: [Its *isnad* is *saheeh*]

٣١٧٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا (١/ ٣٤٢) شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ وَهُوَ يَغْزُو مَكَّةَ، فَصَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى قُدَيْدًا، ثُمَّ دَعَا بِقَدَحٍ مِنْ لَبَنٍ، فَشَرِبَهُ، قَالَ: ثُمَّ أَفْطَرَ أَصْحَابُهُ حَتَّى أَتَوْا مَكَّةَ. [راجع: ٢١٨٥]

تخريج: إسناده صحيح.

3177. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2622) and Muslim (1622)]

٣١٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ١٨٧٢]

تخريج: إسناده صحيح، خ: (٢٦٢٢)، م: (١٦٢٢).

3178. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*]

٣١٧٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ، كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح.

3179. It was narrated that Abul-'Aliyah said: The cousin of your Prophet (ﷺ) told me: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, said: No one should say, I am better than Yoonus bin Matta." And he mentioned the name of his father. He said: And he said that he was taken on the Night Journey and that he saw Moosa (ﷺ), tall and dark as if he were one of the men of Shanoo'ah. And he said that he saw 'Eesa, a man of average height with a red and white complexion, of stocky build. And he said that he saw the Dajjal, and Malik the keeper of Hell.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3413) and Muslim (165)]

٣١٧٩- حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. قَالَ: وَذَكَرَ أَنَّهُ أُسْرِيَ بِهِ، وَأَنَّهُ رَأَى مُوسَى عَلَيْهِ السَّلَامُ، آدَمَ طُوَالًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَذَكَرَ أَنَّهُ رَأَى عِيسَى مَرْبُوعًا إِلَى الْحُمْرَةِ وَالْبَيَاضِ جَعْدًا، وَذَكَرَ أَنَّهُ رَأَى الدَّجَّالَ، وَمَالِكًا خَازِنَ النَّارِ. [راجع: ٢١٦٧، ٢١٩٧]

تخريج: إسناده صحيح، خ: (٣٤١٣، ٣٢٣٩)، م: (١٦٥).

3180. It was narrated that Qatadah said: I heard Abul-'Aliyah ar-Riyahi say: The cousin of your Prophet (ﷺ) told us, he said: "No person should say: I am better than Yoonus bin Matta," and he mentioned the name of his father. And the Messenger of Allah (ﷺ) mentioned when he was taken on the Night Journey, and he said:

٣١٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ الرِّيَاحِيَّ قَالَ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ، قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. وَذَكَرَ رَسُولُ اللَّهِ ﷺ حِينَ أُسْرِيَ بِهِ، فَقَالَ: «مُوسَى آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ» وَقَالَ: «عِيسَى جَعْدٌ

مَرْبُوعٌ» وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ، وَذَكَرَ الدَّجَّالَ. [انظر ما قبله]

تخريج: إسناده صحيح، خ: (٣٣٩٥)، م: (٢٣٧٧).

"Moosa (was) dark and tall, as if he were one of the men of Shanoo'ah." And he said: "'Eesa (was) of stocky build and of average height." And he mentioned Malik, the keeper of Hell, and he mentioned the Dajjal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3395) and Muslim (2377)]

٣١٨١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ لِابْنِ عَبَّاسٍ: مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَشَغَّفَتْ - أَوْ تَشَعَّبَتْ - بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ. [راجع: ٢٥١٣]

تخريج: إسناده صحيح، م: (١٢٤٤).

3181. Abu Hassan al-A'raj said: A man of Banul-Hujaim said to Ibn 'Abbas (ﷺ): What are these *fatwas* that have infatuated the people and caused division, that the one who circumambulates the House has exited *ihram*? He said: The *Sunnah* of your Prophet (ﷺ), whether you like it or not.

Comments: [Its *isnad* is *saheeh*, Muslim (1244)]

٣١٨٢- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ: أَنَّ أَبَا حَسَّانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ - يُقَالُ لَهُ: فُلَانُ بْنُ بُجَيْلٍ - لِابْنِ عَبَّاسٍ: مَا هَذِهِ الْفَتْوَى الَّتِي قَدْ تَشَغَّفَتِ النَّاسَ: مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ وَإِنْ رَغِمْتُمْ. قَالَ شُعْبَةُ: أَنَا أَقُولُ: شَغَبَتْ وَلَا أَدْرِي كَيْفَ هِيَ؟

تخريج: إسناده صحيح.

3182. It was narrated from Qatadah that Abu Hassan al-A'raj said: A man from Banul-Hujaim, whose name was So and so son of Bujail, said to Ibn 'Abbas: What is this *fatwa* that has infatuated the people, that the one who circumambulates the House has exited *ihram*? He said: The *Sunnah* of your Prophet (ﷺ), whether you like it or not.

Comments: [Its *isnad* is *saheeh*]

٣١٨٣- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، فَذَكَرَ الْحَدِيثَ. وَقَالَ: قَدْ تَفَشَّغَ فِي النَّاسِ. [راجع: ٢٥٣٩]

تخريج: إسناده صحيح.

3183. Hammam narrated: Qatadah narrated: and he mentioned the *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

3184. It was narrated that Ibn 'Abbas (ﷺ) said: I came when the Messenger of Allah (ﷺ) was praying in Mina and I was riding a donkey. I let it go in front of the row and joined the prayer, and I had reached the age of puberty, but he did not rebuke me for that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (76) and Muslim (504)]

٣١٨٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِاللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمِنًى وَأَنَا عَلَى حِمَارٍ، فَتَرَكْتُهُ بَيْنَ يَدَيِ الصَّفِّ، فَدَخَلْتُ فِي الصَّلَاةِ، وَقَدْ نَاهَزْتُ الِاحْتِلَامَ، فَلَمْ يَعِبْ ذَلِكَ. [راجع: ١٨٩١]

تخريج: إسناده صحيح، خ: (٧٦)، م: (٥٠٤).

3185. I read this *hadeeth* to 'Abdur-Rahman and he said: I came riding on a female donkey, and at that time I had reached puberty, when the Messenger of Allah (ﷺ) was leading the people in prayer. I passed in front of part of the row, then I dismounted and let the donkey loose, and I joined the row. And no one rebuked me for that.

Comments: [Its *isnad* is *saheeh*]

٣١٨٥- وَقَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ هَذَا الْحَدِيثَ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الِاحْتِلَامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، فَنَزَلْتُ وَأَرْسَلْتُ الْأَتَانَ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

تخريج: إسناده صحيح.

3186. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) drank from Zamzam whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5617) and Muslim (2027)]

٣١٨٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح، خ: (٥٦١٧)، م: (٢٠٢٧).

3187. Abu Zumail said: 'Abdullah bin 'Abbas (ﷺ) told me: When the Harooriyyah [Khawarij] rebelled, they withdrew from people. I said to them: On the day of al-Hudaibiyah the Messenger of Allah (ﷺ) made a peace deal with

٣١٨٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: لَمَّا خَرَجَتِ الْحَرُورِيَّةُ اعْتَزَلُوا، فَقُلْتُ لَهُمْ: إِنَّ رَسُولَ اللَّهِ

ﷺ يَوْمَ الْحُدَيْبِيَةِ صَالَحَ الْمُشْرِكِينَ، فَقَالَ لِعَلِيٍّ: «اكْتُبْ يَا عَلِيُّ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» قَالُوا: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا قَاتَلْنَاكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «امْحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ، وَاكْتُبْ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ». وَاللَّهِ لَرَسُولُ اللَّهِ خَيْرٌ مِنْ عَلِيٍّ، وَقَدْ مَحَا نَفْسَهُ وَلَمْ يَكُنْ مَحْوُهُ ذَلِكَ يَمْحَاهُ مِنَ النُّبُوَّةِ، أَخَرَجْتُ مِنْ هَذِهِ؟ قَالُوا: نَعَمْ. [راجع: ٦٥٦]

تخريج: إسناده حسن.

the *mushrikeen*. He said to 'Ali: "O 'Ali, write, 'This is what Muhammad the Messenger of Allah has agreed.'" They said: If we knew that you were the Messenger of Allah, we would not have fought you. The Messenger of Allah (ﷺ) said, "Erase it, O 'Ali. O Allah, You know that I am Your Messenger. Erase it, O 'Ali, and write: 'This is what Muhammad bin 'Abdullah has agreed.'" By Allah, the Messenger of Allah was better than 'Ali, but he erased that himself and erasing it does not mean denying his Prophethood. Have I answered this point? They said: Yes.

Comments: [Its *isnad* is *hasan*]

٣١٨٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: (١/ ٣٤٣) حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ، ادَّعَى نَاسٌ مِنَ النَّاسِ دِمَاءَ نَاسٍ وَأَمْوَالَهُمْ، وَلَكِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ». [انظر: ٣٢٩٢، ٣٣٤٨، ٣٤٢٧]

تخريج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

3188. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) wrote to me (saying): The Messenger of Allah (ﷺ) said: "If people were to be given on the basis of what they claim, some people would claim the lives and wealth of others. But the one against whom a claim is made should swear an oath."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

٣١٨٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُوصِ. [انظر: ٣٣٥٦]

تخريج: إسناده صحيح.

3189. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died and did not leave a will or any instruction (concerning who was to succeed him).

Comments: [Its *isnad* is *saheeh*]

٣١٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ،

3190. It was narrated from Ibn 'Abbas (ﷺ) that a bowl of *thareed*

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ، فَقَالَ: «كُلُوا مِنْ حَوْلِهَا وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا» قَالَ ابْنُ جَعْفَرٍ: «مِنْ جَوَانِبِهَا، أَوْ مِنْ حَافَتَيْهَا». [راجع: ٢٤٣٩]

تخريج: إسناده حسن.

was brought to the Prophet (ﷺ) and he said: "Eat from the edges and do not eat from the middle, for the blessing descends in the middle." Ibn Ja'far said: "From the edges or from the sides."

Comments: [Its *isnad* is *hasan*]

٣١٩١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ أَبِي عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ﴾ (القيامة: ١٦) قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، فَكَانَ يُحَرِّكُ شَفَتَيْهِ. قَالَ: فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُ شَفَتَيَّ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُ. وَقَالَ لِي سَعِيدٌ: أَنَا أُحَرِّكُ كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُ شَفَتَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ۝ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ قَالَ: جَمْعَهُ فِي صَدْرِكَ، ثُمَّ تَقْرَأُهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ فَاسْتَمِعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ فَكَانَ بَعْدَ ذَلِكَ، إِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ كَمَا أَقْرَأَهُ. [راجع: ١٩١٠]

تخريج: إسناده صحيح، خ: (٥)، م: (٤٤٨).

3191. It was narrated that Ibn 'Abbas said, concerning the verse "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith" [al-Qiyamah 75:16]: The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips. Ibn 'Abbas said to me: I will move my lips for you as the Messenger of Allah (ﷺ) used to move his lips. Sa'eed said to me: I will move my lips for you as Ibn 'Abbas moved his lips. Then Allah revealed the verse, "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur'an)" [al-Qiyamah 75:16,17], meaning, I will collect (preserve) it in your heart, then you will be able to recite it. "And when We have recited it to you [O Muhammad through Jibreel (Gabriel)], then follow its (the Qur'an's) recitation" i.e., so listen to it attentively. "Then it is for Us (Allah) to make it clear (to you)" [al-Qiyamah 75:19]. Then after that, when Jibreel left, he would recite it as it had been recited to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5) and Muslim (448)]

3192. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us, young boys of Banu 'Abdul-Muttalib, as we were riding on our donkeys on the night of Muzdalifah. He started slapping our thighs and saying: "O my sons, do not stone the *Jamrah* until the sun rises." Ibn 'Abbas said: I did not think anyone would stone it until the sun rose.

Comments: [A *saheeh hadeeth*; its *isnad* is interrupted]

٣١٩٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا رَسُولُ اللَّهِ ﷺ أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمُرَاتِنَا لَيْلَةَ الْمُزْدَلِفَةِ، فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ» قَالَ ابْنُ عَبَّاسٍ: لَا إِخَالُ أَحَدًا يَرْمِي حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ٢٠٩٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، حسن بن عبدالله العرني لم يسمع من ابن عباس.

3193. It was narrated from Ibn 'Abbas (ﷺ) that a lamb fell in front of the Messenger of Allah (ﷺ) whilst he was praying, and he did not interrupt his prayer.

Comments: [A *hasan hadeeth*]

٣١٩٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الْحَسَنِ - يَعْنِي الْعُرَنِيَّ - عَنِ ابْنِ عَبَّاسٍ: أَنَّ جَدْيًا سَقَطَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَلَمْ يَقْطَعْ صَلَاتَهُ. [راجع: ٢٨٠٤]

تخريج: حديث حسن.

3194. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up in the night, relieved himself and washed his face and hands. Then he got up, went to the waterskin, undid its straps, and did a *wudoo'* that was somewhere between the most perfect and the most light; he did not use a great deal of water but he did a proper *wudoo'*. Then he stood and prayed, and I got up

٣١٩٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَأَتَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ، لَمْ يُكْثِرْ وَقَدْ أَبْلَغَ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ فَتَمَطَّأْتُ، كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَرْتَقِبُهُ، فَتَوَضَّأْتُ فَقَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي بِأُذُنِي، فَأَدَارَنِي عَنْ

and hid myself, not wanting him to think that I was watching him, and I did *wudoo'*. He stood and started praying, and I stood on his left, but he took me by the ear and brought me round to his right. The prayer of the Messenger of Allah (ﷺ) at night reached thirteen *rak'ahs*. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilal came to him and called him for prayer, and he got up and prayed, and did not do *wudoo'*. In his *du'a'* he said: "O Allah, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light." Kuraib said: There are seven more phrases that I was caused to forget. I met one of the sons of al-'Abbas and he told them to me. He mentioned: my sinews, my flesh, my blood, my hair and my skin, and he mentioned two others.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6316) and Muslim (763)]

يَمِينِهِ، فَتَتَامَّتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ، وَكَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَأَعْظِمْ لِي نُورًا». قَالَ كُرَيْبٌ: وَسَبْعٌ فِي التَّابُوتِ. قَالَ: فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ، فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ: «عَصَبِي، وَلَحْمِي، وَدَمِي، وَشَعْرِي، وَبَشَرِي». قَالَ: وَذَكَرَ خَصْلَتَيْنِ. [راجع: ٢٥٦٧]

تخريج: إسناده صحيح، خ: (٦٣١٦)، م: (٧٦٣).

3195. It was narrated from Kuraib that a woman lifted up a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [*Saheeh*, Muslim (1336)]

٣١٩٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ: أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٢]

تخريج: حديث صحيح، م: (١٣٣٦).

٣١٩٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ بِمِثْلِهِ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، م: (١٣٣٦).

3196. A similar report was narrated from Kuraib, from Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣١٩٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ، يُرَى بَيَاضُ إِبْطَيْهِ إِذَا سَجَدَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبِي يَقُولُ: كَانَ شُعْبَةُ يَتَفَقَّدُ أَصْحَابَ الْحَدِيثِ، فَقَالَ يَوْمًا: مَا فَعَلَ ذَلِكَ الْغُلَامُ الْجَمِيلُ؟ يَعْنِي شَبَابَةَ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي مجهول.

3197. It was narrated that Ibn 'Abbas (ﷺ) said: The whiteness of the armpits of the Messenger of Allah (ﷺ) could be seen when he prostrated.

Comments: [*Saheeh* because of corroborating evidence, its *isnad* is *da'eef* and at-Tamimi is unknown]

٣١٩٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ». [راجع: ١٨٩٥]

تخريج: إسناده صحيح، م: (٣٦٦).

3198. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Any (animal) skin that has been tanned has become pure."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

٣١٩٩- (١/٣٤٤) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٨٦٠]

تخريج: إسناده صحيح، خ: (١٥٤٣)، م: (١٢٨٢).

3199. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1282)]

٣٢٠٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَيْسِ بْنِ سَعْدٍ،

3200. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas

(ﷺ), asking him about some things. I saw Ibn 'Abbas when he read his letter and when he wrote his reply. He wrote to him (saying): You asked me... And he narrated the *hadeeth*. And he said: You asked me, did the Messenger of Allah (ﷺ) kill any of the boys of the *mushrikeen*? The Messenger of Allah (ﷺ) did not kill any of them and you should not kill any of them unless you know about them what al-Khadir knew about the boy when he killed him.

Comments: [Its *isnad* is *saheeh*]

عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ، وَحِينَ كَتَبَ جَوَابَهُ، فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي... وَذَكَرَ الْحَدِيثَ. قَالَ: وَسَأَلْتَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلْ مِنْهُمْ أَحَدًا، إِلَّا أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ. [راجع: ٢٢٣٥]

تخريج: إسناده صحيح.

3201. It was narrated that Ibn 'Abbas (ﷺ) said: When [the soorah] "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) realised that news of his (impending) death had been given to him.

Comments: [Its *isnad* is *hasan*]

٣٢٠١- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾، عَلِمَ النَّبِيُّ ﷺ أَنْ قَدْ نُعِيَتْ إِلَيْهِ نَفْسُهُ، فَقِيلَ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ﴾ السُّورَةَ كُلَّهَا. [راجع: ١٨٧٣]

تخريج: إسناده حسن.

3202. It was narrated from Ibn 'Abbas (ﷺ) that a woman lifted up a child of hers to the Prophet (ﷺ) and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its *isnad* is *saheeh*]

٣٢٠٢- حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا لَهَا إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: إسناده صحيح.

3203. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent the weak ones of his family

٣٢٠٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ

النَّبِيَّ ﷺ قَدَّمَ ضَعَفَةَ أَهْلِهِ مِنْ جَمْعٍ، وَقَالَ: «لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٥٠٧]

تخريج: حديث صحيح.

ahead from Muzdalifah and said: "Do not stone the *Jamrah* until the sun rises."

Comments: [A *saheeh hadeeth*]

٣٢٠٤- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ، قَالَ: فَقَالَ رَجُلٌ: وَالطِّيبُ؟ _ قَالَ عَبْدُ الرَّحْمَنِ: فَقَالَ لَهُ رَجُلٌ: يَا أَبَا الْعَبَّاسِ _ فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُضَمِّخُ رَأْسَهُ بِالْمِسْكِ، أَفَطِيبٌ ذَاكَ أَمْ لَا؟. [راجع: ٢٠٩٠]

تخريج: صحيح لغيره، وهذا إسناد مقنطع، الحسن بن عبدالله العرني لم يسمع من ابن عباس.

3204. It was narrated that Ibn 'Abbas said: When you have stoned the *Jamrah*, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (ﷺ) apply a lot of musk to his head. Is that perfume or not?

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is interrupted]

٣٢٠٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ.

تخريج: إسناده ضعيف لضعف يزيد بن أبي زياد.

3205. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* for the people of the east as al-'Aqeeq.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

٣٢٠٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَحْرَمَ بِالْحَجِّ، وَأَشْعَرَ هَدْيَهُ فِي شِقِّ السَّنَامِ الْأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ، وَقَلَّدَ نَعْلَيْنِ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح، م: (١٢٤٣).

3206. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) came to Dhul-Hulaifah, he entered *ihram* for *Hajj*, and he marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

3207. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Two blessings that many people do not make good use of: free time and good health."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6412)]

٣٢٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الْفَرَاغُ وَالصِّحَّةُ». [راجع: ٢٣٤٠]

تخريج: إسناده صحيح، خ: (٦٤١٢).

3208. It was narrated that Abul-Bakhtari said: We saw the new moon of Ramadan in Dhat 'Irq, so we sent a man to Ibn 'Abbas (ﷺ) to ask him. He [Ibn 'Abbas (ﷺ)] said: The Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it."

Comments: [Its *isnad* is *saheeh* Muslim (1088)]

٣٢٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: تَرَاءَيْنَا هِلَالَ رَمَضَانَ بِذَاتِ عِرْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ فَسَأَلَهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَدَّهُ إِلَى رُؤْيَتِهِ. [راجع: ٣٢٠١]

تخريج: إسناده صحيح، م: (١٠٨٨).

3209. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out from Madinah fasting during the month of Ramadan, and when he came to Qudaid he broke his fast, and continued not to fast until he entered Makkah.

Comments: [Its *isnad* is *saheeh*]

٣٢٠٩- حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ صَائِمًا فِي شَهْرِ رَمَضَانَ، فَلَمَّا أَتَى قُدَيْدًا أَفْطَرَ، فَلَمْ يَزَلْ مُفْطِرًا حَتَّى دَخَلَ مَكَّةَ. [راجع: ٢١٨٥]

تخريج: إسناده صحيح.

3210. It was narrated from Ibn 'Abbas (ﷺ) that they debated whether the Prophet (ﷺ) was fasting on the day of 'Arafah. Ummul-Fadl sent some milk to the Prophet (ﷺ) and he drank (it).

Comments: [Its *isnad* is *hasan*]

٣٢١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ تَمَارَوْا فِي صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ أُمُّ الْفَضْلِ إِلَى النَّبِيِّ ﷺ بِلَبَنٍ فَشَرِبَ. [راجع: ١٨٧٠]

تخريج: إسناده حسن.

3211. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was treated with cupping - Wakee' said: In al-Qahah - when he was fasting.

Comments: [Its *isnad* is *saheeh*]

٣٢١١- حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ _ قَالَ وَكِيعٌ: بِالْقَاحَةِ _ وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إسناده صحيح.

3212. Al-Hakam bin al-A'raj said: I came to Ibn 'Abbas (ﷺ) when he was reclining on his cloak at Zamzam, and I said: Tell me about 'Ashoora', what day should I fast it? He said: When you see the new moon of Muharram, count, and fast on the ninth day. I said: Is that how Muhammad (ﷺ) used to fast it? He said: Yes.

Comments: [Its *isnad* is *saheeh*, Muslim (1133)]

٣٢١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ سَمِعَهُ مِنَ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ، فَقُلْتُ: أَخْبِرْنِي عَنْ عَاشُورَاءَ أَيَّ يَوْمٍ أَصُومُهُ؟ فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَأَصْبِحْ مِنَ التَّاسِعَةِ صَائِمًا. قَالَ: قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ؟ قَالَ: نَعَمْ. (١/ ٣٤٥) [راجع: ٢١٣٥]

تخريج: إسناده صحيح، م: (١١٣٣).

3213. It was narrated from 'Abdullah bin 'Umair, a freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) said: "If I am still alive next year, I shall certainly fast on the ninth day."

Comments: [Its *isnad* is *qawi*]

٣٢١٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلًى لِابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ بَقِيتُ إِلَى قَابِلٍ لَأَصُومَنَّ الْيَوْمَ التَّاسِعَ». [راجع: ١٩٧١]

تخريج: إسناده قوي، م: (١١٣٤).

3214. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not eat food from the top; eat from the edges for the *barakah* (blessing) descends on the top."

Comments: [Its *isnad* is *hasan*]

٣٢١٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَأْكُلُوا الطَّعَامَ مِنْ فَوْقِهِ، وَكُلُوا مِنْ جَوَانِبِهِ، فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ فَوْقِهِ». [راجع: ٢٤٨٠]

تخريج: إسناده حسن.

3215. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣٢١٥- حَدَّثَنَا وَكِيعٌ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ ابْنُ جَعْفَرٍ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٤٨٠]

تخريج: إسناده صحيح، م: (١٩٥٧).

3216. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [A *saheeh hadeeth*]

٣٢١٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا» قَالَ عَبْدُ الرَّزَّاقِ: نَهَى أَنْ يُتَّخَذَ. [راجع: ١٨٦٣]

تخريج: حديث صحيح.

3217. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) carried him and his brother (on his mount), one in front of him and one behind.

Comments: [Its *isnad* is *da'eef* because Jabir al-Ju'fi is *da'eef*]

٣٢١٧- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ حَمَلَهُ وَحَمَلَ أَخَاهُ، هَذَا قُدَّامَهُ وَهَذَا خَلْفَهُ. [راجع: ٢٧٠٦]

تخريج: إسناده ضعيف لضعف جابر الجعفي.

3218. It was narrated from Ibn 'Abbas (ﷺ) that as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) the rump of a donkey, dripping with blood, when he was in *ihram*, and he refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣٢١٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ عَجُزَ حِمَارٍ، يَقْطُرُ دَمًا وَهُوَ مُحْرِمٌ، فَرَدَّهُ. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

3219. It was narrated that Yazeed bin al-Asamm said: Mention of lizard (meat) was made in the

٣٢١٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ سَمِعْتُ مِنْهُ قَالَ: ذُكِرَ عِنْدَ

ابْنِ عَبَّاسٍ الضَّبُّ، فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: أُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ فَلَمْ يُحِلَّهُ وَلَمْ يُحَرِّمْهُ. فَقَالَ: بِئْسَ مَا تَقُولُونَ، إِنَّمَا بُعِثَ رَسُولُ اللَّهِ ﷺ مُحِلًّا وَمُحَرِّمًا، جَاءَتْ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ، تَزُورُ أُخْتَهَا مَيْمُونَةَ بِنْتَ الْحَارِثِ وَمَعَهَا طَعَامٌ، فِيهِ لَحْمُ ضَبٍّ، فَجَاءَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا اغْتَبَقَ، فَقُرِّبَ إِلَيْهِ فَقِيلَ لَهُ: إِنَّ فِيهِ لَحْمَ ضَبٍّ. فَكَفَّ يَدَهُ، فَأَكَلَهُ مَنْ عِنْدَهُ، وَلَوْ كَانَ حَرَامًا نَهَاهُمْ عَنْهُ، وَقَالَ: «لَيْسَ بِأَرْضِنَا، وَنَحْنُ نَعَافُهُ». [راجع: ٢٦٨٤]

تخريج: إسناده صحيح، م: (١٩٤٨).

presence of Ibn 'Abbas. One of the men present said: It was brought to the Messenger of Allah (ﷺ) and he did not permit it or forbid it. He said: What a bad thing you are saying. Verily the Messenger of Allah (ﷺ) was sent to clarify what is permitted and what is forbidden. Umm Hufaid bint al-Harith came to visit her sister Maimoonah bint al-Harith, and she brought some food with her, including some lizard meat. The Messenger of Allah (ﷺ) came after milking (an animal) in the evening and it was said to him: There is some lizard meat. He refrained from taking it but those who were with him ate it. If it were *haram*, he would have told them not to eat it. He said: "It is not found in our land and we find it off-putting."

Comments: [Its *isnad* is *saheeh*, Muslim (1948)]

٣٢٢٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ وَهَذِهِ سَوَاءٌ» وَضَمَّ بَيْنَ إِبْهَامِهِ وَخِنْصَرِهِ. [راجع: ١٩٩٩]

تخريج: إسناده صحيح، خ: (٦٨٩٥).

3220. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "This and this are the same [with regard to *diyah*]," and he held his thumb and pinkie finger together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

٣٢٢١- حَدَّثَنَا وَكِيعٌ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3221. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

3222. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian, and the virgin should be consulted." He said: "Her silence is her approval."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

٣٢٢٢- حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا» قَالَ: «وَصُمَاتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: إسناده صحيح، م: (١٤٢١).

3223. It was narrated that Ibn 'Abbas (ﷺ) said: Quraish said to the Prophet (ﷺ): "Pray to your Lord for us to turn Safa into gold for us, and if it is turned into gold we will follow you and will acknowledge what you have said as you said it. He asked his Lord, may He be glorified and exalted, and Jibreel came to him and said: If you wish, this Safa will be turned to gold for them, then whoever among them disbelieves after that, I will punish him with a punishment with which I have never punished anyone in the world before, or if you wish, we will open the gate of repentance to them. He said: O Lord, no; rather open to them the gate of repentance.

Comments: [Its *isnad* is *saheeh*]

٣٢٢٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِمْرَانَ أَبِي الْحَكَمِ السُّلَمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِلنَّبِيِّ ﷺ: ادْعُ لَنَا رَبَّكَ يُصْبِحْ لَنَا الصَّفَا ذَهَبَةً، فَإِنْ أَصْبَحَتْ ذَهَبَةً اتَّبَعْنَاكَ، وَعَرَفْنَا أَنَّ مَا قُلْتَ كَمَا قُلْتَ، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنْ شِئْتَ أَصْبَحَتْ لَهُمْ هَذِهِ الصَّفَا ذَهَبَةً فَمَنْ كَفَرَ مِنْهُمْ بَعْدَ ذَلِكَ، عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ وَإِنْ شِئْتَ فَتَحْنَا لَهُمْ أَبْوَابَ التَّوْبَةِ، قَالَ: يَا رَبِّ، لَا، بَلِ افْتَحْ لَهُمْ أَبْوَابَ التَّوْبَةِ. [راجع: ٢١٦٦]

تخريج: إسناده صحيح.

3224. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and said: My sister had vowed to do *Hajj*, but she died. He said: "Do you think that if she owed a debt, would you pay it off?" He said: Yes. He said: "Allah, may He be blessed

٣٢٢٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ، وَقَدْ مَاتَتْ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتَ تَقْضِيهِ؟»

and exalted, is more deserving of it being paid off.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6699)]

قَالَ: نَعَمْ. قَالَ: «فَاللَّهُ تَبَارَكَ وَتَعَالَى أَحَقُّ بِالْوَفَاءِ». [راجع: ٢١٤٠]

تخريج: إسناده صحيح، خ: (٦٦٩٩).

3225. It was narrated that Ibn 'Abbas (ﷺ) said: I was present on *Eid* with the Prophet (ﷺ), Abu Bakr and 'Umar (ﷺ), and they started with the prayer before the *khutbah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

٣٢٢٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، فَبَدَؤُوا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ. [راجع: ٢١٧٣]

تخريج: إسناده صحيح، خ: (٩٧٩)، م: (٨٨٤).

3226. 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) went out on the day of *Eid*, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He came to the house of Katheer bin as-Salt and prayed two *rak'ahs*, then he delivered the *khutbah* and enjoined charity. He [the narrator] said: And he did not mention any *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٣٢٢٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ (١/٣٤٦) وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصِّغَرِ، فَأَتَى دَارَ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى رَكْعَتَيْنِ قَالَ: ثُمَّ خَطَبَ وَأَمَرَ بِالصَّدَقَةِ، قَالَ: وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. [راجع: ٢٠٦٢]

تخريج: إسناده صحيح.

3227. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed then he delivered the *khutbah*, as did Abu Bakr, 'Umar and 'Uthman, on *Eid*, without any *adhan* or *iqamah*.

Comments: [Its *isnad* is *qawi*]

٣٢٢٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ خَطَبَ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فِي الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [راجع: ٣٢٧٤]

تخريج: إسناده قوي.

3228. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. It was said: not even *jihad* for the sake of Allah? He said, "Not even *jihad* for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its *isnad* is *saheeh*]

٣٢٢٨- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنِي سُلَيْمَانُ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَيَّامِ أَيَّامٌ الْعَمَلُ فِيهِ أَفْضَلُ مِنْ هَذِهِ الْأَيَّامِ» قِيلَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، فَلَمْ يَرْجِعْ بِشَيْءٍ مِنْهُ». [راجع: ١٩٦٨]

تخريج: إسناده صحيح.

3229. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet of Allah (ﷺ) sent me from Muzdalifah before dawn with the luggage of the Prophet of Allah (ﷺ).

Comments: [*Saheeh*, al-Bukhari (1678) and Muslim (1294)]

٣٢٢٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ _ قَالَ: وَلَمْ يَسْمَعْهُ _ قَالَ: بَعَثَنِي نَبِيُّ اللَّهِ ﷺ بِسَحَرٍ مِنْ جَمْعٍ، فِي ثَقَلِ نَبِيِّ اللَّهِ ﷺ. [راجع: ١٩٢٠]

تخريج: حديث صحيح، خ: (١٦٧٨)، م: (١٢٩٤).

3230. Sa'eed bin Jubair narrated that Ibn 'Abbas (ﷺ) told him: A man came in *ihram* with the Prophet (ﷺ); he fell from his mount, his neck was broken and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and dress him in his two garments, but do not cover his head, for he will be resurrected on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٣٢٣٠- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللَّهِ ﷺ فَخَرَّ مِنْ فَوْقِ دَابَّتِهِ، فَوُقِصَ وَقْصًا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَلْبِسُوهُ ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ يُلَبِّي».[راجع: ١٨٥٠]

تخريج: إسناده صحيح، خ: (١٢٦٥)، م: (١٢٠٦).

٣٢٣١- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرِ امْرَأَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ» وَجَاءَ النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَامْرَأَتِي حَاجَّةٌ؟ قَالَ: «فَارْجِعْ فَحُجَّ مَعَهَا». [راجع: ١٩٣٤]

تخريج: إسناده صحيح، خ: (١٨٦٢)، م: (١٣٤١).

3231. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No woman should travel unless she has a *mahram* with her." A man came to the Prophet (ﷺ) and said: I have enlisted in such and such a campaign and my wife is going for *Hajj*. He said: "Go back and do *Hajj* with her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1862) and Muslim (1341)]

٣٢٣٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ. قَالَ رَوْحٌ: «فَاحْجُجْ مَعَهَا». [راجع: ٣٢٣١]

تخريج: إسناده صحيح.

3232. 'Amr bin Deenar narrated that he heard Abu Ma'bad, the freed slave of Ibn 'Abbas, narrate from Ibn 'Abbas (ﷺ), Rawh [one of the narrators] said: "So go and do *Hajj* with her."

Comments: [Its *isnad* is *saheeh*]

٣٢٣٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح، خ: (١٨٣٦، ١٨٣٧).

3233. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1836,1837)]

٣٢٣٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ، حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [راجع: ١٩٢٤]

تخريج: إسناده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١).

3234. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "When one of you eats food, let him not wipe his hand with a cloth until he has licked it or had it licked for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

3235. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) put together *Zuhr* and *'Asr*, and *Maghrib* and *'Isha'*, when it was not raining and he was not travelling. They said: O Abu 'Abbas, what did he intend thereby? He said: To make things easy for his *ummah*.

Comments: [A *saheeh hadeeth*]

٣٢٣٥- حَدَّثَنَا يَحْيَى عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي صَالِحٌ مَوْلَى التَّوْأَمَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فِي غَيْرِ مَطَرٍ وَلَا سَفَرٍ قَالُوا: يَا أَبَا عَبَّاسٍ، مَا أَرَادَ بِذَلِكَ؟ قَالَ: التَّوَسُّعَ عَلَى أُمَّتِهِ. [راجع: ١٩١٨]

تخريج: حديث صحيح، م: (٧٠٥).

3236. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet that he led them in praying eight *rak'ahs* at the time of a solar eclipse, in which he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head, then he prostrated. He said: And the second *rak'ah* was the same.

Comments: [*Da'eef*]

٣٢٣٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى بِهِمْ فِي كُسُوفٍ ثَمَانِ رَكَعَاتٍ، قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ ثُمَّ قَرَأَ، ثُمَّ رَكَعَ ثُمَّ رَفَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. قَالَ: وَالْأُخْرَى مِثْلُهَا. [راجع: ٢٧١١]

تخريج: ضعيف قد تقدم الكلام فيه برقم: (١٩٧٥).

3237. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Prophet (ﷺ): Why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

٣٢٣٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ تَزَوَّجْتَ بِنْتَ حَمْزَةَ؟ قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ١٩٥٢]

تخريج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

3238. It was narrated from Ibn 'Abbas (ﷺ) that a woman of Kath'am said: O Messenger of Allah, the command of Allah to do *Hajj* has come when my father is an old man and cannot sit firmly in the

٣٢٣٨- حَدَّثَنَا يَحْيَى: أَخْبَرَنَا مَالِكٌ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ

saddle. Can I do *Hajj* on his behalf? He said: Yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1334)]

أَدْرَكَتْ أَبَاهَا شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّحْلِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: نَعَمْ. [انظر: ٣٢٧٥]

تخريج: إسناده صحيح، خ: (١٥١٣)، م: (١٣٣٤).

3239. It was narrated from Ibn 'Abbas (ﷺ) that he invited his brother 'Ubaidullah to eat on the day of Arafat, and he said, I am fasting. He said: You are leaders whose example is followed. I saw the Messenger of Allah (ﷺ) call for fresh milk on this day and he drank. On one occasion Yahya [one of the narrators] said:... Members of a household whose example is followed.

Comments: [Its *isnad* is *saheeh*]

٣٢٣٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ دَعَا أَخَاهُ عُبَيْدَ اللَّهِ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، قَالَ: إِنِّي صَائِمٌ. قَالَ: إِنَّكُمْ أَئِمَّةٌ يُقْتَدَى بِكُمْ، قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا بِحِلَابٍ فِي هَذَا الْيَوْمِ فَشَرِبَ. وَقَالَ يَحْيَى مَرَّةً: أَهْلُ بَيْتٍ يُقْتَدَى بِكُمْ. [راجع: ٢٩٤٦]

تخريج: إسناده صحيح.

3240. 'Ata' bin Abi Rabah said: Ibn 'Abbas (ﷺ) said to me: Shall I show you a woman of the people of Paradise? I said Yes. He said: This black woman came to the Prophet (ﷺ) and said: I have seizures and become uncovered; pray to Allah for me. He said: "If you wish, you can be patient and Paradise will be yours, or if you wish, I will pray to Allah to heal you." She said: No; rather I will be patient, but pray to Allah that I do not become uncovered. And he prayed for her.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5652) and Muslim (2576)]

٣٢٤٠- حَدَّثَنَا يَحْيَى عَنْ عِمْرَانَ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قَالَ: قُلْتُ: بَلَى، قَالَ: هَذِهِ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ (١/٣٤٧) فَقَالَتْ: إِنِّي أُصْرَعُ وَأَتَكَشَّفُ، فَادْعُ اللَّهَ لِي، قَالَ: «إِنْ شِئْتِ صَبَرْتِ، وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ لَكِ أَنْ يُعَافِيَكِ» قَالَتْ: لَا، بَلْ أَصْبِرُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ - أَوْ لَا يَنْكَشِفَ عَنِّي - قَالَ: فَدَعَا لَهَا.

تخريج: إسناده صحيح، خ: (٥٦٥٢)، م: (٢٥٧٦).

3241. It was narrated from Ibn 'Abbas - Yahya said: Shu'bah used to attribute it to the Prophet

٣٢٤١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ

(ﷺ) -: "Prayer is interrupted by a dog and a menstruating woman."

Comments: [Its *isnad* is *saheeh*]

يَحْيَى: كَانَ شُعْبَةُ يَرْفَعُهُ: «يَقْطَعُ الصَّلَاةَ الْكَلْبُ، وَالْمَرْأَةُ الْحَائِضُ».

تخريج: إسناده صحيح.

3242. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade killing bees, ants, sparrow hawks and hoopoes. Yahya said: And I saw in the book of Sufyan: It was narrated from Juraij, from Ibn Abi Labeed, from az-Zuhri.

Comments: [A *saheeh hadeeth*]

٣٢٤٢- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حُدِّثْتُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النَّحْلَةِ، وَالنَّمْلَةِ، وَالصُّرَدِ، وَالْهُدْهُدِ. قَالَ يَحْيَى: وَرَأَيْتُ فِي كِتَابِ سُفْيَانَ: عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنِ الزُّهْرِيِّ. [راجع: ٣٠٦٧]

تخريج: حديث صحيح.

3243. It was narrated from Ibn 'Abbas (ﷺ): I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night, undid a waterskin and did *wudoo'*, then he stood and prayed. I stood on his left and he took hold of my hand and brought me around and made me stand on his right, and I prayed with him.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

٣٢٤٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَأَطْلَقَ الْقِرْبَةَ، فَتَوَضَّأَ، فَقَامَ إِلَى الصَّلَاةِ، فَقُمْتُ فَتَوَضَّأْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَمِينِي فَأَدَارَنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّيْتُ مَعَهُ. [راجع: ٢٢٤٥]

تخريج: إسناده صحيح، م: (٧٦٣).

3244. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then he called for his camel and he marked it with a cut on the right side of its hump and the blood flowed from it. Then he garlanded it with two sandals. Then he called for his mount and when he reached al-Baida', he entered *ihram* for *Hajj*.

٣٢٤٤- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِبَدَنَتِهِ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنِ، وَسَلَتَ الدَّمَ عَنْهَا، وَقَلَّدَهَا

نَعْلَيْنِ، ثُمَّ دَعَا بِرَاحِلَتِهِ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح، م: (١٢٤٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٣٢٤٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَبَرَّزَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، ثُمَّ أُتِيَ بِطَعَامٍ فَأَكَلَهُ وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

3245. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out to relieve himself, then some food was brought to him and he ate and did not touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٢٤٦- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ خَالَةُ ابْنِ عَبَّاسٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ السَّمْنَ وَالْأَقِطَ وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلْ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخريج: إسناده صحيح، خ: (٢٥٧٥)، م: (١٩٤٧).

3246. It was narrated that Ibn 'Abbas (ﷺ) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yogurt and lizard meat. He ate the ghee and dried yoghurt, but he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (ﷺ) and if it were *haram*, it would not have been eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

٣٢٤٧- حَدَّثَنَا يَحْيَى عَنْ أَجْلَحَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يُرَاجِعُهُ الْكَلَامَ، فَقَالَ: مَا شَاءَ اللَّهُ وَشِئْتَ. فَقَالَ: «جَعَلْتَنِي لِلَّهِ عِدْلًا! مَا شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أجلح بن عبدالله مختلف فيه.

3247. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and started talking to him, and he said: What Allah wills and you will. He said: "Are you making me equal to Allah? What Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence]

3248. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of [stoning] *al-'Aqabah* [i.e., the 10th of Dhul-Hijjah], when he was sitting on his mount: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When he took them in his hand, he said: "Yes, like these," twice. And he gestured with his hand - Yahya indicated that he raised it - and said: "Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its *isnad* is *saheeh*]

٣٢٤٨- حَدَّثَنَا يَحْيَى وَإِسْمَاعِيلُ الْمَعْنَى قَالَا: حَدَّثَنَا عَوْفٌ: حَدَّثَنِي زِيَادُ بْنُ حُصَيْنٍ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَبَّاسٍ - قَالَ يَحْيَى: لَا يَدْرِي عَوْفٌ عَبْدُ اللَّهِ أَوِ الْفَضْلُ - قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ غَدَاةَ الْعَقَبَةِ، وَهُوَ وَاقِفٌ عَلَى رَاحِلَتِهِ: «هَاتِ الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ هُنَّ حَصَى الْخَذْفِ، فَوَضَعَهُنَّ فِي يَدِهِ فَقَالَ: «بِأَمْثَالِ هَؤُلَاءِ» مَرَّتَيْنِ، وَقَالَ بِيَدِهِ - فَأَشَارَ يَحْيَى أَنَّهُ رَفَعَهَا - وَقَالَ: «إِيَّاكُمْ وَالْغُلُوَّ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ».[راجع: ١٨٥١]

تخريج: إسناده صحيح.

3249. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) was told to face towards the Ka'bah (in prayer), they said: O Messenger of Allah, what about those of our brothers who died before that, who died when they were facing towards Jerusalem? Then Allah, may He be glorified and exalted, revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٢٤٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا وُجِّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ، قَالُوا: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَنْ مَاتَ مِنْ إِخْوَانِنَا قَبْلَ ذَلِكَ، الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ (البقرة: ١٤٣) [راجع: ٢٦٩١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

3250. Ibn 'Abbas (ﷺ) said: The first woman to wear a girdle was the mother of Isma'eel; she used her girdle to hide her tracks from Sarah... and he mentioned the *hadeeth*. Ibn 'Abbas said: May

٣٢٥٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ وَكَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ- يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ ابْنُ عَبَّاسٍ: أَوَّلُ مَا

اتَّخَذَتِ النِّسَاءُ الْمِنْطَقَ مِنْ قِبَلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِتُعَفِّيَ أَثَرَهَا عَلَى سَارَةَ... فَذَكَرَ الْحَدِيثَ. قَالَ ابْنُ عَبَّاسٍ: رَحِمَ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ، لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْإِنْسَ، فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ، فَنَزَلُوا مَعَهُمْ. وَقَالَ فِي حَدِيثِهِ: فَهَبَطَتْ مِنَ الصَّفَا، حَتَّى إِذَا بَلَغَتِ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ الْمَجْهُودِ، حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ: هَلْ تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، (١/٣٤٨) فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ». قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَلِذَلِكَ سَعَى النَّاسُ بَيْنَهُمَا».

تخريج: إسناده صحيح، خ: (٣٣٦٢، ٣٣٦٣، ٣٣٦٥).

Allah have mercy on the mother of Isma'eel! Had she let Zamzam flow or had she not scooped from that water, Zamzam would have been a stream flowing on the surface of the earth. Ibn 'Abbas said: The Prophet (ﷺ) said: The mother of Isma'eel was sitting near the water and she enjoyed the company of people. They settled there and sent for their families, who came and settled with them. In his *hadeeth* he said: She came down from as-Safa and when she reached the valley, she lifted the hem of her garment then ran like one who is exhausted until she crossed the valley, then she came to al-Marwah. Then she stood on it and looked to see if she could see anyone, but she could not see anyone. And she did that seven times." Ibn 'Abbas said: The Prophet (ﷺ) said: "That is why the people ran between them [the two hills]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3362,3363,3365)]

٣٢٥١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ قَالَ: وَأَخْبَرَنِي عُثْمَانُ الْجَزَرِيُّ: أَنَّ مِقْسَمًا مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ﴾ (الأنفال ٣٠) قَالَ: تَشَاوَرَتْ قُرَيْشٌ لَيْلَةً بِمَكَّةَ، فَقَالَ بَعْضُهُمْ: إِذَا أَصْبَحَ فَأَثْبِتُوهُ بِالْوَثَاقِ، يُرِيدُونَ النَّبِيَّ ﷺ، وَقَالَ بَعْضُهُمْ: بَلِ اقْتُلُوهُ، وَقَالَ بَعْضُهُمْ: بَلْ أَخْرِجُوهُ،

3251. It was narrated that Ibn 'Abbas said, concerning the verse, "And (remember) when the disbelievers plotted against you (O Muhammad (ﷺ)) to imprison you" [al-Anfal 8:30]: Quraish discussed one night in Makkah. Some of them said: When morning comes, chain him up - referring to the Prophet (ﷺ). Others said: Rather you should kill him. And others said: Rather you should expel him. Allah, may He be

glorified and exalted, informed His Prophet (ﷺ) about that, so 'Ali slept in the bed of the Prophet (ﷺ) that night, and the Prophet (ﷺ) set out until he reached the cave. And the *mushrikeen* stayed lying in wait for 'Ali all night, thinking that he was the Prophet (ﷺ). When morning came, they entered upon him, and when they saw 'Ali and (realized that) Allah had foiled their plot, they said: Where is your companion? He said: I do not know. They tried to track him down, but when they reached the mountain, they got confused. They climbed up the mountain and passed by the cave, but they saw a spider web over its entrance and said: If he entered here, there would not be a spider web over the entrance. And he stayed there for three nights.

فَأَطْلَعَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ عَلَى ذَلِكَ، فَبَاتَ عَلِيٌّ عَلَى فِرَاشِ النَّبِيِّ ﷺ تِلْكَ اللَّيْلَةَ، وَخَرَجَ النَّبِيُّ ﷺ حَتَّى لَحِقَ بِالْغَارِ، وَبَاتَ الْمُشْرِكُونَ يَحْرُسُونَ عَلِيًّا، يَحْسَبُونَهُ النَّبِيَّ ﷺ، فَلَمَّا أَصْبَحُوا ثَارُوا إِلَيْهِ، فَلَمَّا رَأَوْا عَلِيًّا رَدَّ اللَّهُ مَكْرَهُمْ، فَقَالُوا: أَيْنَ صَاحِبُكَ هَذَا؟ قَالَ: لَا أَدْرِي، فَاقْتَصُّوا أَثَرَهُ، فَلَمَّا بَلَغُوا الْجَبَلَ خُلِّطَ عَلَيْهِمْ، فَصَعِدُوا فِي الْجَبَلِ، فَمَرُّوا بِالْغَارِ فَرَأَوْا عَلَى بَابِهِ نَسْجَ الْعَنْكَبُوتِ، فَقَالُوا: لَوْ دَخَلَ هَاهُنَا لَمْ يَكُنْ نَسْجُ الْعَنْكَبُوتِ عَلَى بَابِهِ، فَمَكَثَ فِيهِ ثَلَاثَ لَيَالٍ.

تخريج: إسناده ضعيف، عثمان الجزري ضعيف.

Comments: [Its *isnad* is *da'eef*, Uthman al-Jazari is *da'eef*]

3252. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say, I am better than Yoonus bin Matta," and he mentioned his father. He committed a sin, then his Lord brought him close to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3413)]

٣٢٥٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» نَسَبَهُ إِلَى أَبِيهِ، أَصَابَ ذَنْبًا، ثُمَّ اجْتَبَاهُ رَبُّهُ. [راجع: ٢١٦٧]

تخريج: إسناده صحيح، خ: (٣٤١٣).

3253. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said on the day of the conquest [of Makkah]: "Its grasses are not to be cut and its game is not to be disturbed; its thorns are not to be

٣٢٥٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْفَتْحِ: «لَا يُخْتَلَى خَلَاهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا يُعْضَدُ

cut; and its lost property is not permissible except for one who will announce it." Al-'Abbas said: Except *idhkhir*, O Messenger of Allah. He said: "Except *idhkhir*, for it is permissible."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

3254. It was narrated that Ibn 'Abbas said - he [the narrator] said: I only think that he attributed it to the Prophet (ﷺ): He used to enjoin killing snakes and said: "Whoever leaves them alone out of fear or for fear of harm, is not one of us." And Ibn 'Abbas said: Small snakes are transformed jinn as monkeys are transformed people from among the Children of Israel.

Comments: [Its *isnad* is *saheeh*]

3255. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Snakes are transformed jinn."

Comments: [*Saheeh mawqoof*]

3256. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you giving a *fatwa* that a menstruating woman may leave before the last thing she does is to circumambulate the House? He said: Yes. He said: Do not issue a *fatwa* to that effect. Ibn 'Abbas said to him: Why

عِضَاهُهَا، وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ» فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «إِلَّا الْإِذْخِرَ، فَإِنَّهُ حَلَالٌ».

تخريج: إسناده صحيح، خ: (١٣٤٩)، م: (١٣٥٣).

٣٢٥٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ ـ قَالَ: كَانَ يَأْمُرُ بِقَتْلِ الْحَيَّاتِ، وَيَقُولُ: «مَنْ تَرَكَهُنَّ خَشْيَةً أَوْ مَخَافَةَ تَأْثِيرٍ، فَلَيْسَ مِنَّا» قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ الْجَانَّ مَسِيخُ الْجِنِّ، كَمَا مُسِخَتِ الْقِرَدَةُ مِنْ بَنِي إِسْرَائِيلَ. [راجع: ٢٠٣٧]

تخريج: إسناده صحيح.

٣٢٥٥- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَّاتُ مَسِيخُ الْجِنِّ».

تخريج: صحيح موقوفا.

٣٢٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ إِذْ قَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ: أَنْتَ تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ قَالَ: نَعَمْ. قَالَ: فَلَا تُفْتِ بِذَلِكَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ:

إمَّا لَا، فَسَلْ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلْ أَمَرَهَا بِذَلِكَ النَّبِيُّ ﷺ، فَرَجَعَ إِلَيْهِ زَيْدُ بْنُ ثَابِتٍ يَضْحَكُ، وَيَقُولُ: مَا أُرَاكَ إِلَّا قَدْ صَدَقْتَ. [راجع: ١٩٩٠]

تخريج: إسناده صحيح، م: (١٣٢٨).

not? Ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid bin Thabit came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (1328)]

٣٢٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو حَاضِرٍ قَالَ: سُئِلَ ابْنُ عُمَرَ عَنِ الْجَرِّ يُنْبَذُ فِيهِ؟ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ لَهُ مَا قَالَ ابْنُ عُمَرَ، فَقَالَ ابْنُ عَبَّاسٍ: صَدَقَ فَقَالَ الرَّجُلُ لِابْنِ عَبَّاسٍ: أَيُّ جَرٍّ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ مَدَرٍ. [انظر: ٣٥١٨]

تخريج: إسناده صحيح.

3257. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can *nabeedh* be made in them? He said: The Messenger of Allah (ﷺ) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (ﷺ) forbid? He said: That which is made from clay.

Comments: [Its *isnad* is *saheeh*]

٣٢٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِاللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ عَامَ الْفَتْحِ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

3258. It was narrated from Ibn 'Abbas (ﷺ) from the Messenger of Allah (ﷺ) that he set out in the year of the conquest in the month of Ramadan, and he fasted until he reached al-Kadeed, then he broke his fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

٣٢٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ رَسُولِ

3259. 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), with Ibn 'Abbas in Sarif. Ibn 'Abbas (ﷺ) said: This is the wife of the Messenger of Allah (ﷺ), so when you lift her

اللَّهِ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوا بِهَا، وَلَا تُزَلْزِلُوا وَارْفُقُوا، فَإِنَّهُ كَانَ يَقْسِمُ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ. قَالَ عَطَاءٌ: الَّتِي لَا يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبَ. [راجع: ٢٠٤٤]

تخريج: إسناده صحيح، خ: (٥٠٦٧)، م: (١٤٦٥).

bier, do not shake it. Be gentle, for he used to give a share of his time to eight and not to one. 'Ata' said: He did not give a share of his time to Safiyyah bint Huyay bin Akhtab.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5067) and Muslim (1465)]

٣٢٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَبَرَّزَ رَسُولُ اللَّهِ ﷺ، (١/ ٣٤٩) فَقَضَى حَاجَتَهُ لِلْخَلَاءِ، ثُمَّ جَاءَ فَقُرِّبَ لَهُ طَعَامٌ، فَأَكَلَ وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

3260. Sa'eed bin al-Huwairith narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) went out and relieved himself, then food was brought to him and he ate and did not touch water.

Comments: [Its *isnad* is *saheeh,* Muslim (374)]

٣٢٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ، خَالَةَ ابْنِ عَبَّاسٍ، تُوُفِّيَتْ، قَالَ: فَذَهَبْتُ مَعَهُ إِلَى سَرِفَ، قَالَ: فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أُمُّ الْمُؤْمِنِينَ لَا تُزَعْزِعُوا بِهَا، وَلَا تُزَلْزِلُوا ارْفُقُوا، فَإِنَّهُ كَانَ عِنْدَ نَبِيِّ اللَّهِ تِسْعُ نِسْوَةٍ، فَكَانَ يَقْسِمُ لِثَمَانٍ، وَلَا يَقْسِمُ لِلتَّاسِعَةِ. يُرِيدُ صَفِيَّةَ بِنْتَ حُيَيٍّ. قَالَ عَطَاءٌ: كَانَتْ آخِرَهُنَّ مَوْتًا، مَاتَتْ بِالْمَدِينَةِ. [راجع: ٣٢٥٩]

تخريج: إسناده صحيح، خ: (٥٠٦٧)، م: (١٤٦٥).

3261. 'Ata' narrated that Maimoonah the wife of the Prophet (ﷺ), the maternal aunt of Ibn 'Abbas (ﷺ), died. He ['Ata'] said: I went with him to Sarif. He praised and glorified Allah, then he said: She is the Mother of the Believers, do not shake her; be gentle with her, for the Prophet of Allah had nine wives, and he used to give a share of his time to eight and did not give a share of his time to the ninth - meaning Safiyyah bint Huyay. 'Ata' said: She was the last of them to die; she died in Madinah.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5067) and Muslim (1465)]

3262. It was narrated from Dhakwan, the freed slave of 'A'ishah, that 'Abdullah bin 'Abbas (ﷺ) asked for permission to enter upon 'A'ishah when she was dying and her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. He said: Ibn 'Abbas is here, asking for permission to enter upon you, and he is one of the best of your children. She said: Keep Ibn 'Abbas and his praise away from me. 'Abdullah bin 'Abdur-Rahman said to her: He has great knowledge of the Book of Allah and is a scholar of the religion of Allah; let him in so that he can greet you with *salam* and bid you farewell. She said: Let him in if you want. So he let him in and Ibn 'Abbas came in, then he said *salam* and sat down and said: Be of good cheer, O Mother of the believers, for by Allah, there is nothing between you and being free of all pain and harm and meeting the beloved ones, Muhammad and his party, except the departure of your soul from your body. She said: And? Ibn 'Abbas said: You were the dearest of the wives of the Messenger of Allah (ﷺ) to him, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Allah revealed news of your innocence from above seven heavens, and there is no mosque on earth in which it is not recited by night and by day. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (ﷺ)

٣٢٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ: أَنَّهُ اسْتَأْذَنَ لِابْنِ عَبَّاسٍ عَلَى عَائِشَةَ، وَهِيَ تَمُوتُ، وَعِنْدَهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، فَقَالَ: هَذَا ابْنُ عَبَّاسٍ يَسْتَأْذِنُ عَلَيْكِ، وَهُوَ مِنْ خَيْرِ بَنِيكِ، فَقَالَتْ: دَعْنِي مِنِ ابْنِ عَبَّاسٍ وَمِنْ تَزْكِيَتِهِ، فَقَالَ لَهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ، فَقِيهٌ فِي دِينِ اللَّهِ، فَأْذَنِي لَهُ فَلْيُسَلِّمْ عَلَيْكِ وَلْيُوَدِّعْكِ. قَالَتْ: فَأْذَنْ لَهُ إِنْ شِئْتَ. قَالَ: فَأَذِنَ لَهُ، فَدَخَلَ ابْنُ عَبَّاسٍ، ثُمَّ سَلَّمَ وَجَلَسَ وَقَالَ: أَبْشِرِي يَا أُمَّ الْمُؤْمِنِينَ، فَوَاللَّهِ مَا بَيْنَكِ وَبَيْنَ أَنْ يَذْهَبَ عَنْكِ كُلُّ أَذًى وَنَصَبٍ - أَوْ قَالَ: وَصَبٍ - وَتَلْقَيْ الْأَحِبَّةَ: مُحَمَّدًا وَحِزْبَهُ - أَوْ قَالَ: أَصْحَابَهُ - إِلَّا أَنْ تُفَارِقَ رُوحُكِ جَسَدَكِ، فَقَالَتْ: وَأَيْضًا؟ فَقَالَ ابْنُ عَبَّاسٍ: كُنْتِ أَحَبَّ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ إِلَيْهِ، وَلَمْ يَكُنْ يُحِبُّ إِلَّا طَيِّبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ بَرَاءَتَكِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ، فَلَيْسَ فِي الْأَرْضِ مَسْجِدٌ إِلَّا وَهُوَ يُتْلَى فِيهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَسَقَطَتْ قِلَادَتُكِ بِالْأَبْوَاءِ، فَاحْتَبَسَ النَّبِيُّ ﷺ فِي الْمَنْزِلِ، وَالنَّاسُ مَعَهُ فِي ابْتِغَائِهَا - أَوْ قَالَ: فِي طَلَبِهَا - حَتَّى أَصْبَحَ الْقَوْمُ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ الْآيَةَ. (النساء: ٤٣، المائدة: ٦) فَكَانَ فِي ذَلِكَ رُخْصَةٌ لِلنَّاسِ

stayed in the camp, and the people with him, to look for it until, in the morning, the people had no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [an-Nisa' 4:43]. And that was a concession for all, and that was thanks to you. By Allah, you are blessed. She said: Leave me alone, O Ibn 'Abbas. By Allah, would that I had been forgotten and out of sight! (cf. 19:23).

عَامَّةً فِي سَبَبِكِ، فَوَاللَّهِ إِنَّكِ لَمُبَارَكَةٌ. فَقَالَتْ: دَعْنِي يَا ابْنَ عَبَّاسٍ مِنْ هَذَا، فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ نَسْيًا مَنْسِيًّا. [راجع: ٢٤٩٦]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

3263. It was narrated that Tawoos said: The most knowledgeable of them told me: "... rather if he lends his land to his brother for free, that is better for him than renting it out for a specified amount of rent."

٣٢٦٣- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: أَخْبَرَنِي أَعْلَمُهُمْ، قَالَ: «وَلَكِنْ يَمْنَحُ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يُعْطِيَهُ عَلَيْهَا خَرْجًا مَعْلُومًا». [راجع: ٢٠٨٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

تخريج: إسناده صحيح، خ: (٢٣٣٠)، م: (١٥٥٠).

3264. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (ﷺ), asking him about killing children. He wrote to him (saying): You wrote to me and asked about killing children. The Messenger of Allah (ﷺ) did not kill them, and you should not kill them, unless you know about them what the companion of Moosa knew about the boy.

٣٢٦٤- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الْوِلْدَانِ؟ فَكَتَبَ إِلَيْهِ: كَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مِثْلَ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْغُلَامِ. [راجع: ٢٢٣٥]

Comments: [Its *isnad* is *saheeh*, Muslim (1812)]

تخريج: إسناده صحيح، م: (١٨١٢).

3265. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed with the Prophet (ﷺ) eight [*rak'ahs*] together and seven together. I [the

٣٢٦٥- حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا.

narrator] said to Ibn 'Abbas: Why did he do that? He said: He wanted not make things difficult for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَاكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح، م: (٧٠٥).

3266. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (ﷺ): [Sa'eed] said: I came to him [Ibn 'Abbas] at 'Arafah and I found him eating a pomegranate. He said: Come and eat, perhaps you are fasting? The Messenger of Allah (ﷺ) did not fast it. And on one occasion he said: The Messenger of Allah (ﷺ) did not fast this day.

Comments: [Its *isnad* is *saheeh*]

٣٢٦٦- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُهُ بِعَرَفَةَ، فَوَجَدْتُهُ يَأْكُلُ رُمَّانًا، فَقَالَ: ادْنُ فَكُلْ، لَعَلَّكَ صَائِمٌ؟ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَصُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَصُمْ هَذَا الْيَوْمَ. [راجع: ١٨٧٠]

تخريج: إسناده صحيح.

3267. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) besieged the people of at-Ta'if, he freed those of their slaves who came out to him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٢٦٧- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، أَعْتَقَ مَنْ خَرَجَ إِلَيْهِ مِنْ رَقِيقِهِمْ. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، وانظر: (١٩٥٩).

3268. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed two *rak'ahs* when he travelled, and when he was not travelling he prayed four. Ibn 'Abbas said: Whoever prays four *rak'ahs* when travelling is like the one who prays two *rak'ahs* when not travelling. And Ibn 'Abbas said: He only shortened the prayer once, when the Messenger of Allah (ﷺ) prayed two *rak'ahs* and the people prayed one *rak'ah* each [in two groups, as in the fear prayer].

٣٢٦٨- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا حُمَيْدُ بْنُ عَلِيٍّ الْعُقَيْلِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مُزَاحِمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ، وَحِينَ قَامَ أَرْبَعًا، قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعًا، كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: لَمْ يَقْصُرِ الصَّلَاةَ إِلَّا مَرَّةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَكْعَةً. [راجع: ٢٢٦٢]

Comments: [Its *isnad* is *da'eef;* Humaid bin Ali is *da'eef,* it is a repeat of 2262]

تخريج: إسناده ضعيف، حميد بن علي ضعيف، والضحاك بن مزاحم لم يسمع من ابن عباس.

3269. Abu Ja'far Muhammad bin 'Ali narrated that he heard Sa'eed bin al-Musayyab say that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The likeness of the one who gives charity then takes back his charity is that of the dog that vomits then eats its vomit."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2621) and Muslim (1622)]

٣٢٦٩- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ: أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُخْبِرُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَتِهِ، مَثَلُ الْكَلْبِ يَقِيءُ، ثُمَّ (١/ ٣٥٠) يَأْكُلُ قَيْئَهُ». [راجع: ٢٥٢٩]

تخريج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3270. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his Companions prayed towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [A *saheeh hadeeth*]

٣٢٧٠- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَتِ الْقِبْلَةُ بَعْدُ. [راجع: ٢٢٥٢]

تخريج: حديث صحيح، سماك في روايته مضطرب، لكنه توبع.

3271. It was narrated from Muhammad bin 'Ali, from his father, from his grandfather, from the Prophet (ﷺ), that he got up at night and cleaned his teeth, then he prayed two *rak'ahs,* then he slept. Then he got up, cleaned his teeth and did *wudoo',* then he prayed two *rak'ahs,* until he had prayed six, then he prayed *Witr* with three, and he prayed two *rak'ahs.*

Comments: [Its *isnad* is *qawi*]

٣٢٧١- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَامَ مِنَ اللَّيْلِ فَاسْتَنَّ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَاسْتَنَّ وَتَوَضَّأَ، وَصَلَّى رَكْعَتَيْنِ، حَتَّى صَلَّى سِتًّا، ثُمَّ أَوْتَرَ بِثَلَاثٍ وَصَلَّى رَكْعَتَيْنِ. [راجع: ٣١٩٤]

تخريج: إسناده قوي.

3272. Sa'eed bin Abi 'Aroobah narrated that he saw an-Nadr bin Anas tell Qatadah that he saw 'Abdullah bin 'Abbas (ﷺ) giving *fatwas* to the people, and he did not mention the Messenger of Allah (ﷺ) in his *fatwas* until a man came and said: I am an Iraqi man and I make these images. He said: Come closer - two or three times - I heard Muhammad (ﷺ) [or: I heard the Messenger of Allah (ﷺ)] say: "Whoever makes an image in this world will be asked on the Day of Resurrection to breathe a soul into it, and he will never be able to do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5963) and Muslim (2110)]

٣٢٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ: أَنَّهُ شَهِدَ النَّضْرَ بْنَ أَنَسٍ يُحَدِّثُ قَتَادَةَ: أَنَّهُ شَهِدَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُفْتِي النَّاسَ، وَلَا يَذْكُرُ فِي فُتْيَاهُ رَسُولَ اللَّهِ ﷺ، حَتَّى جَاءَ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ عِرَاقِيٌّ، وَإِنِّي أُصَوِّرُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: ادْنُهْ ـ مَرَّتَيْنِ أَوْ ثَلَاثًا ـ سَمِعْتُ مُحَمَّدًا ﷺ أَوْ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ». [راجع: ٢١٦٢]

تخريج: إسناده صحيح، خ: (٥٩٦٣)، م: (٢١١٠)

3273. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade the price of alcohol, the fee of a prostitute and the price of a dog, and he said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its *isnad* is *saheeh*]

٣٢٧٣- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى عَنْ ثَمَنِ الْخَمْرِ، وَمَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَقَالَ: «إِذَا جَاءَكَ يَطْلُبُ ثَمَنَ الْكَلْبِ، فَامْلَأْ كَفَّيْهِ تُرَابًا». [راجع: ٢٥١٢]

تخريج: إسناده صحيح.

3274. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah has forbidden to you intoxicants, gambling and kettledrums." And he said, "Every intoxicant is *haram*."

Comments: [Its *isnad* is *saheeh*]

٣٢٧٤- حَدَّثَنَا زَكَرِيَّا: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوبَةَ» وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٤٧٦]

تخريج: إسناده صحيح.

3275. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) spoke to a man about something and said: "Praise be to Allah, we seek His help. Whomsoever Allah guides none can lead astray, and whomsoever Allah leaves astray, none can guide. I bear witness that there is no god but Allah alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger"

Comments: [Its *isnad* is *saheeh*, Muslim (868)]

٣٢٧٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَلَّمَ رَجُلًا فِي شَيْءٍ، فَقَالَ: «إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. [راجع: ٢٧٤٩]

تخريج: إسناده صحيح، م: (٨٦٨).

3276. It was narrated from Ibn 'Abbas (ﷺ) that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up during the night; he went out and looked at the sky, then he recited this verse in Al 'Imran: "Verily, in the creation of the heavens and the earth - up to - glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190,191]. Then he went back to the house; he used the *miswak* and did *wudoo'*, then he stood and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he used the *miswak* and did *wudoo'* again, then he stood and prayed, then he lay down. Then he got up and went out and looked at the sky; then he recited this verse; then he used the *miswak* and did *wudoo'*, then he stood and prayed.

٣٢٧٦- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَخَرَجَ، فَنَظَرَ إِلَى السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ حَتَّى بَلَغَ: ﴿سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ﴾ (آل عمران: ١٩٠، ١٩١)، ثُمَّ رَجَعَ إِلَى الْبَيْتِ، فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى. [راجع: ٢٤٨٨]

تخريج: إسناده صحيح، م: (٢٥٦).

Comments: [Its *isnad* is *saheeh*, Muslim (256)]

٣٢٧٦م - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي الرِّكَازِ الْخُمُسُ». [راجع: ٢٧٦٩]

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

3276. (sic) It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In the case of buried treasure, the *khumus* must be paid."

Comments: [*Saheeh* because of corroborating evidence]

٣٢٧٧- حَدَّثَنَا أَبُو أَحْمَدَ وَيَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي ظِلِّ حُجْرَتِهِ _ قَالَ يَحْيَى: قَدْ كَادَ يَقْلِصُ عَنْهُ _ فَقَالَ لِأَصْحَابِهِ: يَجِيئُكُمْ رَجُلٌ، يَنْظُرُ إِلَيْكُمْ بِعَيْنِ شَيْطَانٍ، فَإِذَا رَأَيْتُمُوهُ فَلَا تُكَلِّمُوهُ، فَجَاءَ رَجُلٌ أَزْرَقُ، فَلَمَّا رَآهُ النَّبِيُّ ﷺ دَعَاهُ، فَقَالَ: «عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ؟» قَالَ: كَمَا أَنْتَ حَتَّى آتِيَكَ بِهِمْ. قَالَ: فَذَهَبَ، فَجَاءَ بِهِمْ فَجَعَلُوا يَحْلِفُونَ بِاللَّهِ مَا قَالُوا، وَمَا فَعَلُوا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ﴾ إِلَى آخِرِ الْآيَةِ. (المجادلة: ١٨) [راجع: ٢١٤٧]

تخريج: إسناده حسن.

3277. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sitting in the shade of his apartment - Yahya said: The shade was receding - and he said to his Companions: "A man will come to you who looks at you with the eye of a devil. When you see him, do not speak to him." Then a man with bleary eyes came in and when the Messenger of Allah (ﷺ) saw him he called him and said: "Why are you and your companions reviling me?" He said: Wait here until I bring them to you. He went and brought them, and they started swearing by Allah that they had not said that and they have not done that. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when Allah will resurrect them all together (for their account) then they will swear to Him and they swear to you (O Muslim). And they think that they have something (to stand upon) varily, they are liars..." [al-Mujadilah 58:14].

Comments: [Its *isnad* is *hasan*]

٣٢٧٨- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي ابْنُ لَهِيعَةَ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ

3278. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) recited during the

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي كُسُوفِ الشَّمْسِ، فَلَمْ نَسْمَعْ مِنْهُ حَرْفًا. [راجع: ٢٦٧٣]

eclipse prayer when there was an eclipse of the sun, and we did not hear even one letter from him.

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف ابن لهيعة.

Comments: [*Hasan*; this is a *da'eef isnad* because of the wekaness of Ibn Lahee'ah]

٣٢٧٩- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ حَتَّى أَتَى قُدَيْدًا، فَأُتِيَ بِقَدَحٍ مِنْ لَبَنٍ، فَأَفْطَرَ وَأَمَرَ النَّاسَ أَنْ يُفْطِرُوا. [راجع: ٢١٨٥]

تخريج: إسناده صحيح.

3279. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) fasted on the day of the conquest of Makkah until he reached Qudaid, then a vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its *isnad* is *saheeh*]

٣٢٨٠- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ وَظَهْرُهُ إِلَى (١/ ٣٥١) الْمُلْتَزَمِ.

تخريج: إسناده ضعيف، لضعف عبدالله بن المؤمل.

3280. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delivered a speech with his back against the Multazam (the part of the Ka'bah between the Black Stone and the door).

Comments: [Its *isnad* is *da'eef* because Abdullah bin al-Mu'ammal is *da'eef*]

٣٢٨١- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ قَالَ: سَمِعْتُ عَمْرَو ابْنَ دِينَارٍ يَقُولُ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُؤْمِنِينَ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لإبهام سامعه من ابن عباس.

3281. 'Abdur-Rahman bin Thawban said: I heard 'Amr bin Deenar say: Someone who heard Ibn 'Abbas told me that he said: The Messenger of Allah (ﷺ) said: "Religion is sincerity (*naseehah*)." We said: To whom? He said: "To Allah, to His Messenger and to the leaders of the believers."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

3282. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٣٢٨٢- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح، خ: (٥٧٠٠).

3283. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٣٢٨٣- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح.

3284. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave him (the cupper) his fee. If it were *haram*, he would not have given it to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2279)]

٣٢٨٤- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ. [راجع: ٢٢٤٩]

تخريج: إسناده صحيح، خ: (٢٢٧٩).

3285. It was narrated from 'Ata' that Ibn az-Zubair prayed *Maghrib* and said *salam* after two *rak'ahs*, and he got up to touch the Black Stone, and the people said *Subhanallah*. He said: What is the matter with you? Then he prayed the rest and did the two prostrations (of forgetfulness). That was mentioned to Ibn 'Abbas (ﷺ) and he said: He never drifted away from the *Sunnah* of his Prophet (ﷺ).

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٢٨٥- حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، عَنْ عَطَاءٍ: أَنَّ ابْنَ الزُّبَيْرِ صَلَّى الْمَغْرِبَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، وَنَهَضَ لِيَسْتَلِمَ الْحَجَرَ، فَسَبَّحَ الْقَوْمُ فَقَالَ: مَا شَأْنُكُمْ؟ قَالَ: فَصَلَّى مَا بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ. قَالَ: فَذُكِرَ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَا أَمَاطَ عَنْ سُنَّةِ نَبِيِّهِ ﷺ.

تخريج: حديث صحيح، وهذا إسناد ضعيف، مطر الوراق كثير الخطأ.

3286. It was narrated from Ibn 'Abbas and from Hisham bin 'Urwah from his father, that the Messenger of Allah (ﷺ) was

٣٢٨٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ. وَ عَنْ

هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ. [راجع: ١٨٤٩]

treated with cupping and he gave the cupper his fee.

Comments: [The text of the report is *saheeh*]

تخريج: متن الحديث صحيح، لكن الإسناد الأول فيه الحجاج بن أرطاة مدلس وقد عنعن، والثاني مرسل.

٣٢٨٧- **حَدَّثَنَا** يَزِيدُ ـ يَعْنِي ابْنَ هَارُونَ ـ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَلِيِّ ابْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَأَكَلَ عِنْدَهَا كَتِفًا مِنْ لَحْمٍ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يُحْدِثْ وُضُوءًا. [راجع: ٢٠٠٢]

3287. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that the Messenger of Allah (ﷺ) entered upon Duba'ah bint az-Zubair and ate a shoulder of meat in her house, and he went out to pray and he did not renew his *wudoo'*.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا سند ضعيف.

٣٢٨٨- **حَدَّثَنَا** يَزِيدُ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ وَسَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ. [راجع: ١٨١٤]

3288. It was narrated from Ibn 'Abbas (ﷺ) and Sa'eed bin Jubair that the Messenger of Allah (ﷺ) put two prayers together when travelling.

Comments: [*Saheeh*]

تخريج: صحيح، الحجاج مدلس وقد عنعن.

٣٢٨٩- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى أَنْ يَنْزِلَ الْأَبْطَحَ، وَيَقُولُ: إِنَّمَا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ. [راجع: ١٩٢٥]

3289. It was narrated from Ibn 'Abbas (ﷺ) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (ﷺ) only halted there to wait for 'A'ishah.

Comments: [Its *isnad* is *da'eef* because al-Hajjaj narrated using the word *'an* (from)]

تخريج: إسناده ضعيف لعنعنة الحجاج بن أرطاة.

٣٢٩٠- **حَدَّثَنَا** يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ

3290. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent his daughter

Zainab back to her husband al-'As on the basis of their first marriage contract after two years, and he did not stipulate a new dowry.

Comments: [Its *isnad* is *hasan*]

ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ زَوْجِهَا بِنِكَاحِهَا الْأَوَّلِ، بَعْدَ سَنَتَيْنِ، وَلَمْ يُحْدِثْ صَدَاقًا. [راجع: ١٨٧٦]

تخريج: إسناده حسن.

3291. It was narrated that al-Hasan said: Ibn 'Abbas (ﷺ) addressed the people at the end of Ramadan and said: O people of Basrah, pay the *zakah* of your fast. The people started looking at one another and he said: Who here is from among the people of Madinah? Get up and teach your brothers, for they do not know that the Messenger of Allah (ﷺ) enjoined the *sadaqah* (*zakah*) of Ramadan, half a *sa'* of wheat or half a *sa'* of barley or a *sa'* of dates, enjoined upon slave and free, male and female.

Comments: [Its *isnad* is *da'eef*]

٣٢٩١- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنِ الْحَسَنِ قَالَ: خَطَبَ ابْنُ عَبَّاسٍ النَّاسَ فِي آخِرِ رَمَضَانَ، فَقَالَ: يَا أَهْلَ الْبَصْرَةِ، أَدُّوا زَكَاةَ صَوْمِكُمْ. قَالَ: فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: مَنْ هَاهُنَا مِنْ أَهْلِ الْمَدِينَةِ؟ قُومُوا فَعَلِّمُوا إِخْوَانَكُمْ، فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ رَمَضَانَ، نِصْفَ صَاعٍ مِنْ بُرٍّ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى. [راجع: ٢٠١٨]

تخريج: إسناده ضعيف، الحسن البصري مدلس وقد عنعن.

3292. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (ﷺ) wrote to me (saying) that the Messenger of Allah (ﷺ) said: "The one against whom a claim is made should swear an oath. If people were to be given on the basis of what they claim, people would claim a lot of wealth and lives."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

٣٢٩٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ، لَادَّعَى نَاسٌ أَمْوَالًا كَثِيرَةً وَدِمَاءً». [راجع: ٣١٨٨]

تخريج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

3293. It was narrated that 'Abdullah bin Shaqeeq said: A man went to Ibn 'Abbas (ﷺ) and

٣٢٩٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عِمْرَانُ بْنُ حُدَيْرٍ وَمُعَاذٌ قَالَ: حَدَّثَنَا عِمْرَانُ _ يَعْنِي ابْنَ حُدَيْرٍ

ـ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قَامَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: الصَّلَاةَ، فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ، فَقَالَ: أَنْتَ تُعْلِمُنَا بِالصَّلَاةِ؟! قَدْ كُنَّا نَجْمَعُ بَيْنَ الصَّلَاتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، أَوْ عَلَى عَهْدِ رَسُولِ اللَّهِ. قَالَ مُعَاذٌ: عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٦٩]

تخريج: إسناده صحيح، م: (٧٠٥).

said: The prayer; but he did not respond to him. Then he said: The prayer; but (again) he did not respond to him. Then he said: The prayer. He (Ibn 'Abbas) said: Are you telling me it is time to pray? We used to put two prayers together with the Messenger of Allah (ﷺ), or at the time of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

٣٢٩٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِالْأَبْطَحِ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: لَا أُمَّ لَكَ، تِلْكَ صَلَاةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

3294. It was narrated that 'Ikrimah said: I prayed behind an old man in al-Abtah. He said *takbeer* twenty-two times. I went to Ibn 'Abbas (ﷺ) and mentioned that to him, and he said: May you be bereft of your mother, that is the prayer of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣٢٩٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَعِيدٌ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ: أَنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ حَدَّثَهُمْ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِكَتِفٍ مَشْوِيَّةٍ، فَأَكَلَ مِنْهَا، (١/ ٣٥٢) فَتَمَلَّى، ثُمَّ صَلَّى، وَمَا تَوَضَّأَ مِنْ ذَلِكَ. [راجع: ٢٠٠٢]

تخريج: حديث صحيح، م: (٣٥٤، ٣٥٩).

3295. 'Ali bin 'Abdullah bin al-'Abbas narrated that Ibn 'Abbas (ﷺ) told him that a roasted shoulder (of meat) was brought to the Prophet (ﷺ) and he ate from it and enjoyed it, then he prayed and he did not do *wudoo'* because of that.

Comments: [A *saheeh hadeeth*]

٣٢٩٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ يَتَوَضَّأُ

3296. It was narrated that Abu Ghatafan said: I entered upon Ibn 'Abbas (ﷺ) and I found him doing *wudoo'*; he rinsed his mouth and nose, then he said: The Messenger

فَمَضْمَضَ، وَاسْتَنْشَقَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْتَثِرُوا ثِنْتَيْنِ بَالِغَتَيْنِ أَوْ ثَلَاثًا». [راجع: ٢٠١١]

تخريج: إسناده قوي.

of Allah (ﷺ) said: "Rinse your nose thoroughly two or three times."

Comments: [Its *isnad* is *qawi*]

٣٢٩٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَمَّنْ سَمِعَ ابْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْطِي الْمَرْأَةَ وَالْمَمْلُوكَ مِنَ الْمَغْنَمِ، دُونَ مَا يُصِيبُ الْجَيْشُ. [راجع: ٢٩٢٩]

تخريج: حديث حسن، وهذا إسناد ضعيف لجهالة راويه عن ابن عباس.

3297. Ibn Abi Dhi'b narrated from someone who heard it from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to give women and slaves less of the booty than he would give to the army.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٣٢٩٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ عَادَ أَخَاهُ فَيَدْخُلَ عَلَيْهِ، وَلَمْ يَحْضُرْ أَجَلُهُ، فَقَالَ: أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَ فُلَانًا مِنْ وَجَعِهِ - سَبْعًا - إِلَّا شَفَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ». [راجع: ٢١٣٨]

تخريج: حديث صحيح، حجاج بن أرطاة مدلس و قد عنعن، لكنه متابع.

3298. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said: "There is no Muslim who visits his sick brother and enters upon him, and his time (to die) has not yet come, and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal So and so,' seven times, but Allah will heal him from it."

Comments: [A *saheeh hadeeth*; in this *isnad* al-Hajjaj narrated using the word *'an* (from), but there are similar, corroborating reports]

٣٢٩٩- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ - عَنْ مُحَمَّدِ بْنِ عَلِيٍّ. و عَنِ الزُّهْرِيِّ عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الْوِلْدَانِ، وَهَلْ كُنَّ النِّسَاءُ يَحْضُرْنَ الْحَرْبَ مَعَ النَّبِيِّ ﷺ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ قَالَ يَزِيدُ بْنُ هُرْمُزَ: وَأَنَا كَتَبْتُ كِتَابَ ابْنِ

3299. It was narrated that Yazeed bin Hurmuz said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing children, and whether women took part in any battles with the Prophet (ﷺ) and whether he allocated a share (of the booty) to them. Yazeed bin Hurmuz said: And I wrote the letter of Ibn 'Abbas to Najdah. He wrote to him (saying): You wrote

and asked me about killing children, and you said that the scholar, the companion of Moosa, killed the boy. If you know about children what that scholar knew, kill them, but you do not know, so leave them alone, for the Messenger of Allah (ﷺ) forbade killing them. And you wrote and asked me about women, did they take part in battles with the Prophet (ﷺ)? And did he give them a share (of the booty)? They did take part (in battles) with the Prophet (ﷺ), but as for giving them a share (of the booty), he did not do that, but he would give them something.

عَبَّاسٍ إِلَى نَجْدَةَ، كَتَبَ إِلَيْهِ: كَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ، وَتَقُولُ: إِنَّ الْعَالِمَ صَاحِبَ مُوسَى قَدْ قَتَلَ الْغُلَامَ، فَلَوْ كُنْتَ تَعْلَمُ مِنَ الْوِلْدَانِ مِثْلَ مَا كَانَ يَعْلَمُ ذَلِكَ الْعَالِمُ قَتَلْتَ، وَلَكِنَّكَ لَا تَعْلَمُ، فَاجْتَنِبْهُمْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ قَتْلِهِمْ. وَكَتَبْتَ تَسْأَلُنِي عَنِ النِّسَاءِ: هَلْ كُنَّ يَحْضُرْنَ الْحَرْبَ مَعَ النَّبِيِّ ﷺ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَقَدْ كُنَّ يَحْضُرْنَ مَعَ النَّبِيِّ ﷺ، فَأَمَّا أَنْ يَضْرِبَ لَهُنَّ بِسَهْمٍ، فَلَمْ يَفْعَلْ، وَقَدْ كَانَ يَرْضَخُ لَهُنَّ. [راجع: ٢٢٣٥]

Comments: [A *saheeh hadeeth*, Muslim (1812)]

تخريج: حديث صحيح، م: (١٨١٢).

3300. It was narrated from Ibn 'Umar and Ibn 'Abbas (ﷺ) that they testified that the Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, then the Messenger of Allah (ﷺ) recited: "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7].

٣٣٠٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَنْصُورُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ (الحشر: ٧) [راجع: ٢٠٢٠]

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

تخريج: إسناده صحيح، م: (١٩٩٥).

3301. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah bint al-Harith. The Messenger of Allah (ﷺ) prayed *'Isha'*, then he came back to her, as it was her night. He prayed two *rak'ahs*, then he turned and

٣٣٠١- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ ـ يَعْنِي ابْنَ حُسَيْنٍ ـ عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ رَجَعَ إِلَيْهَا، وَكَانَتْ لَيْلَتَهَا، فَصَلَّى

said, "Has the boy gone to sleep?" And I could hear him. And I heard him say in his prayer: "O Allah, put in my heart light, in my hearing light, in my seeing light, on my tongue light, give me abundant light."

Comments: [Its *isnad* is *saheeh*]

رَكْعَتَيْنِ، ثُمَّ انْفَتَلَ، فَقَالَ: «أَنَامَ الْغُلَامُ؟» وَأَنَا أَسْمَعُهُ، قَالَ: فَسَمِعْتُهُ قَالَ فِي مُصَلَّاهُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي لِسَانِي نُورًا، وَأَعْظِمْ لِي نُورًا». [راجع: ١٨٤٣]

تخريج: إسناده صحيح، م: (٧٦٣).

3302. It was narrated from Ibn 'Abbas (ﷺ) that Duba'ah bint az-Zubair wanted to do *Hajj*, and the Messenger of Allah (ﷺ) said to her: "Stipulate when you enter *ihram*: 'My exiting *ihram* will be where You prevent me (from continuing),' for you may do that."

Comments: [Its *isnad* is *saheeh*]

٣٣٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ ـ يَعْنِي ابْنَ حُسَيْنٍ ـ عَنْ أَبِي بِشْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ أَرَادَتِ الْحَجَّ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «اشْتَرِطِي عِنْدَ إِحْرَامِكِ: مَحِلِّي حَيْثُ حَبَسْتَنِي، فَإِنَّ ذَلِكِ لَكِ». [راجع: ٣١١٧]

تخريج: إسناده صحيح، م: (١٢٠٨).

3303. It was narrated that Ibn 'Abbas (ﷺ) said: al-Aqra'bin Habis asked the Messenger of Allah (ﷺ): O Messenger of Allah, is *Hajj* only once or is it every year? He said: "No; rather it is once, and whoever does more, it is voluntary."

Comments: [A *saheeh hadeeth*]

٣٣٠٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ الْأَقْرَعُ بْنُ حَابِسٍ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَرَّةً الْحَجُّ، أَوْ فِي كُلِّ عَامٍ؟ قَالَ: «لَا، بَلْ مَرَّةً، فَمَنْ زَادَ فَتَطَوُّعٌ». [راجع: ٢٣٠٤]

تخريج: حديث صحيح.

3304. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent him to his family to Mina on the night before the sacrifice, and we stoned the *Jamrah* with the break of dawn.

Comments: [Its *isnad* is *da'eef* because Shu'bah bin Deenar al-Hashmi is *da'eef*]

٣٣٠٤- حَدَّثَنَا يَزِيدُ عَنِ ابْنِ أَبِي ذِئْبٍ. وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ مَعَ أَهْلِهِ إِلَى مِنًى لَيْلَةَ النَّحْرِ، فَرَمَيْنَا الْجَمْرَةَ مَعَ الْفَجْرِ.

تخريج: إسناده ضعيف لضعف شعبة بن دينار الهاشمي.

3305. It was narrated that Shu'bah said: Ibn 'Abbas (ﷺ) saw a man prostrating with his forearms on the ground. Ibn 'Abbas said: This is how the dog sits. I saw the Messenger of Allah (ﷺ) when he prostrated, I could see the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٣٠٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ قَالَ: رَأَى ابْنُ عَبَّاسٍ رَجُلًا سَاجِدًا قَدِ انْبَسَطَ ذِرَاعَيْهِ، فَقَالَ ابْنُ عَبَّاسٍ: هَكَذَا يَرْبِضُ الْكَلْبُ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ، رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٠٦٣]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شعبة مولى ابن عباس سيء الحفظ.

3306. It was narrated that Ibn 'Abbas (ﷺ) said: al-Fadl and I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer - al-Khayyat, i.e., Hammad, said: on open ground - and we passed in front of him on (the donkey) until we had passed most of the row, and he did not tell us to stop or send us back.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٠٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ. وَحَمَّادٌ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ الْمَعْنَى عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ- قَالَ الْخَيَّاطُ، يَعْنِي حَمَّادًا: فِي فَضَاءٍ مِنَ الْأَرْضِ _ فَمَرَرْنَا بَيْنَ يَدَيْهِ وَنَحْنُ عَلَيْهِ حَتَّى جَاوَزْنَا عَامَّةَ الصَّفِّ، فَمَا نَهَانَا وَلَا رَدَّنَا. [راجع: ٣٠١٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف شعبة مولى ابن عباس.

3307. It was narrated that Shu'bah said: al-Miswar bin Makhramah entered upon Ibn 'Abbas (ﷺ) to visit him when he was sick, and he was wearing a cloak of brocade, and in front of him was a stove on which there were images. He said: O Ibn 'Abbas, what is this garment you are wearing? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (ﷺ) forbade this when he forbade it, except for fear of becoming arrogant and proud and we,

٣٣٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، قَالَ: دَخَلَ الْمِسْوَرُ بْنُ مَخْرَمَةَ عَلَى ابْنِ عَبَّاسٍ (١/ ٣٥٣) يَعُودُهُ فِي مَرَضٍ مَرِضَهُ، فَرَأَى عَلَيْهِ ثَوْبَ إِسْتَبْرَقٍ، وَبَيْنَ يَدَيْهِ كَانُونٌ عَلَيْهِ تَمَاثِيلُ، فَقَالَ لَهُ: يَا أَبَا عَبَّاسٍ، مَا هَذَا الثَّوْبُ الَّذِي عَلَيْكَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِسْتَبْرَقٌ. قَالَ: وَاللَّهِ مَا عَلِمْتُ بِهِ، وَمَا أَظُنُّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ إِلَّا لِلتَّجَبُّرِ وَالتَّكَبُّرِ، وَلَسْنَا بِحَمْدِ اللَّهِ كَذَلِكَ. قَالَ: فَمَا هَذَا الْكَانُونُ الَّذِي عَلَيْهِ الصُّوَرُ؟ قَالَ ابْنُ

عَبَّاسٍ: أَلَا تَرَى كَيْفَ أَحْرَقْنَاهَا بِالنَّارِ. [راجع: ٢٩٣٢]

تخريج: إسناده ضعيف لضعف شعبة مولى ابن عباس.

praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire?

Comments: [Its *isnad* is *da'eef*]

٣٣٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي طَلْحَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ بَرَّةَ، فَحَوَّلَ النَّبِيُّ ﷺ اسْمَهَا، فَسَمَّاهَا: جُوَيْرِيَةَ، فَمَرَّ بِهَا النَّبِيُّ ﷺ، فَإِذَا هِيَ فِي مُصَلَّاهَا تُسَبِّحُ اللَّهَ وَتَدْعُوهُ، فَانْطَلَقَ لِحَاجَتِهِ ثُمَّ رَجَعَ إِلَيْهَا بَعْدَ مَا ارْتَفَعَ النَّهَارُ، فَقَالَ: «يَا جُوَيْرِيَةُ، مَا زِلْتِ فِي مَكَانِكِ؟» قَالَتْ: مَا زِلْتُ فِي مَكَانِي هَذَا. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ تَكَلَّمْتُ بِأَرْبَعِ كَلِمَاتٍ أَعُدُّهُنَّ ثَلَاثَ مَرَّاتٍ، هُنَّ أَفْضَلُ مِمَّا قُلْتِ: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، وَسُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، وَسُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، وَسُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ». [راجع: ٢٣٣٤]

تخريج: حديث صحيح، م: (٢١٤٠).

3308. It was narrated that Ibn 'Abbas (ﷺ) said: The name of Juwairiyah bint al-Harith was Barrah, and the Prophet (ﷺ) changed her name and called her Juwairiyah. The Prophet (ﷺ) passed by her when she was in her prayer-place, glorifying Allah and calling upon Him. He went out for some need, then he came back to her after the sun had risen high and said: "O Juwairiyah, are you still there?" She said: I am still here. The Prophet (ﷺ) said: "I have said four words that I repeated three times, and they are better than what you have said: Glory be to Allah as much as the number of His creation, glory be to Allah as much as pleases Him, glory be to Allah as much as the weight of His Throne and glory be to Allah as much as the ink of His words, and praise be to Allah likewise."

Comments: [A *saheeh hadeeth*]

٣٣٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ النَّبِيُّ ﷺ مِنْ عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيًا فَنَادَى: يَا أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَالرِّكَابِ» فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً. [راجع: ٢٤٢٧]

3309. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) moved on from 'Arafat, the people began to rush and the Prophet (ﷺ) instructed a caller to call out: "O people, it is not righteousness to make the horse or camel rush." He said: And I did not see any mount lifting its feet and rushing.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح.

3310. It was narrated that Ibn 'Abbas (ﷺ) said: The one who captured al-'Abbas bin 'Abdul-Muttalib was Abul-Yasar bin 'Amr, whose name was Ka'b bin 'Amr, one of Banu Salimah. The Messenger of Allah (ﷺ) said to him: "How did you capture him, O Abul-Yasar?" He said: A man who I have never seen before or since helped me, he looked like such and such. The Messenger of Allah (ﷺ) said: "A noble angel helped you to capture him." And he said to al-'Abbas: "O 'Abbas, ransom yourself and your nephew 'Aqeel bin Abi Talib, and Nawfal bin al-Harith, and your ally 'Utbah bin Jahdam" - one of Banul-Harith bin Fihr. But he refused and said: I was Muslim before this; rather they forced me (to come). He said: "Allah knows best about you. If you are truly as you say, then Allah will reward you for that, but it appears that you were against us, so ransom yourself." The Messenger of Allah (ﷺ) had already taken twenty *Ooqiyyahs* of gold from him, and he said: O Messenger of Allah, count it as part of my ransom. He said: "No, that is something that Allah gave to us from you (as booty)." He said: I have no wealth. He said: "Where is the wealth you left in Makkah with Ummul-Fadl, when there was no one else with you, and you said: If I die on my journey, then such

٣٣١٠- حَدَّثَنَا يَزِيدُ قَالَ: قَالَ مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ - حَدَّثَنِي مَنْ سَمِعَ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الَّذِي أَسَرَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ أَبُو الْيَسَرِ بْنُ عَمْرٍو، وَهُوَ كَعْبُ ابْنُ عَمْرٍو، أَحَدُ بَنِي سَلِمَةَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَسَرْتَهُ يَا أَبَا الْيَسَرِ؟» قَالَ: لَقَدْ أَعَانَنِي عَلَيْهِ رَجُلٌ مَا رَأَيْتُهُ بَعْدُ وَلَا قَبْلُ، هَيْئَتُهُ كَذَا، هَيْئَتُهُ كَذَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَعَانَكَ عَلَيْهِ مَلَكٌ كَرِيمٌ» وَقَالَ لِلْعَبَّاسِ: «يَا عَبَّاسُ، افْدِ نَفْسَكَ، وَابْنَ أَخِيكَ عَقِيلَ بْنَ أَبِي طَالِبٍ، وَنَوْفَلَ بْنَ الْحَارِثِ، وَحَلِيفَكَ عُتْبَةَ بْنَ جَحْدَمٍ» أَحَدَ بَنِي الْحَارِثِ بْنِ فِهْرٍ، قَالَ: فَأَبَى، وَقَالَ: إِنِّي كُنْتُ مُسْلِمًا قَبْلَ ذَلِكَ، وَإِنَّمَا اسْتَكْرَهُونِي، قَالَ: «اللَّهُ أَعْلَمُ بِشَأْنِكَ، إِنْ يَكُ - مَا تَدَّعِي - حَقًّا، فَاللَّهُ يَجْزِيكَ بِذَلِكَ، وَأَمَّا ظَاهِرُ أَمْرِكَ، فَقَدْ كَانَ عَلَيْنَا، فَافْدِ نَفْسَكَ» وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ مِنْهُ عِشْرِينَ أُوقِيَّةَ ذَهَبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، احْسُبْهَا لِي مِنْ فِدَايَ. قَالَ: «لَا، ذَاكَ شَيْءٌ أَعْطَانَاهُ اللَّهُ مِنْكَ» قَالَ: فَإِنَّهُ لَيْسَ لِي مَالٌ. قَالَ: «فَأَيْنَ الْمَالُ الَّذِي وَضَعْتَهُ بِمَكَّةَ، حَيْثُ خَرَجْتَ عِنْدَ أُمِّ الْفَضْلِ، وَلَيْسَ مَعَكُمَا أَحَدٌ غَيْرُكُمَا، فَقُلْتَ: إِنْ أُصِبْتُ فِي سَفَرِي هَذَا فَلِلْفَضْلِ كَذَا، وَلِقُثَمَ كَذَا، وَلِعَبْدِ اللَّهِ كَذَا؟» قَالَ:

and such is for al-Fadl, and such and such is for Qutham, and such and such is for 'Abdullah'?" He said: By the One Who sent you with the truth, no one among the people knew of this except me and her. Indeed I know that you are the Messenger of Allah.

فَوَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا عَلِمَ بِهَذَا أَحَدٌ مِنَ النَّاسِ غَيْرِي وَغَيْرُهَا، وَإِنِّي لَأَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ.

تخريج: حسن، وهذا إسناد ضعيف لإبهام راويه عن عكرمة.

Comments: [*Hasan*; this is a *da'eef isnad*]

3311. It was narrated that Ibn 'Abbas (ﷺ) said: Some men shaved their heads on the day of al-Hudaibiyah and others cut their hair. The Messenger of Allah (ﷺ) said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "And those who cut their hair." They said: What is special about those who shaved their heads, O Messenger of Allah, that you prayed for mercy more for them? He said: "They did not doubt." Then the Messenger of Allah (ﷺ) left.

٣٣١١- حَدَّثَنَا يَزِيدُ قَالَ: قَالَ مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ -: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَلَقَ رِجَالٌ يَوْمَ الْحُدَيْبِيَةِ وَقَصَّرَ آخَرُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ: «يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ: «يَرْحَمُ اللَّهُ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقَصِّرِينَ؟ قَالَ: «وَالْمُقَصِّرِينَ». قَالُوا: فَمَا بَالُ الْمُحَلِّقِينَ يَا رَسُولَ اللَّهِ، ظَاهَرْتَ لَهُمُ التَّرَحُّمَ؟ قَالَ: «لَمْ يَشُكُّوا» قَالَ: فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ.

[راجع: ١٨٥٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

3312. It was narrated from Anas (ﷺ) that the Messenger of Allah (ﷺ) nibbled some meat from a shoulder, then he stood up and prayed and he did not do *wudoo'*.

٣٣١٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَعَرَّقَ كَتِفًا، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ.

[راجع: ٢١٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

Comments: [A *saheeh hadeeth;* its *isnad* is *da'eef*]

٣٣١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنْ عَطَاءٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُحْرِمَ الرَّجُلُ فِي ثَوْبٍ مَصْبُوغٍ بِزَعْفَرَانَ، قَدْ غُسِلَ لَيْسَ فِيهِ نَفْضٌ وَلَا رَدْعٌ.

تخريج: هذا ليس بحديث، بل هو أثر عن عطاء، وإنما ذكره ليروي بعده حديث ابن عباس مرفوعا «مثله».

3313. It was narrated from 'Ata' that he did not see anything wrong with a man entering *ihram* in a garment dyed with saffron that had been washed and had no dust or excess dye on it.

Comments: [It is not *hadeeth* but this is a tradition from 'Ata']

٣٣١٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. [انظر: ٣٤١٨]

تخريج: حديث حسن، وهذا إسناد ضعيف لتدليس الحجاج بن أرطاة وضعف الحسين بن عبدالله.

3314. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

٣٣١٥- حَدَّثَنَا يَزِيدُ عَنِ (١/ ٣٥٤) الْحَجَّاجِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ فِي يَوْمِ الْعِيدِ أَنْ يُخْرِجَ أَهْلَهُ، قَالَ: فَخَرَجْنَا، فَصَلَّى بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ الرِّجَالَ، ثُمَّ أَتَى النِّسَاءَ فَخَطَبَهُنَّ، ثُمَّ أَمَرَهُنَّ بِالصَّدَقَةِ، فَلَقَدْ رَأَيْتُ الْمَرْأَةَ تُلْقِي تُومَتَهَا وَخَاتَمَهَا، تُعْطِيهِ بِلَالًا يَتَصَدَّقُ بِهِ. [راجع: ٢٠٦٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن، إلا أنه قد توبع.

3315. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) liked to take his family out (to pray) on the day of *Eid*. So we went out and he prayed without any *adhan* or *iqamah*. Then he addressed the men, then he went to the women and addressed them, and he enjoined them to give charity, and I saw women throwing their earrings and rings, giving them to Bilal to give in charity.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٣٣١٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

3316. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The best days on which to

be treated with cupping are the seventeenth, the nineteenth and the twenty-first." And he said: "I never passed by any group of angels on the night on which I was taken on the Night Journey but they said: You should adhere to treatment with cupping, O Muhammad."

Comments: [Its *isnad* is *da'eef*]

قَالَ: «خَيْرُ يَوْمٍ تَحْتَجِمُونَ فِيهِ: سَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ». وَقَالَ: «وَمَا مَرَرْتُ بِمَلَإٍ مِنَ الْمَلَائِكَةِ لَيْلَةَ أُسْرِيَ بِي، إِلَّا قَالُوا: عَلَيْكَ بِالْحِجَامَةِ يَا مُحَمَّدُ».

تخريج: إسناده ضعيف، عباد بن منصور ضعيف.

3317. It was narrated that Ibn 'Abbas (ﷺ) said: we travelled with the Prophet (ﷺ) between Makkah and Madinah and we were safe, not fearing anything, and he offered the prayers with two *rak'ahs.*

Comments: [A *saheeh hadeeth*]

٣٣١٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَنَحْنُ آمِنُونَ، لَا نَخَافُ شَيْئًا، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ. [راجع: ١٨٥٢]

تخريج: حديث صحيح.

3318. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) had a kohl container from which he would apply kohl when going to sleep, three times in each eye.

Comments: [*Hasan;* this is a *da'eef isnad*]

٣٣١٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ﷺ مُكْحُلَةٌ، يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ. [انظر: ٣٣٢٠]

تخريج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور الناجي.

3319. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah bint al-Harith in Sarif when he was in *ihram,* then he consummated the marriage with her after he came back to Sarif.

Comments: [Its *isnad* is *saheeh*]

٣٣١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ بِسَرِفَ وَهُوَ مُحْرِمٌ، ثُمَّ دَخَلَ بِهَا بَعْدَمَا رَجَعَ بِسَرِفَ. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح.

3320. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet used to apply antimony to his eyes

٣٣٢٠- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ،

عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَكْتَحِلُ بِالْإِثْمِدِ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ، وَكَانَ يَكْتَحِلُ فِي كُلِّ عَيْنٍ ثَلَاثَةَ أَمْيَالٍ. [راجع: ٣٣١٨]

every night before going to sleep, and he used to apply it to each eye three times.

Comments: [*Hasan;* this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور الناجي.

٣٣٢١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ (آل عمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ النَّبِيِّ ﷺ، مِنْ مَكَّةَ إِلَى الْمَدِينَةِ. [راجع: ٢٤٦٣]

تخريج: إسناده حسن.

3321. It was narrated from Ibn 'Abbas: "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110], he said: They are those who migrated with the Prophet (ﷺ) from Makkah to Madinah.

Comments: [Its *isnad* is *hasan*]

٣٣٢٢- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُكَ، وَوَقْتُ النَّبِيِّينَ قَبْلَكَ»: صَلَّى بِهِ الظُّهْرَ حِينَ كَانَ الْفَيْءُ بِقَدْرِ الشِّرَاكِ، وَصَلَّى بِهِ الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَحَلَّ الطَّعَامُ وَالشَّرَابُ. [راجع: ٣٠٨١]

تخريج: إسناده حسن.

3322. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Jibreel (as) led me in prayer at the House twice, then he said: 'O Muhammad, this is your time (of prayer) and the time of the Prophets before you.'" He led him in praying *Zuhr* when a shadow was the length of a shoelace and he led him in praying *Maghrib* when the fasting person breaks his fast and food and drink become permissible.

Comments: [Its *isnad* is *hasan*]

٣٣٢٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فِي

3323. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) put *Zuhr* and *'Asr* together, and *Maghrib* and *'Isha'*, in Madinah when there was no fear and no rain. I [the narrator]

said to Ibn 'Abbas: Why did he do that? He said: So as not to make things difficult for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

الْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ. قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْ لَا يُحْرِجَ أُمَّتَهُ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح، م: (٧٠٥).

3324. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up at night and did *wudoo'*. Then I got up and did *wudoo'*. Then he stood and prayed, and I stood behind him - or on his left - and he brought me round and made me stand on his right.

Comments: [Its *isnad* is *saheeh*]

٣٣٢٤- حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ قَالَ: فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ فَتَوَضَّأَ، قَالَ: فَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ خَلْفَهُ _ أَوْ عَنْ شِمَالِهِ _ فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [راجع: ٣١٦٩]

تخريج: إسناده صحيح.

3325. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to recite in *Fajr* on Fridays: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan). 'Abdur-Rahman said in his *hadeeth*: And in *Jumu'ah* prayer (he would recite) Soorat al-Jumu'ah and al-Munafiqeen.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

٣٣٢٥- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ قَالَ: عَبْدُ الرَّحْمَنِ فِي حَدِيثِهِ: وَفِي الْجُمُعَةِ وَ الْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخريج: إسناده صحيح، م: (٨٧٩).

3326. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to recite in *Fajr* on Fridays: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan heenun minad-dahr* (Soorat al-Insan).

٣٣٢٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي الْفَجْرِ: ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ، وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾. [راجع: ١٩٩٣]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3327. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) prayed in a cloak and he used its extra length to protect himself from the heat and cold of the ground.

٣٣٢٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنِ ابْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كِسَاءٍ، يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرْدَهَا. [راجع: ٢٣٢٠]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك النخعي، وحسين بن عبدالله ضعيف.

3328. It was narrated that Ibn 'Abbas said: I was behind the Prophet (ﷺ) when he prostrated, and the whiteness of his armpits could be seen when he prostrated.

٣٣٢٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَدَبَّرْتُ النَّبِيَّ ﷺ حِينَ سَجَدَ، وَكَانَ يُرَى بَيَاضُ إِبْطَيْهِ إِذَا سَجَدَ. [راجع: ٢٤٠٥]

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أربدة التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3329. It was narrated that Ibn 'Abbas (ﷺ) said: The *iqamah* for prayer was given and I had not prayed the two *rak'ahs*. He (the Prophet (ﷺ)) saw me when I was praying them and he came close to me and said: "Do you want to pray *Fajr* with four (*rak'ahs*)?" It was said to Ibn 'Abbas: From the Prophet (ﷺ)? He said: Yes.

٣٣٢٩- (١/ ٣٥٥) حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا صَالِحُ ابْنُ رُسْتُمَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَلَمْ أُصَلِّ الرَّكْعَتَيْنِ، فَرَآنِي وَأَنَا أُصَلِّيهِمَا فَمَدَّنِي، وَقَالَ: «أَتُرِيدُ أَنْ تُصَلِّيَ الصُّبْحَ أَرْبَعًا؟» فَقِيلَ لِابْنِ عَبَّاسٍ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٠]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3330. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) came, he continued reciting from the point that Abu Bakr (ﷺ) had reached.

٣٣٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ الْأَوْدِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ حِينَ جَاءَ أَخَذَ مِنَ الْقِرَاءَةِ مِنْ حَيْثُ كَانَ بَلَغَ أَبُو بَكْرٍ ﷺ. [راجع: ٢٠٥٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٣٣٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ ابْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الْأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الصَّلَاةِ فِي الِاسْتِسْقَاءِ، فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعًا مُتَبَذِّلًا، مُتَخَشِّعًا مُتَرَسِّلًا، مُتَضَرِّعًا، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ خُطَبَكُمْ هَذِهِ. [راجع: ٢٠٣٩]

تخريج: إسناده حسن.

3331. It was narrated from Hisham bin Ishaq bin 'Abdullah bin Kinanah that his father said: One of the governors sent me to Ibn 'Abbas (ﷺ) to ask him about prayers for rain. Ibn 'Abbas (ﷺ) said: What prevented him from asking me? The Messenger of Allah (ﷺ) went out humbly and wearing shabby clothes, walking with a lowly and moderate gait, beseeching, and he prayed two *rak'ahs* as is done on *Eid*, but he did not deliver a speech as you do.

Comments: [Its *isnad* is *hasan*]

٣٣٣٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ صَلَاةَ الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَالْخَوْفِ رَكْعَةً عَلَى لِسَانِ نَبِيِّهِ ﷺ. [راجع: ٢١٢٤]

تخريج: إسناده صحيح، م: (٦٨٧).

3332. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, enjoined prayer when not travelling with four *rak'ahs,* when travelling with two, and at the time of fear with one, on the lips of your Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (687)]

٣٣٣٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ عِيدِ فِطْرٍ أَوْ أَضْحَى، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ، وَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا. [راجع: ٢٥٣٣]

تخريج: إسناده صحيح، خ: (٩٦٤)، م: (٨٨٤).

3333. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out on the day of *Eidul-Fitr* or *Eidul-Adha* and led the people in praying two *rak'ahs,* then he left and he did not offer any prayer before or after that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (964) and Muslim (884)]

٣٣٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ وَيَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ

3334. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) travelled from Makkah to Madinah, not fearing

anything but Allah and he shortened the prayer.

Comments: [A *saheeh hadeeth*]

وَالْمَدِينَةِ، لَا يَخَافُ إِلَّا اللَّهَ، يَقْصُرُ الصَّلَاةَ.

[راجع: ١٨٥٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس.

3335. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no *Hijrah* after the conquest, but there is *jihad* and intention, and if you are asked to mobilise then do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2783) and Muslim (1353)]

٣٣٣٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[راجع: ١٩٩١]

تخريج: إسناده صحيح، خ: (٢٧٨٣)، م: (١٣٥٣).

3336. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (ﷺ) said: Thursday and what a Thursday! Then I [Sa'eed] saw his tears on his cheeks, glistening like strings of pearls. He said: The Messenger of Allah (ﷺ) said: "Bring me the tablet and the inkpot - or the shoulder blade - and I will write for you a document, so you will not go astray after that." They said: (Do you think) the Messenger of Allah (ﷺ) is delirious?!

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3053) and Muslim (1637)]

٣٣٣٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ نَظَرْتُ إِلَى دُمُوعِهِ عَلَى خَدَّيْهِ تَحَدَّرُ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْتُونِي بِاللَّوْحِ وَالدَّوَاةِ - أَوِ الْكَتِفِ - أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا» فَقَالُوا: رَسُولُ اللَّهِ ﷺ يَهْجُرُ!.

[راجع: ١٩٣٥]

تخريج: إسناده صحيح، خ: (٣٠٥٣)، م: (١٦٣٧).

3337. It was narrated from Yahya bin 'Ubaid al-Bahrani that he heard (from) Ibn 'Abbas (ﷺ) that *nabeedh* would be made for the Messenger of Allah (ﷺ) in a waterskin.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

٣٣٣٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى ابْنِ عُبَيْدٍ الْبَهْرَانِيِّ سَمِعَ ابْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْبَذُ لَهُ فِي سِقَاءٍ.

[راجع: ٢٠٦٨]

تخريج: إسناده صحيح، م: (٢٠٠٤).

3338. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed with the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٣٣٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

3339. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) made (a couple) engage in *li'an* when there was a pregnancy.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٣٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَاعَنَ بِالْحَمْلِ. [راجع: ٢١٣١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف عباد بن منصور.

3340. It was narrated from Ibn 'Abbas and al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٤٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو إِسْرَائِيلَ الْعَبْسِيُّ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ وَالْفَضْلِ - أَوْ أَحَدِهِمَا عَنِ الْآخَرِ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الرَّاحِلَةُ، وَتَعْرِضُ الْحَاجَةُ». [راجع: ١٨٣٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، أبو إسرائيل سيء الحفظ، لكنه توبع.

3341. It was narrated that Ibn 'Abbas (ﷺ) said: A red velvet blanket was placed in the grave of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (967)]

٣٣٤١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ. [راجع: ٢٠٢١]

تخريج: إسناده صحيح، م: (٩٦٧).

3342. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of your garments are those that are

٣٣٤٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ ثِيَابِكُمُ

white, so wear them and shroud your dead in them. And the best of your kohl is antimony."

Comments: [A *saheeh hadeeth*]

الْبَيَاضُ، فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَخَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ». [راجع: ٢٢١٩]

تخريج: حديث صحيح.

3343. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted, and her silence is her approval."

Comments: [A *saheeh hadeeth*]

٣٣٤٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَصَمْتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح، م: (١٤٢١).

3344. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its *isnad* is *saheeh*]

٣٣٤٤- حَدَّثَنَا وَكِيعٌ عَنْ (٣٥٦/١) إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْخَمْرِ. [راجع: ٢٠٩٤]

تخريج: إسناده صحيح.

3345. It was narrated that Ibn 'Abbas (ﷺ) said - and he attributed the *hadeeth* to the Prophet (ﷺ) - "The price of a dog, the fee of a prostitute and the price of alcohol are *haram*."

Comments: [Its *isnad* is *saheeh*]

٣٣٤٥- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ _ رَفَعَ الْحَدِيثَ _ قَالَ: «ثَمَنُ الْكَلْبِ، وَمَهْرُ الْبَغِيِّ، وَثَمَنُ الْخَمْرِ حَرَامٌ».

تخريج: إسناده صحيح.

3346. It was narrated from Tawoos, from his father, that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever buys food should not sell it until he has taken possession of it." I said to

٣٣٤٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا، فَلَا يَبِعْهُ حَتَّى يَقْبِضَهُ». قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ قَالَ:

أَلَا تَرَى أَنَّهُمْ يَتَبَايَعُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجَأٌ. [راجع: ١٨٤٧]

Ibn 'Abbas: Why? He said: Don't you see that they are exchanging gold, but the delivery of food is delayed?

تخريج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2135) and Muslim (1525)]

٣٣٤٧- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ عَامَ الْحُدَيْبِيَةِ، مَرَّ بِقُرَيْشٍ وَهُمْ جُلُوسٌ فِي دَارِ النَّدْوَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَؤُلَاءِ قَدْ تَحَدَّثُوا أَنَّكُمْ هَزْلَى، فَارْمُلُوا إِذَا قَدِمْتُمْ ثَلَاثًا» قَالَ: فَلَمَّا قَدِمُوا رَمَلُوا ثَلَاثًا، قَالَ: فَقَالَ الْمُشْرِكُونَ: أَهَؤُلَاءِ الَّذِينَ نَتَحَدَّثُ أَنَّ بِهِمْ هُزْلًا مَا رَضِيَ هَؤُلَاءِ بِالْمَشْيِ، حَتَّى سَعَوْا سَعْيًا. [راجع: ٢٦٣٩]

3347. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came to Makkah in the year of al-Hudaibiyah, he passed by Quraish as they were sitting in Darun-Nadwah. The Messenger of Allah (ﷺ) said: "These people are saying that you are weak, so trot for three (circuits of *tawaf*) when you arrive." So when they arrived they trotted for three (circuits) and the *mushrikeen* said: Are these the people who we were saying are weak? They are not content to walk; rather they are trotting energetically.

تخريج: صحيح دون قوله: «عام الحديبية» وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

Comments: [*Saheeh,* apart from the words "the year of al-Hudaibiyah"]

٣٣٤٨- حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ سُلَيْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ ابْنَ عَبَّاسٍ كَتَبَ إِلَيْهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُدَّعَى عَلَيْهِ أَوْلَى بِالْيَمِينِ». [راجع: ٣١٨٨]

3348. It was narrated from Ibn Abi Mulaikah that Ibn 'Abbas (ﷺ) wrote to him (saying): The Messenger of Allah (ﷺ) said: "The one against whom a claim is made is more entitled to swear an oath."

تخريج: حديث صحيح، خ: (٢٥١٤)، م: (١٧١١).

Comments: [*Saheeh hadeeth*]

٣٣٤٩- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُفَيٍّ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ مُسَافِرًا صَلَّى رَكْعَتَيْنِ.

3349. It was narrated from Sa'eed bin Shufayy that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* [shortening the four-*rak'ah* prayers] when travelling.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3350. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) saw al-Fadl bin 'Abbas looking at a woman on the afternoon of 'Arafah. The Prophet (ﷺ) put his hand like this over the boy's eyes and said: This is a day on which whoever guards his eyes and tongue will be forgiven.

Comments: [Its *isnad* is *da'eef*]

٣٣٥٠- حَدَّثَنَا وَكِيعٌ عَنْ سُكَيْنِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى الْفَضْلَ بْنَ عَبَّاسٍ يُلَاحِظُ امْرَأَةً عَشِيَّةَ عَرَفَةَ، فَقَالَ النَّبِيُّ ﷺ هَكَذَا بِيَدِهِ عَلَى عَيْنِ الْغُلَامِ، قَالَ: «إِنَّ هَذَا يَوْمٌ مَنْ حَفِظَ فِيهِ بَصَرَهُ وَلِسَانَهُ، غُفِرَ لَهُ». [راجع: ٣٠٤١]

تخريج: إسناده ضعيف، سكين بن عبدالعزيز مختلف فيه، وأبوه مجهول.

3351. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas said to 'Urwah bin az-Zubair: O 'Urwah, ask your mother: Didn't your father come with the Messenger of Allah (ﷺ) and exit *ihram*?

Comments: [Its *isnad* is *qawi* and it is a repeat]

٣٣٥١- حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْجَبَّارِ بْنِ الْوَرْدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِعُرْوَةَ بْنِ الزُّبَيْرِ: يَا عُرْوَةُ، سَلْ أُمَّكَ: أَلَيْسَ قَدْ جَاءَ أَبُوكَ مَعَ رَسُولِ اللَّهِ ﷺ فَأَحَلَّ؟. [راجع: ٢٩٧٦]

تخريج: إسناده قوي.

3352. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) ate a bone with some meat on it, then he went out to pray.

Comments: [A *Saheeh hadeeth*; this is a *hasan isnad*]

٣٣٥٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرْقًا، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ١٩٨٨]

تخريج: حديث صحيح، وهذا سند حسن.

3353. It was narrated from Abu Razeen that 'Umar asked Ibn 'Abbas (ﷺ) about this verse: "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105:1]. He said: When it was revealed, it was the announcement to the Prophet (ﷺ) of his own death.

Comments: [Its *isnad* is *hasan*]

٣٣٥٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ: أَنَّ عُمَرَ سَأَلَ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) قَالَ: لَمَّا نَزَلَتْ نُعِيَتْ إِلَى النَّبِيِّ ﷺ نَفْسُهُ. [راجع: ٣٢٠١]

تخريج: إسناده حسن.

3354. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Most High, the Most Great; there is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Mighty Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٣٣٥٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمِ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح، خ: (٦٣٤٥)، م: (٢٧٣٠).

3355. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) fell ill with what would be his final sickness, he was in the house of 'A'ishah. He said: "Call 'Ali for me." 'A'ishah said: Shall we call Abu Bakr for you? He said: "Call him." Hafsah said: O Messenger of Allah, shall we call 'Umar for you? He said: "Call him." Umm al-Fadl said: O Messenger of Allah, shall we call al-'Abbas for you? He said: "Call him." When they had gathered, he raised his head and he did not see 'Ali, so he fell silent. 'Umar said: Get up and leave the Messenger of Allah (ﷺ). Then Bilal came and told him it was time for the prayer and he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said: Abu Bakr is a tenderhearted man and when the people do not see you they will weep; why don't you tell 'Umar to lead the people in prayer? Then Abu Bakr went out

٣٣٥٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ، فَقَالَ: «ادْعُوا لِي عَلِيًّا» قَالَتْ عَائِشَةُ: نَدْعُو لَكَ أَبَا بَكْرٍ؟ قَالَ: «ادْعُوهُ» قَالَتْ حَفْصَةُ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ عُمَرَ؟ قَالَ: «ادْعُوهُ» قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ، نَدْعُو لَكَ الْعَبَّاسَ؟ قَالَ: «ادْعُوهُ» فَلَمَّا اجْتَمَعُوا رَفَعَ رَأْسَهُ، فَلَمْ يَرَ عَلِيًّا، فَسَكَتَ. فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللَّهِ ﷺ، فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ حَصِرٌ، وَمَتَى مَا لَا يَرَاكَ النَّاسُ يَبْكُونَ، فَلَوْ أَمَرْتَ عُمَرَ يُصَلِّي بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، وَوَجَدَ النَّبِيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخُطَّانِ فِي

and led the people in prayer. And the Prophet (ﷺ) felt a little better so he came out, supported between two men and dragging his feet on the ground. When the people saw him, they alerted Abu Bakr and he wanted to step backwards, but he (the Prophet (ﷺ)) gestured to him: Stay where you are. Then the Prophet (ﷺ) came and sat down, and Abu Bakr stood on his right. Abu Bakr was following the prayer of the Prophet (ﷺ) and the people were following the prayer of Abu Bakr. Ibn 'Abbas said: And the Prophet (ﷺ) started reciting from where Abu Bakr had reached. And he died of that sickness, peace be upon him.

Comments: [Its *isnad* is *saheeh*]

الْأَرْضِ، فَلَمَّا رَآهُ النَّاسُ سَبَّحُوا أَبَا بَكْرٍ، فَذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ: أَيْ مَكَانَكَ، فَجَاءَ النَّبِيُّ ﷺ حَتَّى جَلَسَ. قَالَ: وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ، وَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ، قَالَ ابْنُ عَبَّاسٍ: وَأَخَذَ النَّبِيُّ ﷺ مِنَ الْقِرَاءَةِ (١/ ٣٥٧) مِنْ حَيْثُ بَلَغَ أَبُو بَكْرٍ، وَمَاتَ فِي مَرَضِهِ ذَاكَ عَلَيْهِ السَّلَام. وَقَالَ وَكِيعٌ مَرَّةً: فَكَانَ أَبُوبَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ. [راجع: ٢٠٥٥]

تخريج: إسناده صحيح.

3356. It was narrated that al-Arqam bin Shurahbeel said: I travelled with Ibn 'Abbas from Madinah to Syria and I asked him: Did the Prophet (ﷺ) leave any final instructions... And he narrated a similar report and said: The Messenger of Allah (ﷺ) did not finish the prayer before he became very sick and he went out supported between two men, dragging his feet on the ground. And the Messenger of Allah (ﷺ) died and did not leave any final instructions.

Comments: [Its *isnad* is *saheeh* like the previous report]

٣٣٥٦- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ، قَالَ: سَافَرْتُ مَعَ ابْنِ عَبَّاسٍ مِنَ الْمَدِينَةِ إِلَى الشَّامِ، فَسَأَلْتُهُ: أَوْصَى النَّبِيُّ ﷺ؟... فَذَكَرَ مَعْنَاهُ، وَقَالَ: مَا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ حَتَّى ثَقُلَ جِدًّا، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَإِنَّ رِجْلَيْهِ لَتَخُطَّانِ فِي الْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُوصِ. [راجع: ٣١٨٩]

تخريج: إسناده صحيح كسابقه.

3357. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) died when I was ten years old and had recently been circumcised, and I had learnt *Muhkamul-Qur'an.*

٣٣٥٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، مَخْتُونٌ، وَقَدْ قَرَأْتُ مُحْكَمَ الْقُرْآنِ. [راجع: ٢٠٦٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

تخريج: إسناده صحيح، خ: (٥٠٣٥).

3358. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) say: I went out with the Prophet (ﷺ) on the day of *(Eid)ul-Fitr* - or *al-Adha* - and he prayed, then he delivered the *khutbah*, then he went to the women and exhorted them and reminded them and enjoined them to give charity.

٣٣٥٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ - أَوْ أَضْحَى - فَصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ. [راجع: ٢٠٦٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (975)]

تخريج: إسناده صحيح، خ: (٩٧٥).

3359. It was narrated that al-A'mash said: I asked Ibraheem about a man praying with the *imam*. He said: He should stand to his left. I said: Sumai' az-Zayyat told me: I heard Ibn 'Abbas (ﷺ) narrate that the Prophet (ﷺ) made him stand on his right, and he accepted that.

٣٣٥٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ يُصَلِّي مَعَ الْإِمَامِ، فَقَالَ: يَقُومُ عَنْ يَسَارِهِ، فَقُلْتُ: حَدَّثَنِي سُمَيْعٌ الزَّيَّاتُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّ النَّبِيَّ ﷺ أَقَامَهُ عَنْ يَمِينِهِ، فَأَخَذَ بِهِ. [راجع: ٢٣٢٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3360. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, by Allah, I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (ﷺ)

٣٣٦٠- حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي عَهْدٌ بِأَهْلِي مُنْذُ عَفَارِ النَّخْلِ قَالَ: وَعَفَارُ النَّخْلِ: أَنَّهَا إِذَا كَانَتْ تُؤَبَّرُ تُعْفَرُ أَرْبَعِينَ يَوْمًا، لَا تُسْقَى بَعْدَ الْإِبَارِ، فَوَجَدْتُ مَعَ امْرَأَتِي رَجُلًا، وَكَانَ زَوْجُهَا مُصْفَرًّا حَمْشًا، سَبْطَ الشَّعْرِ، وَالَّذِي رُمِيَتْ بِهِ خَدْلٌ إِلَى السَّوَادِ، جَعْدٌ قَطَطٌ، فَقَالَ رَسُولُ اللَّهِ

ﷺ: «اللَّهُمَّ بَيِّنْ» ثُمَّ لَاعَنَ بَيْنَهُمَا، فَجَاءَتْ بِرَجُلٍ يُشْبِهُ الَّذِي رُمِيَتْ بِهِ. [راجع: ٣١٠٦]

تخريج: إسناده صحيح.

said: "O Allah, show us." Then he made them engage in *li'an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its *isnad* is *saheeh*]

٣٣٦١- **حَدَّثَنَا** رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاعُ الثَّمَرُ حَتَّى يُطْعِمَ». [راجع: ٢٢٤٧]

تخريج: إسناده صحيح.

3361. 'Amr bin Deenar narrated that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) said: "Dates should not be sold until they become edible."

Comments: [Its *isnad* is *saheeh*]

٣٣٦٢- **حَدَّثَنَا** عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى السُّلْطَانَ افْتُتِنَ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي موسى.

3362. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever lives in the desert will become tough, whoever pursues game will become heedless and whoever frequents men in power risks undermining his religious commitment."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٣٦٣- **حَدَّثَنَا** عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ. وَعَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ _ قَالَ عَبْدُ الصَّمَدِ: وَمَنْ مَعَهُ _ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ حُوِّلَتِ الْقِبْلَةُ بَعْدُ. قَالَ عَبْدُ الصَّمَدِ: ثُمَّ جُعِلَتِ الْقِبْلَةُ نَحْوَ الْبَيْتِ، و قَالَ مُعَاوِيَةُ _ يَعْنِي ابْنَ عَمْرٍو _: ثُمَّ حُوِّلَتِ الْقِبْلَةُ بَعْدُ. [راجع: ٢٢٥٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف سماك في روايته عن عكرمة مضطرب، لكنه توبع.

3363. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) prayed facing Jerusalem - 'Abdus-Samad said: and those who were with him (did likewise) - for sixteen months, then the *qiblah* was changed after that. 'Abdus-Samad said: Then the *qiblah* was made towards the Ka'bah. And Mu'awiyah - meaning bin 'Amr - said: Then the *qiblah* was changed after that.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

3364. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad with one row behind him and one row facing the enemy. He led them in praying one *rak'ah*, then (that row) said the *salam*. The Prophet (ﷺ) prayed two *rak'ahs* and each group prayed one.

Comments: [Its *isnad* is *saheeh*]

٣٣٦٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ أَبِي بَكْرٍ ـ يَعْنِي ابْنَ أَبِي الْجَهْمِ ـ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِذِي قَرَدٍ، صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، وَصَلَّى بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى أَبِي مَصَافِّ هَؤُلَاءِ، وَ جَاءَ هَؤُلَاءِ فَصَلَّى بِهِمْ رَكْعَةً. ثُمَّ سَلَّمَ، فَكَانَتْ لِلنَّبِيِّ ﷺ رَكْعَتَيْنِ وَلِكُلِّ طَائِفَةٍ رَكْعَةٌ. [راجع: ٢٠٦٣]

تخريج: إسناده صحيح.

3365. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said to Jibreel: "What kept you from visiting us more than you visit us?" Then the verse was revealed: "And we (angels) descend not except by the Command of your Lord (O Muhammad (ﷺ)). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful" [Maryam 19:64]. And that answer was for Muhammad (ﷺ).

٣٣٦٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنِ أَبِي ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِجِبْرِيلَ: «مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا» قَالَ: فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ (مريم: ٦٤) قَالَ: وَكَانَ ذَلِكَ الْجَوَابُ لِمُحَمَّدٍ ﷺ. [راجع: ٢٠٤٣]

تخريج: إسناده صحيح، خ: (٣٢١٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3218)]

3366. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade blowing on to food and drink.

Comments: [Its *isnad* is *saheeh*]

٣٣٦٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ. [راجع: ٢٨١٧]

قَالَ عَبْد اللهِ: قَالَ أَبِي: وَحَدَّثَنَاه أَبُو نُعَيْمٍ عَنْ عِكْرِمَةَ مُرْسَلًا. وَحَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ (١/ ٣٥٧) أَسْنَدَهُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: إسناده صحيح.

3367. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was asked about the children of the *mushrikeen*. He said: "Allah created them when He created them and He knows best what they would have done."

Comments: [Its *isnad* is *saheeh*]

٣٣٦٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: خَلَقَهُمُ اللَّهُ حِينَ خَلَقَهُمْ، وَهُوَ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ. [راجع: ١٨٤٥]

تخريج: إسناده صحيح.

3368. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) prayed *tahajjud* at night, he would say: "To You be praise, You are the Light of the heavens and the earth and everyone in them. To You be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You be praise, You are the Truth, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, Muhammad (ﷺ) is true and the Prophets are true. O Allah, to You I have submitted, in You I have believed, in You I put my trust, to You I turn, by Your help I dispute, and to You I refer for judgement, so forgive me all my previous and future sins, what I do in secret and what I do openly, for You are the One Who brings forward and puts back, there is no god but You."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1120) and Muslim (769)]

٣٣٦٨- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ يَتَهَجَّدُ مِنَ اللَّيْلِ قَالَ: «لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ غَيْرُكَ». [راجع: ٢٧١٠]

تخريج: إسناده صحيح، خ: (١١٢٠)، م: (٧٦٩).

3369. It was narrated from Ibn 'Abbas (ﷺ) that a man died and did not leave behind anyone who could inherit from him. The Prophet (ﷺ) gave his legacy to a freed slave of his whom the deceased had manumitted; he was the one to whom *wala'* belonged and he was the one who manumitted him.

Comments: [Its *isnad* is *da'eef*]

٣٣٦٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ عَوْسَجَةَ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مَاتَ وَلَمْ يَدَعْ أَحَدًا يَرِثُهُ، فَدَفَعَ النَّبِيُّ ﷺ مِيرَاثَهُ إِلَى مَوْلًى لَهُ أَعْتَقَهُ الْمَيِّتُ، هُوَ الَّذِي لَهُ وَلَاؤُهُ وَالَّذِي أَعْتَقَ.

تخريج: إسناده ضعيف، عوسجة مولى ابن عباس قال البخاري لم يصح حديثه.

3370. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came (to Madinah), they used to pay one or two years in advance for dates, or two or three years. The Messenger of Allah (ﷺ) said: "Pay in advance for dates for a specified measure and a specified weight, (to be delivered) at a specified time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2253) and Muslim (1604)]

٣٣٧٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ السَّنَةَ وَالسَّنَتَيْنِ، أَوِ السَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَلِّفُوا فِي الثِّمَارِ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، وَوَقْتٍ مَعْلُومٍ». [راجع: ١٨٦٨]

تخريج: إسناده صحيح، خ: (٢٢٥٣)، م: (١٦٠٤).

3371. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to pray on a mat made of palm tree leaves.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *saheeh*]

٣٣٧١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ - يَعْنِي ابْنَ قُدَامَةَ - عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

3372. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah and I said: I shall watch the prayer of the Prophet

٣٣٧٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقُلْتُ:

(ﷺ). A mattress was laid out for the Messenger of Allah (ﷺ) and he slept lengthwise on it and his wife slept. Then he got up halfway through the night or before that or after it and started wiping the sleep from his face. Then he recited the last ten verses of Al 'Imran, to the end. Then he got up and went to a waterskin that was hanging and started doing *wudoo'*, then he stood and prayed. I got up and did what he had done, then I came and stood beside him. He put his hand on my head, then he took hold of my ear and twisted it. Then he prayed two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then he prayed *Witr*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (183) and Muslim (763)]

3373. It was narrated from Ibn 'Abbas (ﷺ) that a man gave the Prophet (ﷺ) a bottle of wine and he said: "Wine has been forbidden." He called a man and whispered something to him and he (the Prophet (ﷺ)) said: "What did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it forbade selling it." So it was poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (1579)]

3374. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that he said: The sun was eclipsed, and the Prophet (ﷺ) prayed and the people prayed with him. He stood

لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَطُرِحَتْ لِرَسُولِ اللَّهِ ﷺ وِسَادَةٌ، فَنَامَ فِي طُولِهَا وَنَامَ أَهْلُهُ، ثُمَّ قَامَ نِصْفَ اللَّيْلِ أَوْ قَبْلَهُ، أَوْ بَعْدَهُ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ نَفْسِهِ، ثُمَّ قَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ، حَتَّى خَتَمَ، ثُمَّ قَامَ فَأَتَى شَنًّا مُعَلَّقًا، فَأَخَذَ فَتَوَضَّأَ، ثُمَّ قَامَ يُصَلِّي فَقُمْتُ، فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ عَلَى رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِي فَجَعَلَ يَفْتِلُهَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ. [راجع: ٢١٦٤]

تخريج: إسناده صحيح، خ: (١٨٣)، م: (٧٦٣).

٣٣٧٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَهْدَى إِلَى النَّبِيِّ ﷺ رَاوِيَةَ خَمْرٍ، فَقَالَ: «إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ»، فَدَعَا رَجُلًا فَسَارَّهُ، فَقَالَ: «مَا أَمَرْتَهُ؟» قَالَ: أَمَرْتُهُ بِبَيْعِهَا، قَالَ: «فَإِنَّ الَّذِي حَرَّمَ شُرْبَهَا، حَرَّمَ بَيْعَهَا» قَالَ: فَصُبَّتْ. [راجع: ٢٠٤١]

تخريج: إسناده صحيح، م: (١٥٧٩).

٣٣٧٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ. وَحَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ

ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: خَسَفَتِ الشَّمْسُ، فَصَلَّى النَّبِيُّ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، قَالَ: ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ» قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ، قَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، أَوْ أُرِيتُ الْجَنَّةَ» _ (١/ ٣٥٩) وَلَمْ يَشُكَّ إِسْحَاقُ _ قَالَ: «رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قَالَ: أَيَكْفُرْنَ بِاللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «لَا، وَلَكِنْ يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ». [راجع: ٢٧١١]

for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated. Then he stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated. Then he finished after the sun had become clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything more terrifying than what I have seen today. And I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are

they ungrateful to Allah? He said: "No, but they are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

تخريج: إسناداه صحيحان، خ: (٥١٩٧)، م: (٩٠٧).

Comments: [Its two *isnads* are *saheeh*; al-Bukhari (5197) and Muslim (907)]

3375. It was narrated that 'Abdullah bin 'Abbas said: al-Fadl was seated behind the Messenger of Allah (ﷺ) on his mount when a woman from Khath'am came and asked him a question, and al-Fadl started looking at her and she at him. And the Messenger of Allah (ﷺ) started turning al-Fadl's face to the other side. She said: O Messenger of Allah, Allah's command to His slaves to do *Hajj* has come when my father is an old man and cannot sit firmly on his mount; can I do *Hajj* on his behalf? He said: "Yes." That was during the farewell Pilgrimage.

٣٣٧٥- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتِ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الْآخَرِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ». وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ١٨٩٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1334)]

تخريج: إسناده صحيح، خ: (١٥١٣)، م: (١٣٣٤).

3376. Ayyoob said: I do not know whether I heard it from Sa'eed bin Jubair or I was told about it from him; he said: I came to Ibn 'Abbas in 'Arafah when he was eating a pomegranate, and he said: The Messenger of Allah (ﷺ) did not fast in 'Arafah. Ummul-Fadl sent him some milk and he drank it.

٣٣٧٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ أَمْ نُبِّئْتُهُ عَنْهُ، قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ بِعَرَفَةَ، وَهُوَ يَأْكُلُ رُمَّانًا، وَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ وَبَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ. [راجع: ١٨٧٠]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح.

3377. Sulaiman bin Yasar said: One of the two sons of al-'Abbas, either al-Fadl or 'Abdullah, told me: I was seated behind the Prophet (ﷺ) on his mount and a man came and said: My father or my mother - Yahya said: I think it most likely that he said: my father - is old and has not done *Hajj*. If I put him on a camel he cannot sit firmly and if I tie him to it I do not feel that will be safe for him; can I do *Hajj* on his behalf? He said: "Would you pay off a debt if he owed it?" He said: Yes. He said: "So do *Hajj* on his behalf."

Comments: [Its *isnad* is *saheeh*]

٣٣٧٧- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي - وَقَالَ مَرَّةً: حَدَّثَنَا- سُلَيْمَانُ بْنُ يَسَارٍ قَالَ: حَدَّثَنِي أَحَدُ ابْنَيِ الْعَبَّاسِ، إِمَّا الْفَضْلُ، وَإِمَّا عَبْدُ اللَّهِ، قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ، فَقَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَحْيَى: وَأَكْبَرُ ظَنِّي أَنَّهُ قَالَ: أَبِي - كَبِيرٌ، وَلَمْ يَحُجَّ، فَإِنْ أَنَا حَمَلْتُهُ عَلَى بَعِيرٍ لَمْ يَثْبُتْ عَلَيْهِ، وَإِنْ شَدَدْتُهُ عَلَيْهِ لَمْ آمَنْ عَلَيْهِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَكُنْتَ قَاضِيًا دَيْنًا لَوْ كَانَ عَلَيْهِ؟» قَالَ: نَعَمْ، قَالَ: «فَاحْجُجْ عَنْهُ». [راجع: ١٨١٢]

تخريج: إسناده صحيح.

3378. It was narrated from 'Abdullah bin 'Abbas or al-Fadl bin 'Abbas (ﷺ) that a man asked the Prophet (ﷺ)... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٣٣٧٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ... فَذَكَرَ مَعْنَاهُ. [راجع: ١٨١٢]

تخريج: إسناده صحيح.

3379. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) embraced me and said: "O Allah, teach him the Book."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (75)]

٣٣٧٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: ضَمَّنِي إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الْكِتَابَ». [راجع: ١٨٤٠]

تخريج: إسناده صحيح، خ: (٧٥).

3380. 'Ammar the freed slave of Banu Hashim narrated: I heard Ibn 'Abbas (ﷺ) say: The Messenger of

٣٣٨٠- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ، قَالَ:

Allah (ﷺ) died when he was sixty-five.

Comments: [Its *isnad* is *saheeh*]

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. [راجع: ١٩٤٥]

تخريج: إسناده صحيح.

3381. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out of the outhouse and food was brought to him and water for *wudoo'* was offered to him, but he said: "I have only been commanded to do *wudoo'* when I get up to pray."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٣٨١- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَقُرِّبَ إِلَيْهِ طَعَامٌ، فَعَرَضُوا عَلَيْهِ الْوَضُوءَ، فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ». [راجع: ٢٥٤٩]

تخريج: إسناده صحيح، م: (٣٧٤).

3382. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) came out of the outhouse and some food was brought to him. They said: Shouldn't we bring you water for *wudoo'*? He said: "When I want to pray I will do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٣٣٨٢- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَقُرِّبَ إِلَيْهِ طَعَامٌ، فَقَالُوا: أَلَا نَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «أُصَلِّي فَأَتَوَضَّأُ». [راجع: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

3383. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever makes an image will be asked on the Day of Resurrection to breathe a soul into it, and he will be punished and will never be able to do it. Whoever tells lies about his dreams will be asked on the Day of Resurrection to tie two grains of barley together, and he will be punished and will never be able to do it. Whoever eavesdrops on people's conversation when they are

٣٣٨٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا، وَعُذِّبَ وَلَنْ يَنْفُخَ فِيهَا، وَمَنْ تَحَلَّمَ كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ شَعِيرَتَيْنِ ـ أَوْ قَالَ: بَيْنَ شَعِيرَتَيْنِ ـ وَعُذِّبَ وَلَنْ يَعْقِدَ بَيْنَهُمَا. وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَكْرَهُونَهُ، صُبَّ فِي أُذُنَيْهِ الْآنُكُ يَوْمَ الْقِيَامَةِ» قَالَ إِسْمَاعِيلُ: يَعْنِي الرَّصَاصَ. [راجع: ١٨٦٦]

تخريج: إسناده صحيح.

trying to avoid him listening to it, lead will be poured into his ears on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

٣٣٨٤- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا حَلَالًا بِسَرِفَ، وَمَاتَتْ بِسَرِفَ. [راجع: ٢٥٦٥]

تخريج: إسناده صحيح، خ: (٧٠٤٢).

3384. It was narrated from Ibn 'Abbas (﷛) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram,* and he consummated the marriage with her when he had exited *ihram* in Sarif, and she died in *Sarif.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7042)]

٣٣٨٥- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ فِي الْجَدِّ: أَمَّا الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَاتَّخَذْتُهُ» فَإِنَّهُ قَضَاهُ أَبًا ـ يَعْنِي أَبَا بَكْرٍ ـ. [راجع: ٢٤٣٢]

تخريج: إسناده صحيح، خ: (٤٢٥٨).

3385. It was narrated that 'Ikrimah said: Ibn 'Abbas (﷛) said concerning the (share of inheritance of the) grandfather: As for the one to whom the Messenger of Allah (ﷺ) said, "If I were to take any one among this *ummah* as a close friend, I would have taken him as a close friend [i.e., Abu Bakr]," he ruled that he should be given the share of the father (if the father is dead).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4258)]

٣٣٨٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ. [راجع: ٢٠٨٠]

تخريج: إسناده صحيح، خ: (٦٤٤٩)، م: (٢٧٣٧).

3386. It was narrated that Abu Raja' al-'Utaridi said: I heard Ibn 'Abbas (﷛) say: Muhammad (ﷺ) said: "I looked into Paradise and saw that most of its people were the poor, and I looked into Hell, and I saw that most of its people were women."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6449) and Muslim (2737)]

٣٣٨٧- (١/ ٣٦٠) حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ فِي السُّجُودِ فِي ﴿ص﴾: لَيْسَتْ مِنْ عَزَائِمِ

3387. It was narrated from Ibn 'Abbas (﷛) that he said concerning the prostration in [Soorat] Sad: It is not among the compulsory

prostrations, but I saw the Messenger of Allah (ﷺ) prostrating in it.

السُّجُودِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا. [راجع: ٢٥٢١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1069)]

تخريج: إسناده صحيح، خ: (١٠٦٩).

3388. Al-'Awwam bin Hawshab said: I asked Mujahid about the prostration in [Soorat] Sad and he said: Yes, I asked Ibn 'Abbas (ﷺ) about it and he said: Have you read this verse: "and among his progeny Dawood (David), Sulaiman (Solomon)" [al-An'am 6:84] and at the end of it, it says: "So follow their guidance" [al-An'am 6:90]. Your Prophet (ﷺ) was commanded to follow the example of Dawood.

٣٣٨٨- حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ قَالَ: أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ السَّجْدَةِ الَّتِي فِي ﴿صٓ﴾ فَقَالَ: نَعَمْ، سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ، فَقَالَ: أَتَقْرَأُ هَذِهِ الْآيَةَ: ﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ﴾ (الأنعام: ٨٤) وَفِي آخِرِهَا: ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ (الأنعام: ٩٠) قَالَ: أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَقْتَدِيَ بِدَاوُدَ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3421)]

تخريج: إسناده صحيح، خ: (٣٤٢١).

3389. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up to pray at night and I got up to pray with him, and I stood on his left. And he did like this to me; he took me by the head and made me stand on his right.

٣٣٨٩- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ أُصَلِّي مَعَهُ، فَقُمْتُ عَنْ شِمَالِهِ، فَقَالَ لِي هَكَذَا، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (699)]

تخريج: إسناده صحيح، خ: (٦٩٩).

3390. It is narrated that Sa'eed bin Jubair said: Ibn 'Abbas (ﷺ) said: The angel brought her [Hajar] to the site of Zamzam, then he struck (the ground) with his heel and the spring started flowing. With human haste she started scooping the water into her waterskin. The

٣٣٩٠- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ قَالَ: أُنْبِئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَجَاءَ الْمَلَكُ بِهَا حَتَّى انْتَهَى إِلَى مَوْضِعِ زَمْزَمَ، فَضَرَبَ بِعَقِبِهِ فَفَارَتْ عَيْنًا، فَعَجِلَتِ الْإِنْسَانَةُ، فَجَعَلَتْ تَقْدَحُ فِي شَنَّتِهَا،

Messenger of Allah (ﷺ) said: "May Allah have mercy on the mother of Isma'eel. Had she not been hasty, Zamzam would have been a stream flowing on the surface of the earth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3362)]

فَقَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْلَا أَنَّهَا عَجِلَتْ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا». [راجع: ٢٢٨٥]

تخريج: حديث صحيح، خ: (٣٣٦٢).

3391. It was narrated that an old man of Banu Sadoos said: Ibn 'Abbas (ﷺ) was asked about kissing for one who is fasting. He said: The Messenger of Allah (ﷺ) used to kiss his wives' heads when he was fasting.

Comments: [*Saheeh;* this is a *da'eef isnad*]

٣٣٩١- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ شَيْخٍ مِنْ بَنِي سَدُوسٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصِيبُ مِنَ الرُّءُوسِ وَهُوَ صَائِمٌ. [راجع: ٢٢٤١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الشيخ من بني سدوس.

3392. It was narrated from Ibn 'Abbas (ﷺ)... and he mentioned the same report.

Comments: [Its *isnad* is *saheeh*]

٣٣٩٢- حَدَّثَنَاه ابْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عَبَّاسٍ... فَذَكَرَهُ. [راجع: ٢٢٤١]

تخريج: إسناده صحيح.

3392 (sic) It was narrated from 'Abdullah bin Shaqeeq from Ibn 'Abbas (ﷺ)... and he mentioned the same report.

Comments: [Its *isnad* is *saheeh*]

٣٣٩٢م- حَدَّثَنَاهُ عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ عَنِ ابْنِ عَبَّاسٍ ... فذكره.

تخريج: إسناده صحيح.

3393. It was narrated that al-Hakam bin al-A'raj said: I asked Ibn 'Abbas (ﷺ) about the day of 'Ashoora'. He said: When you see the new moon of al-Muharram, count, and when the ninth day comes, fast. Yoonus said: I was told that al-Hakam said: I said: Is that how Muhammad (ﷺ) fasted? He said: Yes.

٣٣٩٣- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا يُونُسُ عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ تَاسِعَةٍ فَأَصْبِحْ صَائِمًا. قَالَ يُونُسُ: فَأُنْبِئْتُ عَنِ الْحَكَمِ أَنَّهُ قَالَ: فَقُلْتُ: أَكَذَاكَ صَامَ مُحَمَّدٌ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3394. It was narrated that Sa'eed bin Abil-Hasan said: I was with 'Abdullah bin 'Abbas and a man asked him: O Ibn 'Abbas, I am a man who earns a living from what my hands make, and I make these images. He said: I will only tell you what I heard the Messenger of Allah (ﷺ) say. I heard him say: "Whoever makes an image, Allah, may He be glorified and exalted, will punish him on the Day of Resurrection until he breathes the soul into it, and he will never be able to do that." The man was very upset and his face turned yellow. Ibn 'Abbas said to him: Woe to you! If you must do that, then make trees and other inanimate things.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2225) and Muslim (2110)]

٣٣٩٤- حَدَّثَنَا إِسْمَاعِيلُ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا عَوْفٌ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ - قَالَ ابْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي الْحَسَنِ - قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ، فَقَالَ: يَا ابْنَ عَبَّاسٍ، إِنِّي رَجُلٌ إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ، قَالَ: فَإِنِّي لَا أُحَدِّثُكَ إِلَّا بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ: سَمِعْتُهُ يَقُولُ: «مَنْ صَوَّرَ صُورَةً، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ مُعَذِّبُهُ يَوْمَ الْقِيَامَةِ، حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا» قَالَ: فَرَبَا لَهَا الرَّجُلُ رَبْوَةً شَدِيدَةً، فَاصْفَرَّ وَجْهُهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: وَيْحَكَ، إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ وَكُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ. [راجع: ٢٨١٠]

تخريج: إسناده صحيح، خ: (٢٢٢٥)، م: (٢١١٠).

3395. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) instructed us to exit *ihram*, so we exited *ihram*; regular clothes were worn and incense was burned, and intimate relations were had with women.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٩٥- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ رَجُلٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحِلَّ فَحَلَلْنَا، فَلُبِسَتِ الثِّيَابُ، وَسَطَعَتِ الْمَجَامِرُ، وَنُكِحَتِ النِّسَاءُ. [راجع: ٢٦٤١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لابهام راويه عن ابن عباس.

3396. Tawoos said: Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) did not pray inside it (the Ka'bah) but he paused at each of its corners.

٣٣٩٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا لَيْثٌ قَالَ: قَالَ طَاوُسٍ: قَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ

لَمْ يُصَلِّ فِيهِ، وَلَكِنَّهُ اسْتَقْبَلَ زَوَايَاهُ.
[راجع: ٢١٢٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ليث.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٣٩٧- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا لَيْثٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فِي السَّفَرِ وَالْحَضَرِ. [راجع: ١٨٧٤]

تخريج: صحيح، وهذا إسناد ضعيف لضعف ليث.

3397. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) put *Zuhr* and *'Asr* together, and *Maghrib* and *'Isha'* together, when travelling and when not travelling.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because Laith is *da'eef*]

٣٣٩٨- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، وَبَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ. [راجع: ٢٥١٦]

تخريج: إسناده صحيح.

3398. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its *isnad* is *saheeh*]

٣٣٩٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِيمَا أُمِرَ أَنْ يَقْرَأَ فِيهِ، وَسَكَتَ فِيمَا أُمِرَ أَنْ يَسْكُتَ فِيهِ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ (مريم: ٦٤) وَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١). [راجع: ٣٠٩٢]

تخريج: إسناده صحيح، خ: (٧٧٤).

3399. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) recited (out loud) in that in which he was instructed to recite (out loud) and he recited quietly in that in which he was instructed to recite quietly. "and your Lord is never forgetful" [Maryam 19:64]; "Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (774)]

٣٤٠٠- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح.

3400. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

3401. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Seek *Lailatul-Qadr* in the last ten nights (of Ramadan), when there are nine days left, or five days left, or seven days left."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٣٤٠١- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح، خ: (٢٠٢١).

3402. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said, relating from his Lord, may He be glorified and exalted: "Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down for him as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down for him between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down for him as one complete good deed, and if he thinks of it then does it, Allah will write it down for him as one bad deed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6491) and Muslim (131)]

٣٤٠٢- (١/ ٣٦١) حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْجَعْدُ صَاحِبُ الْحُلِيِّ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هُوَ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ سَيِّئَةً وَاحِدَةً. [راجع: ٢٠٠١]

تخريج: إسناده صحيح، خ: (٦٤٩١)، م: (١٣١).

3403. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and he did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٣- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ انْتَهَسَ مِنْ كَتِفٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٥٢٤]

تخريج: إسناده صحيح.

3404. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to recite in *Jumu'ah* prayer (Soorat) al-Jumu'ah and al-Munafiqoon.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. وَعَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ صَاحِبٍ لَهُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِالْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخريج: إسناده صحيح.

3405. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings because of her. He ruled that *wala'* belongs to the one who manumits the slave. He gave her the choice (with regard to divorce) and he ordered her to observe *'iddah*. And she received charity and gave some of it as a gift to *'A'ishah* (ﷺ); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its *isnad* is *saheeh*]

٣٤٠٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا، وَكُنْتُ أَرَاهُ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ، يَعْصِرُ عَيْنَيْهِ عَلَيْهَا، قَالَ: فَقَضَى فِيهَا النَّبِيُّ ﷺ أَرْبَعَ قَضِيَّاتٍ: قَضَى أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ. وَخَيَّرَهَا وَأَمَرَهَا أَنْ تَعْتَدَّ _ قَالَ هَمَّامٌ مَرَّةً: عِدَّةَ الْحُرَّةِ _. قَالَ: وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ فَأَهْدَتْ مِنْهَا إِلَى عَائِشَةَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٢٥٤٢]

تخريج: إسناده صحيح.

3406. It was narrated from Ibn 'Abbas (ﷺ) that the delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ), among whom was al-Ashajj, from Banu 'Asar. They said: O Prophet of Allah, we are a tribe of Rabee'ah, and between us and you are the *kuffar* of Mudar; we cannot come to you except during the sacred months. Tell us of something that if we follow it, we will enter Paradise and we can call

٣٤٠٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشَجُّ أَخُو بَنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ كُفَّارَ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ إِذَا عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ

those who are beyond us to it. And he enjoined upon them four things and forbade to them four things. He enjoined them to worship Allah alone and not associate anything with Him; to fast Ramadan; to perform pilgrimage to the House; and to give one fifth of the war booty (*khumus*). And he forbade them to do four things: to drink from green glazed pitchers, gourds, hollowed-out stumps and varnished jars. They said: From what should we drink, Messenger of Allah? He said: "You should use leather skins that are tied at the mouth."

Comments: [Its *isnad* is *saheeh*]

وَرَاءَنَا؟ فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَأَنْ يَصُومُوا رَمَضَانَ، وَأَنْ يَحُجُّوا الْبَيْتَ، وَأَنْ يُعْطُوا الْخُمُسَ مِنَ الْمَغَانِمِ. وَنَهَاهُمْ عَنْ أَرْبَعٍ: عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ، فَقَالُوا: فَفِيمَ نَشْرَبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَيْكُمْ بِأَسْقِيَةِ الْأَدَمِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا». [انظر: ٣٤٠٧]

تخريج: إسناده صحيح.

3407. It was narrated from Ibn 'Abbas (ﷺ) that the delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ), among whom was al-Ashajj from Banu 'Asar... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ قَالَ: سَمِعْتُ قَتَادَةَ يَذْكُرُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ. وَعِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشَجُّ أَخُو بَنِي عَصَرٍ . . . فَذَكَرَ مَعْنَاهُ. [راجع: ٣٤٠٦]

تخريج: إسناده صحيح.

3408. It was narrated that Abu Mijlaz said: I asked Ibn 'Umar about *Witr* and he said: I heard the Messenger of Allah (ﷺ) say: "One *rak'ah* at the end of the night." He said: And I asked 'Abdullah bin 'Abbas (ﷺ) [about it] and he said: I heard the Messenger of Allah (ﷺ) say: "One *rak'ah* at the end of the night."

Comments: [Its *isnad* is *saheeh*, Muslim (753)]

٣٤٠٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ. وَحَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ _ قَالَ عَفَّانُ: أَخْبَرَنَا قَتَادَةُ _ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْوِتْرِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». قَالَ: وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». [راجع: ٢٨٣٦]

تخريج: إسناده صحيح، م: (٧٥٣).

3409. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) died, his shield was being held in pledge by a Jew for thirty *sa's* of barley, which he took to feed his family.

Comments: [Its *isnad* is *saheeh*]

٣٤٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ، بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، أَخَذَهُ طَعَامًا لِأَهْلِهِ. [راجع: ٢١٥٩]

تخريج: إسناده صحيح.

3410. It was narrated that Yazeed al-Farisi said: I saw the Messenger of Allah (ﷺ) in a dream at the time of Ibn 'Abbas. Yazeed used to write the *Mushafs*. He said: I said to Ibn 'Abbas: I saw the Messenger of Allah (ﷺ) in a dream. Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to say: "The *Shaitan* cannot appear in my image. Whoever sees me in a dream has truly seen me." Can you describe to us the man you saw? I said: Yes; I saw a man who was neither tall nor short, his skin was tanned but more whitish, he had a nice smile, his eyes were lined with kohl and his features were handsome. His beard filled from here to here, almost filling his upper chest. 'Awf said: I am not sure whether this description fits. Ibn 'Abbas said: If you had seen him in real life you could not have described him better than this.

Comments: [Its *isnad* is *da'eef*]

٣٤١٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ عَنْ يَزِيدَ الْفَارِسِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ زَمَنَ ابْنِ عَبَّاسٍ، قَالَ: وَكَانَ يَزِيدُ يَكْتُبُ الْمَصَاحِفَ، قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ. قَالَ ابْنُ عَبَّاسٍ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «إِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ أَنْ يَتَشَبَّهَ بِي، فَمَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي» فَهَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ لَنَا هَذَا الرَّجُلَ الَّذِي رَأَيْتَ؟ قَالَ: قُلْتُ: نَعَمْ، رَأَيْتُ رَجُلًا بَيْنَ الرَّجُلَيْنِ، جِسْمُهُ وَلَحْمُهُ أَسْمَرُ إِلَى الْبَيَاضِ، حَسَنُ الْمَضْحَكِ، أَكْحَلُ الْعَيْنَيْنِ، جَمِيلُ دَوَائِرِ الْوَجْهِ، قَدْ مَلَأَتْ لِحْيَتُهُ مِنْ هَذِهِ إِلَى هَذِهِ، حَتَّى كَادَتْ تَمْلَأُ نَحْرَهُ. قَالَ عَوْفٌ: لَا أَدْرِي مَا كَانَ مَعَ هَذَا مِنَ النَّعْتِ؟ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ (١/ ٣٦٢) فِي الْيَقَظَةِ مَا اسْتَطَعْتَ أَنْ تَنْعَتَهُ فَوْقَ هَذَا. [راجع: ٢٥٢٥]

تخريج: إسناده ضعيف، يزيد الفارسي في عداد المجاهيل.

3411. It was narrated from Ibn 'Abbas (ﷺ): We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, not fearing anything but Allah, may He be glorified and exalted, and praying two *rak'ahs* [i.e., shortening the prayers].

Comments: [A *saheeh hadeeth*]

٣٤١١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، لَا نَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، نُصَلِّي رَكْعَتَيْنِ. [راجع: ١٨٥٢]

تخريج: حديث صحيح.

3412. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) married Maimoonah bint al-Harith when he was in *ihram.*

Comments: [Its *isnad* is *qawi,* al-Bukhari (1837) and Muslim (1410)]

٣٤١٢- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ. [راجع: ٢٥٦٠]

تخريج: إسناده قوي، خ: (١٨٣٧)، م: (١٤١٠).

3413. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) got married when he was in *ihram.*

Comments: [Its *isnad* is *saheeh* al-Bukhari (1837) and Muslim (1410)]

٣٤١٣- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

3414. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen whilst he was prostrating.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٤١٤- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3415. It was narrated that Ibn 'Abbas (ﷺ) said: On the day of at-Ta'if, the Messenger of Allah (ﷺ)

٣٤١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

manumitted whoever of the slaves of the *mushrikeen* came out to him.

أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْهِ مِنْ رَقِيقِ الْمُشْرِكِينَ. [راجع: ١٩٥٩]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن.

3416. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no prostitution of slave girls in Islam. Whoever engaged in such prostitution during the Jahiliyyah (and a child was born as a result), the child is to be attributed to the owners (of the slave girl), and whoever claims a child outside of marriage does not inherit from (the child) and cannot be inherited from (by the child).

٣٤١٦- حَدَّثَنَا مُعْتَمِرٌ عَنْ سَلْمٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا مُسَاعَاةَ فِي الْإِسْلَامِ، مَنْ سَاعَى فِي الْجَاهِلِيَّةِ، فَقَدْ أَلْحَقْتُهُ بِعَصَبَتِهِ، وَمَنِ ادَّعَى وَلَدَهُ مِنْ غَيْرِ رِشْدَةٍ، فَلَا يَرِثُ وَلَا يُورَثُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة راويه عن سعيد بن جبير.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3417. It was narrated that Ibn 'Abbas (ﷺ) said: as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) an onager [that he had hunted] when he was in *ihram* and he returned it and said: "Were it not that we are in *ihram*, we would have accepted it from you."

٣٤١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى رَسُولِ اللَّهِ ﷺ حِمَارَ وَحْشٍ وَهُوَ مُحْرِمٌ، فَرَدَّهُ، وَقَالَ: «لَوْلَا أَنَّا مُحْرِمُونَ لَقَبِلْنَاهُ مِنْكَ». [راجع: ٢٥٣٠]

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

تخريج: إسناده صحيح، م: (١١٩٤).

3418. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) granted a concession allowing cloth dyed with saffron so long as there was no dust or excess dye on it.

٣٤١٨- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الثَّوْبِ الْمَصْبُوغِ، مَا لَمْ يَكُنْ بِهِ نَفْضٌ وَلَا رَدْعٌ. [راجع: ٣٣١٤]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف لتدليس الحجاج بن أرطاة، ولضعف حسين بن عبدالله.

٣٤١٩- حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ جَعْفَرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ أَبُو طَالِبٍ دَخَلَ عَلَيْهِ رَهْطٌ مِنْ قُرَيْشٍ مِنْهُمْ أَبُو جَهْلٍ، فَقَالُوا: يَا أَبَا طَالِبٍ، ابْنُ أَخِيكَ يَشْتِمُ آلِهَتَنَا، يَقُولُ وَيَقُولُ، وَيَفْعَلُ وَيَفْعَلُ، فَأَرْسِلْ إِلَيْهِ فَانْهَهُ، قَالَ: فَأَرْسَلَ إِلَيْهِ أَبُو طَالِبٍ وَكَانَ قُرْبَ أَبِي طَالِبٍ مَوْضِعُ رَجُلٍ، فَخَشِيَ إِنْ دَخَلَ النَّبِيُّ ﷺ عَلَى عَمِّهِ أَنْ يَكُونَ أَرَقَّ لَهُ عَلَيْهِ، فَوَثَبَ فَجَلَسَ فِي ذَلِكَ الْمَجْلِسِ، فَلَمَّا دَخَلَ النَّبِيُّ ﷺ لَمْ يَجِدْ مَجْلِسًا إِلَّا عِنْدَ الْبَابِ فَجَلَسَ، فَقَالَ أَبُو طَالِبٍ: يَا ابْنَ أَخِي، إِنَّ قَوْمَكَ يَشْكُونَكَ، يَزْعُمُونَ أَنَّكَ تَشْتُمُ آلِهَتَهُمْ، وَتَقُولُ وَتَقُولُ، وَتَفْعَلُ وَتَفْعَلُ. فَقَالَ: «يَا عَمِّ، إِنِّي إِنَّمَا أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ» قَالُوا: وَمَا هِيَ؟ نَعَمْ، وَأَبِيكَ عَشْرًا. قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» قَالَ: فَقَامُوا وَهُمْ يَنْفُضُونَ ثِيَابَهُمْ وَهُمْ يَقُولُونَ: ﴿أَجَعَلَ ٱلْآلِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ﴾ قَالَ: ثُمَّ قَرَأَ حَتَّى بَلَغَ: ﴿لَّمَّا يَذُوقُوا۟ عَذَابِ﴾ (ص: ٥-٨) [راجع: ٢٠٠٨]

تخريج: إسناده ضعيف، عباد بن جعفر في عداد المجهولين.

3419. It was narrated that Ibn 'Abbas (ﷺ) said: When Abu Talib fell sick, a group of Quraish entered upon him, among whom was Abu Jahl, and they said: O Abu Talib, your brother's son insults our gods, and he says such and such, and he does such and such. Send for him and tell him to stop. So Abu Talib sent for him. There was only room for one man to sit near Abu Talib, and [Abu Jahl] was afraid that if the Prophet (ﷺ) entered upon his uncle, he might offer him that spot, so he jumped up and sat in that spot. When the Prophet (ﷺ) entered, he could not find anywhere to sit except a spot by the door, so he sat there. Abu Talib said: O son of my brother, your people are complaining about you and they say that you insult their gods, and you say such and such, and you do such and such. He said: "O uncle, all I want from them is to believe in one word by means of which all the Arabs will submit to them and the non-Arabs will pay them *jizyah*." They said: What is it? Yes, by your father, we will give you ten (words). He said: "*La ilaha illallah*." They got up, dusting off their garments and saying, Has he made the *alihah* (gods) (all) into One *Ilah* (God - Allah). Verily, this is a curious thing! [Sad 38:5] Then he recited until he reached the words, "Nay, but they have not tasted (My) Torment!" [Sad 38:5-8].

Comments: [Its *isnad* is *da'eef*]

3420. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ): He said: A woman came to him and said: My mother has died and she owed the fast of the month of Ramadan; should I make it up on her behalf? He said: "Do you think that if she owed a debt, you would pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

٣٤٢٠- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَتَتْهُ امْرَأَةٌ، فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، فَأَقْضِيهِ عَنْهَا؟ قَالَ: «أَرَأَيْتَكِ لَوْ كَانَ عَلَيْهَا دَيْنٌ كُنْتِ تَقْضِينَهُ؟» قَالَتْ، نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَى». [راجع: ١٨٦١]

تخريج: إسناده صحيح، خ: (١٩٥٣)، م: (١١٤٨).

3421. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted concerning herself (her marriage), and her silence is her approval."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

٣٤٢١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكٌ - يَعْنِي ابْنَ أَنَسٍ - قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَصَمْتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: إسناده صحيح، م: (١٤٢١).

3422. It was narrated that Ibn 'Abbas (ﷺ) said: Which of the two recitations do you think came first? They said: The recitation of 'Abdullah. He said: No; rather it was the last one. The Qur'an was reviewed with the Messenger of Allah (ﷺ) once every year, and in the year in which he died it was reviewed with him twice, and 'Abdullah learned that, thus he knew what had been abrogated and what had been changed.

Comments: [Its *isnad* is *saheeh*]

٣٤٢٢- حَدَّثَنَا يَعْلَى وَمُحَمَّدٌ الْمَعْنَى قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَيُّ الْقِرَاءَتَيْنِ تَعُدُّونَ أَوَّلَ؟ قَالُوا: قِرَاءَةُ عَبْدِ اللَّهِ. قَالَ: لَا، بَلْ هِيَ الْآخِرَةُ، كَانَ يُعْرَضُ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ ﷺ فِي كُلِّ عَامٍ مَرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ، عُرِضَ عَلَيْهِ مَرَّتَيْنِ، (١/ ٣٦٣) فَشَهِدَهُ عَبْدُ اللَّهِ، فَعَلِمَ مَا نُسِخَ مِنْهُ وَمَا بُدِّلَ. [راجع: ٢٤٩٤]

تخريج: إسناده صحيح.

3423. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning a *mukatab* (a slave who has a contract of manumission), if he is killed, the *diyah* of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the *diyah* of a slave.

Comments: [Its *isnad* is *saheeh*]

٣٤٢٣- حَدَّثَنَا يَعْلَى: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: يُقْتَلُ، يُودَى لِمَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ، وَمَا بَقِيَ دِيَةَ الْعَبْدِ. [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

3424. It was narrated that 'Ikrimah said: I was sitting with Zaid bin 'Ali in Madinah, and an old man called Shurahbeel Abu Sa'd came past. He said: O Abu Sa'd, where have you come from? He said: From Ameer al-Mu'mineen; I narrated a *hadeeth* to him and he said: If this *hadeeth* is true, that is dearer to me than red camels. He said: Tell it to the people. He said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "There is no Muslim for whom two daughters live, and he treats them kindly so long as they are with him - or so long as he is with them - but they will admit him to Paradise."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٤٢٤- حَدَّثَنَا يَعْلَى: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ زَيْدِ بْنِ عَلِيٍّ بِالْمَدِينَةِ، فَمَرَّ شَيْخٌ يُقَالُ لَهُ: شُرَحْبِيلُ أَبُو سَعْدٍ، فَقَالَ: يَا أَبَا سَعْدٍ، مِنْ أَيْنَ جِئْتَ؟ فَقَالَ: مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ، حَدَّثْتُهُ بِحَدِيثٍ، فَقَالَ: لَأَنْ يَكُونَ هَذَا الْحَدِيثُ حَقًّا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي حُمْرُ النَّعَمِ. قَالَ: حَدِّثْ بِهِ الْقَوْمَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ تُدْرِكُ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ - أَوْ صَحِبَهُمَا - إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ». [راجع: ٢١٠٤]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف شرحبيل بن سعيد.

3425. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was the most generous of people in doing good, and he was at his most generous in Ramadan when Jibreel met with him. Jibreel would meet him every night in Ramadan until the month

٣٤٢٥- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ

يَلْقَاهُ جِبْرِيلُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح، خ: (١٩٠٢)، م: (٢٣٠٨).

was over, and the Messenger of Allah (ﷺ) would review the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) would be more generous than the blowing wind.

Comments: [Its *isnad* is *saheeh*]

٣٤٢٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ. وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ الْمَعْنَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ، إِنَّهُ يُنْبِتُ الشَّعْرَ وَيَجْلُو الْبَصَرَ. [راجع: ٢٠٤٧]

تخريج: إسناداه قويان.

3426. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the hair grow and makes the vision clear."

Comments: [Its two *isnads* are *qawi*]

٣٤٢٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ، فَكَتَبَ إِلَيَّ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ أُعْطِيَ النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى أُنَاسٌ أَمْوَالَ النَّاسِ وَدِمَاءَهُمْ». [راجع: ٣١٨٨]

تخريج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

3427. It was narrated that Ibn Abi Mulaikah said: I wrote to Ibn 'Abbas and he wrote to me saying: The Messenger of Allah (ﷺ) said: "The one against whom a claim is made should swear an oath. If people were given in accordance with their claims, some people would make claims against others' wealth and lives."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

٣٤٢٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَطَاءٌ الْعَطَّارُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ

3428. It was narrated from Ibn 'Abbas (﵁) from the Prophet (ﷺ) concerning a man who has

intercourse with his wife when she is menstruating. He said: "Let him give a dinar in charity, and if he cannot do that, then half a dinar.

عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ؟ قَالَ: يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَنِصْفَ دِينَارٍ. [راجع: ٢٢٠١]

Comments: [*Saheeh mawqoof*; this is a *da'eef jiddan* (very weak) *isnad*]

تخريج: صحيح موقوفا، وهذا إسناد ضعيف جدا، عطاء العطار ضعيف جدا.

3429. It was narrated from Abu Jamrah - 'Affan said: Abu Jamrah told us - from Ibn 'Abbas (﵄) who said: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years and in Madinah for ten years, receiving Revelation, and he died when he was sixty-three years old.

٣٤٢٩- حَدَّثَنَا أَبُو كَامِلٍ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَمْرَةَ ـ قَالَ عَفَّانُ قَالَ: أَخْبَرَنَا أَبُو جَمْرَةَ ـ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَبِالْمَدِينَةِ عَشْرًا يُوحَى إِلَيْهِ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. [راجع: ٢٠١٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، م: (٢٣٥١).

3430. It was narrated from Ibn 'Abbas (﵄) that the Prophet (ﷺ) used to deliver *khutbahs* leaning on a palm trunk. When the *minbar* was made and he moved to it, the trunk groaned. The Messenger of Allah (ﷺ) went to it and embraced it, and it fell silent. He said: "If I did not embrace it, it would have groaned until the Day of Resurrection."

٣٤٣٠- حَدَّثَنَا أَبُو كَامِلٍ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ، فَلَمَّا صُنِعَ الْمِنْبَرُ فَتَحَوَّلَ إِلَيْهِ حَنَّ الْجِذْعُ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ فَاحْتَضَنَهُ، فَسَكَنَ وَقَالَ: «لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٢٣٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3431. A similar report was narrated from Anas.

٣٤٣١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، مِثْلَهُ. [راجع: ٢٢٣٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3432. It was narrated from Ibn 'Abbas and from Thabit from Anas that the Prophet (ﷺ) used to deliver the *khutbah* leaning on a

٣٤٣٢- حَدَّثَنَاه الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ

palm trunk... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ، وَعَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعِ النَّخْلَةِ ... فَذَكَرَ مَعْنَاهُ. [راجع: ٢٢٣٦]

تخريج: إسناده صحيح.

3433. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ate some meat from a bone, then he prayed and he did not do *wudoo*.

Comments: [A *hadeeth saheeh* and its *isnad* is *da'eef*]

٣٤٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَعَرَّقَ رَسُولُ اللَّهِ ﷺ عَظْمًا، ثُمَّ صَلَّى وَلَمْ يَمَسَّ مَاءً. [راجع: ٢١٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

3434. It was narrated from Ibn 'Abbas (ﷺ) concerning the verse, "So if they come to you (O Muhammad (ﷺ)), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly" [al-Ma'idah 5:42] that he said: If Banun-Nadeer killed a man of Banu Quraizah, they would pay them half a *diyah*, but if Banu Quraizah killed a man of Banun-Nadeer, they would pay them the *diyah* in full. But the Messenger of Allah (ﷺ) made the *diyah* the same for both.

Comments: [A *hasan hadeeth*]

٣٤٣٤- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾ (المائدة: ٤٢) قَالَ: كَانَ بَنُو النَّضِيرِ إِذَا قَتَلُوا قَتِيلًا مِنْ بَنِي قُرَيْظَةَ، أَدَّوْا إِلَيْهِمْ نِصْفَ الدِّيَةِ، وَإِذَا قَتَلَ بَنُو قُرَيْظَةَ مِنْ بَنِي النَّضِيرِ قَتِيلًا، أَدَّوْا إِلَيْهِمُ الدِّيَةَ كَامِلَةً، فَسَوَّى رَسُولُ اللَّهِ ﷺ بَيْنَهُمُ الدِّيَةَ. [راجع: ٢٢١٢]

تخريج: حديث حسن.

3435. It was narrated from Ibn 'Abbas, and he attributed it to the Prophet (ﷺ), that women who are bleeding following childbirth and menstruating women should do *ghusl* and enter *ihram*, and do all the rituals (of *Hajj*), but they

٣٤٣٥- حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: (١/ ٣٦٤) حَدَّثَنِي خُصَيْفٌ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ ﷺ: أَنَّ النُّفَسَاءَ وَالْحَائِضَ تَغْتَسِلُ وَتُحْرِمُ، وَتَقْضِي

should not circumambulate the Ka'bah until they become pure.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطْهُرَ.

تخريج: حسن لغيره، وهذا سند فيه ضعف، خصيف بن عبدالرحمن الجزري فيه ضعف من جهة حفظه.

3436. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to prostrate in (Soorat) Sad.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٤٣٦- حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَسْجُدُ فِي ﴿صٓ﴾. [راجع: ٢٥٢١]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ليث.

3437. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed with the Prophet (ﷺ). I stood beside him on his left, and he took hold of me and made me stand on his right. And Ibn 'Abbas said: At that time I was ten years old.

Comments: [A *saheeh hadeeth*, apart from the words, "At that time I was ten years old," which was narrated only by Rishdeen (one of the narrators)]

٣٤٣٧- حَدَّثَنَا ابْنُ فُضَيْلٍ: أَخْبَرَنَا رِشْدِينُ ابْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَقُمْتُ إِلَى جَنْبِهِ عَنْ يَسَارِهِ، فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: وَأَنَا يَوْمَئِذٍ ابْنُ عَشْرِ سِنِينَ. [راجع: ١٩١٢]

تخريج: حديث صحيح، دون قول ابن عباس: «وأنا يومئذ ابن عشر سنين».

3438. It was narrated that 'Ata' bin as-Sa'ib said: We were invited to a meal and Sa'eed bin Jubair and Miqsam the freed slave of Ibn 'Abbas (ﷺ) were among us. When the food was served, Sa'eed said: Have you all heard that was said concerning food? Miqsam said: O Abu 'Abdullah, tell those who have not heard. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "When food is served, do not eat from the middle, for the blessing (*barakah*) descends

٣٤٣٨- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: دُعِينَا إِلَى طَعَامٍ وَفِينَا سَعِيدُ ابْنُ جُبَيْرٍ، وَمِقْسَمٌ مَوْلَى ابْنِ عَبَّاسٍ، فَلَمَّا وُضِعَ الطَّعَامُ قَالَ سَعِيدٌ: كُلُّكُمْ بَلَغَهُ مَا قِيلَ فِي الطَّعَامِ؟ قَالَ مِقْسَمٌ: حَدِّثْ يَا أَبَا عَبْدِ اللَّهِ، مَنْ لَمْ يَكُنْ سَمِعَ، فَقَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ الطَّعَامُ فَلَا تَأْكُلُوا مِنْ وَسَطِهِ، فَإِنَّ الْبَرَكَةَ تَنْزِلُ وَسَطَهُ، وَكُلُوا مِنْ حَافَتَيْهِ، أَوْ حَافَتَيْهَا». [راجع: ٢٧٣٠]

in the middle of it; eat from the edges (or the sides)."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن.

3439. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar (ﷺ) witnessed the Prophet's verdict concerning that. Hamal bin Malik bin an-Nabighah came and said: I was between two women and one of them struck the other with a tent-pole, killing her and her foetus. The Messenger of Allah (ﷺ) ruled that a male or female slave be given (as *diyah*) for her foetus and that she should be executed.

Comments: [Its *isnad* is *saheeh*]

٣٤٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ طَاوُسًا يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ عَنْ عُمَرَ: أَنَّهُ شَهِدَ قَضَاءَ النَّبِيِّ ﷺ فِي ذَلِكَ، فَجَاءَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ، فَقَالَ: كُنْتُ بَيْنَ امْرَأَتَيْنِ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا وَجَنِينَهَا، فَقَضَى النَّبِيُّ ﷺ فِي جَنِينِهَا بِغُرَّةٍ عَبْدٍ، وَأَنْ تُقْتَلَ، فَقُلْتُ لِعَمْرٍو: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ كَذَا وَكَذَا، فَقَالَ: لَقَدْ شَكَّكْتَنِي، قَالَ ابْنُ بَكْرٍ: كَانَ بَيْنِي وَبَيْنَ امْرَأَتَيَّ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى.

تخريج: إسناده صحيح.

3440. It was narrated from Ibn 'Abbas that Khidham Abu Wadee'ah gave his daughter in marriage to a man. She came to the Prophet (ﷺ) and complained that she had been given in marriage against her wishes. The Prophet (ﷺ) separated her from her husband and said: "Do not force them." And after that she married Abu Lubabah al-Ansari, and she was previously married.

Comments: [Its *isnad* is *da'eef*]

٣٤٤٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنَا عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ خِذَامًا أَبَا وَدِيعَةَ أَنْكَحَ ابْنَتَهُ رَجُلًا، فَأَتَتِ النَّبِيَّ ﷺ فَاشْتَكَتْ إِلَيْهِ أَنَّهَا أُنْكِحَتْ وَهِيَ كَارِهَةٌ، فَانْتَزَعَهَا النَّبِيُّ ﷺ مِنْ زَوْجِهَا، وَقَالَ: «لَا تُكْرِهُوهُنَّ». قَالَ: فَنَكَحَتْ بَعْدَ ذَلِكَ أَبَا لُبَابَةَ الْأَنْصَارِيَّ، وَكَانَتْ ثَيِّبًا.

تخريج: إسناده ضعيف، عطاء بن مسلم الخراساني صاحب أوهام كثيرة ثم هو لم يسمع من ابن عباس، وأصل القصة صحيح، انظر صحيح البخاري: (٥١٣٨).

3441. A similar report was narrated from Ibn 'Abbas (ﷺ) and added: Later on she came and told him that he had been intimate with her and he did not let her go back to her first husband, and he said: "O Allah, if he is divorcing her so that she can become permissible for Rifa'ah, her marriage to him should never take place again." Then she came to Abu Bakr and 'Umar during their caliphates and they did not let her (go back to her first husband).

Comments: [Its *isnad* is *da'eef* like the previous report]

٣٤٤١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ، وَزَادَ: ثُمَّ جَاءَتْهُ بَعْدُ، فَأَخْبَرَتْهُ أَنْ قَدْ مَسَّهَا، فَمَنَعَهَا أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ وَقَالَ: «اللَّهُمَّ إِنْ كَانَ أَيْمَانُهُ أَنْ تُحِلَّهَا لِرِفَاعَةَ، فَلَا يَتِمَّ لَهُ نِكَاحُهَا مَرَّةً أُخْرَى» ثُمَّ أَتَتْ أَبَا بَكْرٍ وَعُمَرَ فِي خِلَافَتِهِمَا، فَمَنَعَاهَا كِلَاهُمَا.

تخريج: إسناده ضعيف كسابقه.

3442. It was narrated from Ibn 'Abbas that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who was leading another man by a string through his nose. The Prophet (ﷺ) cut it and told him to lead him by the hand.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1621)]

٣٤٤٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ: أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ. [انظر: ٣٤٤٣]

تخريج: إسناده صحيح، خ: (١٦٢١).

3443. It was narrated from Ibn 'Abbas (ﷺ) that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who tied his hand to the hand of another with a strip of leather or a thread or something else. The Prophet (ﷺ) cut it and said: "Lead him by the hand."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1620)]

٣٤٤٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ قَدْ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ آخَرَ بِسَيْرٍ، أَوْ بِخَيْطٍ، أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: «قُدْهُ بِيَدِهِ». [راجع: ٣٤٤٢]

تخريج: إسناده صحيح، خ: (١٦٢٠).

3444. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by some people who were shooting arrows and he said: "Shoot, O sons of Isma'eel, for your father was an archer."

Comments: [Its *isnad* is *saheeh*]

٣٤٤٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ زِيَادِ بْنِ حُصَيْنٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِنَفَرٍ يَرْمُونَ، فَقَالَ: رَمْيًا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا.

تخريج: إسناده صحيح.

3445. It was narrated that Salim bin Abil-Ja'd said: A man came to Ibn 'Abbas... And he narrated the *hadeeth*. Then he said: I heard your Prophet (ﷺ) say: "The slain one will come on the Day of Resurrection, holding his head - either he said, in his left hand, or in his right hand - with the veins of his neck flowing with blood, before the Throne of the Most Merciful, may He be blessed and exalted, saying: O Lord, ask this one why he killed me."

Comments: [A *saheeh hadeeth*]

٣٤٤٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ ... فَذَكَرَ الْحَدِيثَ، فَقَالَ: وَلَقَدْ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ الْمَقْتُولُ يَوْمَ الْقِيَامَةِ آخِذًا رَأْسَهُ _ إِمَّا قَالَ: بِشِمَالِهِ وَإِمَّا بِيَمِينِهِ _ تَشْخَبُ أَوْدَاجُهُ فِي قُبُلِ عَرْشِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى، يَقُولُ: يَا رَبِّ، سَلْ هَذَا فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح.

3446. It was narrated that Ibraheem said: I heard that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen.

Comments: [Its *isnad* is *da'eef*, because it is *mursal*]

٣٤٤٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: بَلَغَنِي أَنَّ النَّبِيَّ ﷺ(١/ ٣٦٥) كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: إسناده ضعيف لإرساله، فإن إبراهيم النخعي من أتباع التابعين.

3447. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٤٤٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ مِثْلَ ذَلِكَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3448. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Teach and make things easy, do not make things difficult. If you get angry then keep quiet; if you get angry then keep quiet; if you get angry then keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٤٤٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلِّمُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ. [راجع: ٢٥٥٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ليث.

3449. It was narrated from Ibn 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (ﷺ) said: "O Allah, show us. O Allah show us." Then he made them engage in *li'an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its *isnad* is *saheeh*]

٣٤٤٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: مَا لِي عَهْدٌ بِأَهْلِي مُنْذُ عَفَارِ النَّخْلِ، أَوْ إِغْفَارِهِ- قَالَ: وَعَفَارُ النَّخْلِ، أَوْ إِغْفَارُهَا: أَنَّهَا كَانَتْ تُؤَبَّرُ، ثُمَّ تُعْفَرُ أَوْ تُغْفَرُ أَرْبَعِينَ يَوْمًا، لَا تُسْقَى بَعْدَ الْإِبَارِ _ قَالَ: فَوَجَدْتُ رَجُلًا مَعَ امْرَأَتِي، وَكَانَ زَوْجُهَا مُصْفَرًّا حَمْشًا سَبِطَ الشَّعْرِ، وَالَّذِي رُمِيَتْ بِهِ رَجُلٌ خَدْلٌ إِلَى السَّوَادِ، جَعْدٌ قَطَطٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَيِّنْ، اللَّهُمَّ بَيِّنْ» ثُمَّ لَاعَنَ بَيْنَهُمَا، فَجَاءَتْ بِوَلَدٍ يُشْبِهُ الَّذِي رُمِيَتْ بِهِ. [راجع: ٣١٠٦]

تخريج: إسناده صحيح.

3450. It was narrated that Ibn 'Abbas (ﷺ) said: Shall I not tell you about the *wudoo'* of the Messenger of Allah (ﷺ)? He called for water, then he started scooping with his right hand then pouring it over his left hand.

٣٤٥٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فَدَعَا بِمَاءٍ، فَجَعَلَ يَغْرِفُ بِيَدِهِ الْيُمْنَى، ثُمَّ يَصُبُّ عَلَى الْيُسْرَى. [راجع: ٢٤١٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3451. It was narrated from Ibn 'Abbas (ﷺ) that he said: I was standing beside the Messenger of Allah (ﷺ) on his left, and he brought me round and made me stand on his right.

Comments: [Its *isnad* is *saheeh*]

٣٤٥١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ سُمَيْعٍ الزَّيَّاتِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كُنْتُ قُمْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ إِلَى شِمَالِهِ، فَأَدَارَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. [راجع: ٢٣٢٦]

تخريج: إسناده صحيح.

3452. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a sheep belonging to Maimoonah that had died, and he said: "Why don't you make use of its hide?" They said: How can we, when it is *maitah* (i.e., it died of natural causes)? He said: "Only its meat was forbidden." Ma'mar said: az-Zuhri thought that tanning was not necessary and he said: It can be made use of in any case.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٣٤٥٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ لِمَيْمُونَةَ مَيْتَةٍ، فَقَالَ: «أَلَا اسْتَمْتَعْتُمْ بِإِهَابِهَا» قَالُوا: وَكَيْفَ، وَهِيَ مَيْتَةٌ؟ فَقَالَ: «إِنَّمَا حُرِّمَ لَحْمُهَا» قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُنْكِرُ الدِّبَاغَ، وَيَقُولُ: يُسْتَمْتَعُ بِهَا عَلَى كُلِّ حَالٍ. [راجع: ٢٣٦٩]

تخريج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

3453. It was narrated from 'Ata' bin Yasar that he heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) did *wudoo'* then he took a piece of meat from the shoulder and ate, then he went to pray and did not do *wudoo'* (again).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

٣٤٥٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَوَضَّأَ النَّبِيُّ ﷺ، ثُمَّ احْتَزَّ مِنْ كَتِفٍ فَأَكَلَ، ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخريج: إسناده صحيح، خ: (٢٠٧)، م: (٣٥٤).

3454. It was narrated that Ibn 'Abbas (ﷺ) said: I came to the Prophet (ﷺ) during the Farewell

٣٤٥٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. وَعَبْدُ الأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ

اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ _ أَوْ قَالَ: يَوْمَ الْفَتْحِ _ وَهُوَ يُصَلِّي، أَنَا وَالْفَضْلُ مُرْتَدِفَانِ عَلَى أَتَانٍ، فَقَطَعْنَا الصَّفَّ وَنَزَلْنَا عَنْهَا، ثُمَّ دَخَلْنَا الصَّفَّ، وَالْأَتَانُ تَمُرُّ بَيْنَ أَيْدِيهِمْ لَمْ تَقْطَعْ صَلَاتَهُمْ. وَقَالَ عَبْدُ الْأَعْلَى: كُنْتُ رَدِيفَ الْفَضْلِ عَلَى أَتَانٍ، فَجِئْنَا وَنَبِيُّ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى. [راجع: ١٨٩١]

تخريج: إسناده صحيح، م: (٥٠٤).

Pilgrimage - or he said: on the day of the conquest (of Makkah) - when he was praying, and al-Fadl and I were riding one behind the other on a female donkey. We passed in front of the row, then we dismounted and joined the row, and the female donkey was passing in front of them but it did not interrupt their prayer. 'Abdul-A'la said: I was riding behind al-Fadl on a female donkey, and we came when the Prophet of Allah (ﷺ) was leading the people in prayer in Mina.

Comments: [Its *isnad* is *saheeh*, Muslim (504)]

٣٤٥٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّوَرَ فِي الْبَيْتِ _ يَعْنِي الْكَعْبَةَ _ لَمْ يَدْخُلْ، وَأَمَرَ بِهَا فَمُحِيَتْ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ: «قَاتَلَهُمُ اللَّهُ، وَاللَّهِ مَا اسْتَقْسَمَا بِالْأَزْلَامِ قَطُّ». [راجع: ٣٠٩٣]

تخريج: إسناده صحيح، خ: (٣٣٥٢).

3455. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) saw the images in the House - i.e., the Ka'bah - he did not enter, and he ordered that they be erased. And he saw (an image of) Ibraheem and Isma'eel (as) with divining arrows in their hands and he said: "May Allah kill them; they never cast arrows."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3352)]

٣٤٥٦- حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح، خ: (٢٠٢١).

3456. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Seek it [*Lailatal-Qadr*] in the last ten (nights of Ramadan), on the twenty-first or the twenty-fifth or the twenty-third."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٣٤٥٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ

3457. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was treated with cupping by a

عَبَّاسٍ قَالَ: حَجَمَ النَّبِيَّ ﷺ عَبْدٌ لِبَنِي بَيَاضَةَ، وَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ، قَالَ: وَأَمَرَ مَوَالِيَهُ أَنْ يُخَفِّفُوا عَنْهُ بَعْضَ خَرَاجِهِ. [راجع: ٢١٥٥]

تخريج: إسناده صحيح، خ: (٢١٠٣)، م: (١٢٠٢).

slave belonging to Banu Bayadah, and the Prophet (ﷺ) gave him his fee. If it were haram, he would not have given it to him. And he told his masters to reduce some of the share of his earnings (that they took).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2103) and Muslim (1202)]

٣٤٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ. [راجع: ١٩٨٢]

تخريج: إسناده صحيح، خ: (٦٨٣٤).

3458. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6834)]

٣٤٥٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِي بَيْتِ مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ مَعَهُ عَلَى يَسَارِهِ، فَأَخَذَ بِيَدِي فَجَعَلَنِي عَنْ يَمِينِهِ، (١/ ٣٦٦) ثُمَّ صَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً، حَزَرْتُ قَدْرَ قِيَامِهِ فِي كُلِّ رَكْعَةٍ قَدْرَ: ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ﴾. [راجع: ٢٢٧٦]

تخريج: إسناده صحيح.

3459. It was narrated that Ibn 'Abbas (ﷺ) said: I was in the house of Maimoonah and the Prophet (ﷺ) got up to pray at night. I got up and stood on his left, and he took me by the hand and made me stand on his right. Then he prayed thirteen *rak'ahs* and I estimated the length of time he stood in each *rak'ah* as being as long as it takes to recite *Ya ayyuhal-Muzzammil* [Soorat al-Muzzammil 73:1].

Comments: [Its *isnad* is *saheeh*]

٣٤٦٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ. [راجع: ١٨٩٢]

3460. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he reached al-Kadeed, then he broke his fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

تخريج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

3460. (sic) It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he passed by a stream on the way, and that was at the time of the noonday heat. The people got thirsty and they began craning their necks, longing for the water. The Messenger of Allah (ﷺ) called for a vessel of water, then he held it up in his hand so that the people could see it, then he drank and the people drank.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4278)]

٣٤٦٠م- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى مَرَّ بِغَدِيرٍ فِي الطَّرِيقِ، وَذَلِكَ فِي نَحْرِ الظَّهِيرَةِ، قَالَ: فَعَطِشَ النَّاسُ وَجَعَلُوا يَمُدُّونَ أَعْنَاقَهُمْ، وَتَتُوقُ أَنْفُسُهُمْ إِلَيْهِ، قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِقَدَحٍ فِيهِ مَاءٌ، فَأَمْسَكَهُ عَلَى يَدِهِ حَتَّى رَآهُ النَّاسُ، ثُمَّ شَرِبَ فَشَرِبَ النَّاسُ. [راجع: ١٨٩٢]

تخريج: إسناده صحيح، خ: (٤٢٧٨) تعليقًا.

3461. Ibn Juraij narrated: I heard 'Ata' say: I heard Ibn 'Abbas (ﷺ) say: There was a sheep that belonged to one of the wives of the Prophet (ﷺ) and it died. The Prophet (ﷺ) said: "Why don't you take its hide and make use of it?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (364)]

٣٤٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ _ قَالَ ابْنُ بَكْرٍ: ثُمَّ سَمِعْتُهُ بَعْدُ يَعْنِي عَطَاءً _ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَتْ شَاةٌ _ أَوْ دَاجِنَةٌ _ لِإِحْدَى نِسَاءِ النَّبِيِّ ﷺ فَمَاتَتْ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا أَوْ مَسْكِهَا». [راجع: ٢٠٠٣]

تخريج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٤).

3462. Miqsam the freed slave of 'Abdullah bin al-Harith bin Nawfal narrated that Ibn 'Abbas told him: I

٣٤٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ:

أَخْبَرَنِي خُصَيْفٌ أَنَّ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَنَا عِنْدَ عُمَرَ حِينَ سَأَلَهُ سَعْدٌ وَابْنُ عُمَرَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَضَى عُمَرُ لِسَعْدٍ، فَقَالَ ابْنُ عَبَّاسٍ: فَقُلْتُ: يَا سَعْدُ، قَدْ عَلِمْنَا أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى خُفَّيْهِ، وَلَكِنْ أَ قَبْلَ الْمَائِدَةِ أَمْ بَعْدَهَا؟ _ قَالَ: فَقَالَ رَوْحٌ: أَوْ بَعْدَهَا- قَالَ: لَا يُخْبِرُكَ أَحَدٌ أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَيْهِمَا بَعْدَمَا أُنْزِلَتِ الْمَائِدَةُ. فَسَكَتَ عُمَرُ. [راجع: ٢٩٧٥]

was with 'Umar (ﷺ) when Sa'd and Ibn 'Umar asked him about wiping over the *khuffain*, and 'Umar agreed with Sa'd. Ibn 'Abbas said: I said: O Sa'd, we know that the Prophet (ﷺ) wiped over his *khuffain*, but was it before or after al-Ma'idah? He said: No one should tell you that the Prophet (ﷺ) wiped over them after al-Ma'idah was revealed. And 'Umar (ﷺ) remained silent.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لضعف خصيف بن عبدالرحمن الجزري.

٣٤٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: بَيْنَا رَسُولُ اللَّهِ ﷺ يَأْكُلُ عَرْقًا، أَتَاهُ الْمُؤَذِّنُ فَوَضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٩٤]

3463. 'Umar bin 'Ata' bin Abil-Khuwar narrated that he heard Ibn 'Abbas say: Whilst the Messenger of Allah (ﷺ) was eating a bone with some meat on it, the *mu'adhdhin* came to him, so he put it down and got up to pray, and he did not do *wadoo*.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٣٤٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَرَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَقَالَ: أَتَدْرِي مِمَّا أَتَوَضَّأُ؟ قَالَ: لَا، قَالَ: أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا. قَالَ ابْنُ عَبَّاسٍ: مَا أُبَالِي مِمَّا تَوَضَّأْتَ، أَشْهَدُ لَرَأَيْتُ

3464. Sulaiman bin Yasar narrated that he heard Ibn 'Abbas (ﷺ) and saw Abu Hurairah (ﷺ) doing *wudoo'*. He said: Do you know because of what I am doing *wudoo'*? He said: No. He said: I am doing *wudoo'* because I ate some pieces of dried yoghurt. Ibn 'Abbas said: I do not care because of what you are doing *wudoo'*. I bear witness that I saw the Messenger of

رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ لَحْمٍ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ. قَالَ: وَسُلَيْمَانُ حَاضِرٌ ذَلِكَ مِنْهُمَا جَمِيعًا. [راجع: ١٩٨٨]

تخريج: إسناده صحيح، خ: (٢٠٧)، م: (٣٥٤).

Allah (ﷺ) eat a shoulder of meat, then he got up to pray and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

٣٤٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: عِلْمِي وَالَّذِي يَخْطُرُ عَلَى بَالِي أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ. قَالَ عَبْدُ الرَّزَّاقِ: وَذَلِكَ أَنِّي سَأَلْتُهُ عَنْ إِخْلَاءِ الْجُنُبَيْنِ جَمِيعًا. [راجع: ٢١٠٠]

تخريج: إسناده صحيح.

3465. Abush-Sha'tha' narrated that Ibn 'Abbas told him that the Prophet (ﷺ) used to do *ghusl* with Maimoonah's left-over water. 'Abdur-Razzaq said: That was when I asked him about removing *janabah* for two people with the same water.

Comments: [Its *isnad* is *saheeh*]

٣٤٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ، إِمَامًا أَوْ خِلْوًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةَ، قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقْطُرُ رَأْسُهُ مَاءً وَاضِعٌ يَدَهُ عَلَى شِقِّ رَأْسِهِ، فَقَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ». [راجع: ١٩٢٦]

تخريج: إسناده صحيح، خ: (٥٧١)، م: (٦٤٢).

3466. Ibn Juraij said: I said to 'Ata': Which do you prefer for me, to pray *'Isha'* as an *imam* (leading the prayer) or to delay it and pray alone? He said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) delayed *'Isha'* one night until the people had fallen asleep and woken up, and fallen asleep then woken up (again). Then 'Umar bin al-Khattab (ﷺ) stood up and said: The prayer. 'Ata' said: Ibn 'Abbas (ﷺ) said: Then the Prophet of Allah (ﷺ) came out, and it is as if I can see him now, with water dripping from his head and putting his hand on the side of his head and saying: "Were it not that it would be too difficult for my *ummah*, I would have instructed them to pray at this time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (571) and Muslim (642)]

3467. Abush-Sha'tha' narrated that Ibn 'Abbas (ﷺ) said: I prayed behind the Messenger of Allah (ﷺ) eight [*rak'ahs*] together and seven [*rak'ahs*] together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1174) and Muslim (705)]

٣٤٦٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَابْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. [راجع: ١٩١٨]

تخريج: إسناده صحيح، خ: (١١٧٤)، م: (٧٠٥).

3468. Tawoos narrated that he heard Ibn 'Abbas say: When the Prophet (ﷺ) prayed *tahajjud* at night... And he narrated a *du'a'* like that of Sufyan, except that he said: "... Your promise is true, and Your words are true, and the meeting with You is true." And he said: "... what I do in secret and what I do openly, You are my God, there is no God but You."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7499) and Muslim (769)]

٣٤٦٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ: أَنَّ طَاوُسًا أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ، فَذَكَرَ نَحْوَ دُعَاءِ سُفْيَانَ، إِلَّا أَنَّهُ قَالَ: «وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ» وَقَالَ: «وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ». [راجع: ٢٧١٠]

تخريج: إسناده صحيح، خ: (٧٤٩٩)، م: (٧٦٩).

3469. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was the most generous of people. As soon as the month of Ramadan began and Jibreel (ﷺ) began to review (the Qur'an) with him, he would become more generous than the wind.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6) and Muslim (3308)]

٣٤٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ (١/ ٣٦٧) الْبَشَرِ، فَمَا هُوَ إِلَّا أَنْ يَدْخُلَ شَهْرُ رَمَضَانَ، فَيُدَارِسَهُ جِبْرِيلُ ﷺ، فَلَهُوَ أَجْوَدُ مِنَ الرِّيحِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح، خ: (٦)، م: (٣٣٠٨).

3470. It was narrated that Abu Salamah said: Ibn 'Abbas (ﷺ) used to narrate that Abu Bakr

٣٤٧٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كَانَ ابْنُ

lifted from the face of the Prophet (ﷺ) after he had died a striped cloak with which he was covered. He looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him.

عَبَّاسٍ يُحَدِّثُ: أَنَّ أَبَا بَكْرٍ كَشَفَ عَنْ وَجْهِ النَّبِيِّ ﷺ وَهُوَ مَيِّتٌ، بُرْدَ حِبَرَةٍ كَانَ مُسَجًّى عَلَيْهِ، فَنَظَرَ إِلَى وَجْهِ النَّبِيِّ ﷺ، ثُمَّ أَكَبَّ عَلَيْهِ، فَقَبَّلَهُ. [راجع: ٣٠٩٠]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3471. It was narrated from Ibn 'Abbas (ﷺ) that he mentioned the words of the Prophet (ﷺ) about doing *ghusl* on Friday. Tawoos said: I said to Ibn 'Abbas: Should one put on perfume if his family has any? He said: I do not know.

٣٤٧١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ، قَالَ طَاوُسٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: وَيَمَسُّ طِيبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟، قَالَ: لَا أَعْلَمُهُ. [راجع: ٢٣٨٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (885) and Muslim (848)]

تخريج: إسناده صحيح، خ: (٨٨٥)، م: (٨٤٨).

3472. Ibraheem bin Abi Khidash narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) overlooked the graveyard on his first route, he pointed across the stream and said: "What a good graveyard this is." I said to the one who told me: Did he point to the mountain pass? He said: That's what he said. He did not tell me that he pointed to a specific area; all he said was that he pointed across the stream. And we used to hear that the Prophet (ﷺ) specifically pointed to the mountain pass that is opposite the House.

٣٤٧٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي خِدَاشٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: لَمَّا أَشْرَفَ النَّبِيُّ ﷺ عَلَى الْمَقْبُرَةِ وَهِيَ عَلَى طَرِيقِهِ الْأُولَى، أَشَارَ بِيَدِهِ وَرَاءَ الضَّفِيرِ ـ أَوْ قَالَ: وَرَاءَ الضَّفِيرَةِ شَكَّ عَبْدُ الرَّزَّاقِ- فَقَالَ: «نِعْمَ الْمَقْبُرَةُ هَذِهِ» فَقُلْتُ لِلَّذِي أَخْبَرَنِي: أَخَصَّ الشِّعْبَ؟ قَالَ: هَكَذَا قَالَ: فَلَمْ يُخْبِرْنِي أَنَّهُ خَصَّ شَيْئًا إِلَّا لِذَلِكَ، أَشَارَ بِيَدِهِ وَرَاءَ الضَّفِيرِ ـ أَوِ الضَّفِيرَةِ ـ وَكُنَّا نَسْمَعُ أَنَّ النَّبِيَّ ﷺ خَصَّ الشِّعْبَ الْمُقَابِلَ لِلْبَيْتِ.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف إبراهيم بن أبي خداش.

3473. It was narrated from Miqsam, the freed slave of 'Abdullah bin al-Harith, that Ibn 'Abbas (ﷺ)

٣٤٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ وَغَيْرُهُ عَنْ

told him: The Prophet (ﷺ) set [the expiation for] having intercourse with a menstruating woman at one dinar [to be given in charity]. And if he has intercourse with her when the bleeding has stopped but she has not yet done *ghusl*, then [he should pay] half a dinar. All of that (was narrated) from the Prophet (ﷺ).

Comments: [*Saheeh mawqoof*. This is a *da'eef isnad*]

مِقْسَمٍ مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ جَعَلَ فِي الْحَائِضِ نِصَابَ دِينَارٍ، فَإِنْ أَصَابَهَا وَقَدْ أَدْبَرَ الدَّمُ عَنْهَا وَلَمْ تَغْتَسِلْ، فَنِصْفُ دِينَارٍ، كُلُّ ذَلِكَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٠٣٢]

تخريج: صحيح موقوفا، وهذا إسناد ضعيف لضعف عبدالكريم بن أبي المخارق.

3474. 'Amr bin Dinar narrated that he heard Muhammad bin Jubair say: Ibn 'Abbas (ﷺ) used to object to starting the fast of Ramadan early if the new moon of Ramadan has not been seen. And he used to say: The Prophet (ﷺ) said: "If you do not see the new moon, complete thirty days."

Comments: [Its *isnad* is *da'eef*]

٣٤٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يُنْكِرُ: أَنْ يُتَقَدَّمَ فِي صِيَامِ رَمَضَانَ، إِذَا لَمْ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِيُّ ﷺ: «إِذَا لَمْ تَرَوُا الْهِلَالَ، فَاسْتَكْمِلُوا ثَلَاثِينَ لَيْلَةً». [راجع: ١٩٣١]

تخريج: إسناده ضعيف، محمد بن جبير وهو خطأ، صوابه محمد بن حنين وهو مجهول.

3475. 'Ubaidullah bin Abi Yazeed narrated that he heard Ibn 'Abbas (ﷺ) say: I did not see the Messenger of Allah (ﷺ) making sure to fast any day, seeking its virtue and superiority over other days, apart from this day - meaning 'Ashoora' - or Ramadan.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

٣٤٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى صِيَامَ يَوْمٍ يَبْتَغِي فَضْلَهُ عَلَى غَيْرِهِ، إِلَّا هَذَا الْيَوْمَ ـ لِيَوْمِ عَاشُورَاءَ ـ أَوْ رَمَضَانَ. قَالَ رَوْحٌ: أَوْ شَهْرَ رَمَضَانَ.

تخريج: إسناده صحيح، خ: (٢٠٠٦)، م: (١١٣٢).

3476. 'Ata' said: 'Abdullah bin 'Abbas called al-Fadl bin 'Abbas to eat on the day of 'Arafah, and

٣٤٧٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ دَعَا عَبْدُ اللَّهِ

he said: I am fasting. 'Abdullah said: Do not fast, for a vessel of milk was brought to the Prophet (ﷺ) on the day of 'Arafah and he drank from it on this day. So do not fast, for people follow your example.

Comments: [A *saheeh hadeeth*; there is an interruption in this *isnad* between Ibn Juraij and 'Ata']

ابْنُ عَبَّاسٍ الْفَضْلَ بْنَ عَبَّاسٍ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ عَبْدُ اللَّهِ: لَا تَصُمْ، فَإِنَّ النَّبِيَّ ﷺ قُرِّبَ إِلَيْهِ حِلَابٌ فِيهِ لَبَنٌ يَوْمَ عَرَفَةَ، فَشَرِبَ مِنْهُ، فَلَا تَصُمْ، فَإِنَّ النَّاسَ مُسْتَنُّونَ بِكُمْ. قَالَ ابْنُ بَكْرٍ وَرَوْحٌ: إِنَّ النَّاسَ يَسْتَنُّونَ بِكُمْ. [راجع: ١٩٤٦]

تخريج: حديث صحيح، وهذا إسناد فيه انقطاع بين ابن جريج وبين عطاء.

3477. 'Ata' narrated that Ibn 'Abbas called al-Fadl...

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٤٧٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَكَرِيَّاءُ بْنُ عُمَرَ: أَنَّ عَطَاءً أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ دَعَا الْفَضْلَ. [راجع: ٢٩٤٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف، زكريا بن عمر لم يوثقه غير ابن حبان.

3478. 'Amr bin Dinar narrated that Abu Ma'bad, the freed slave of Ibn 'Abbas, told him that Ibn 'Abbas (ﷺ) told him that raising the voice in *dhikr* when the people have finished the obligatory prayer was done at the time of the Prophet (ﷺ), and that he said: Ibn 'Abbas (ﷺ) said: I would know that they had finished [the prayer] when I heard that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (841) and Muslim (583)]

٣٤٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ، وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ. [راجع: ١٩٣٣]

تخريج: إسناده صحيح، خ: (٨٤١)، م: (٥٨٣).

3479. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to offer voluntary prayers at night. The Prophet (ﷺ) went to the waterskin and did *wudoo'*, then he stood and prayed. I got

٣٤٧٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقِرْبَةِ، فَتَوَضَّأَ فَقَامَ يُصَلِّي، فَقُمْتُ لَمَّا

up when I saw him do that, and I did *wudoo'* from the waterskin, then I stood on his left. He took me by the hand from behind his back and took me like this from behind to his right side.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

رَأَيْتُهُ صَنَعَ ذَلِكَ فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ، ثُمَّ قُمْتُ إِلَى شِقِّهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِي، يَعْدِلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِي إِلَى الشِّقِّ الْأَيْمَنِ. [راجع: ٢٢٤٥]

تخريج: إسناده صحيح، م: (٧٦٣).

3480. It was narrated from Kuraib that Ibn 'Abbas (ﷺ) said: Shall I not tell you about the prayer of the Messenger of Allah (ﷺ) when he was travelling? We said: Yes. He said: If the sun passed the meridian when he was still halting, he would put *Zuhr* and *'Asr* together before moving on. If it had not passed the meridian whilst he was halting, he would move on until it was time for *'Asr*, then he would halt and put *Zuhr* and *'Asr* together. If the time for *Maghrib* came whilst he was still halting, he would put it together with *'Isha'*. If it had not yet come whilst he still halting, he would move on until it was time for *'Isha'*, then he would halt and put the two prayers together.

Comments: [A *saheeh hadeeth*, this is a *da'eef isnad*]

٣٤٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عِكْرِمَةَ وَعَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَلَا أُحَدِّثُكُمْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ، قَالَ: قُلْنَا: بَلَى. قَالَ: كَانَ إِذَا زَاغَتِ الشَّمْسُ فِي مَنْزِلِهِ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ قَبْلَ أَنْ يَرْكَبَ، وَإِذَا لَمْ تَزِغْ لَهُ فِي مَنْزِلِهِ سَارَ حَتَّى إِذَا حَانَتِ الْعَصْرُ نَزَلَ، فَجَمَعَ (١/ ٣٦٨) بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِذَا حَانَتِ الْمَغْرِبُ فِي مَنْزِلِهِ جَمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، وَإِذَا لَمْ تَحِنْ فِي مَنْزِلِهِ رَكِبَ، حَتَّى إِذَا حَانَتِ الْعِشَاءُ نَزَلَ فَجَمَعَ بَيْنَهُمَا. [راجع: ١٨٧٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف حسين بن عبدالله بن عبيدالله بن عباس.

3481. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff should not sell it until he takes possession of it." Ibn 'Abbas (ﷺ) said: I think everything is like foodstuff.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

٣٤٨١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّى يَقْبِضَهُ» قَالَ: قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

3482. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade intercepting the riders (incoming traders) and forbade townspeople selling on behalf of a Bedouin. He [the narrator] said: I said to Ibn 'Abbas, what does "townspeople selling on behalf of Bedouin" mean? He said: He should not be a broker for him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2158) and Muslim (1521)]

3483. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) said: Abu Jahl said: If I see Muhammad praying at the Ka'bah, I shall certainly step on his neck. News of that reached the Prophet (ﷺ) and he said: "If he does that, the angels will seize him in front of everyone."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4958)]

3484. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "My Lord, may He be glorified and exalted, came to me last night in the best image - I think he meant when he was asleep (in a dream) - and said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: No. He put his hand between my shoulders, until I felt its coolness on my chest, and I knew what is in the heavens and what is on earth. Then he said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: Yes, they are debating what washes

٣٤٨٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَلَقَّى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا. [راجع: ١٤٠٤]

تخريج: إسناده صحيح، خ: (٢١٥٨)، م: (١٥٢١).

٣٤٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لَأَطَأَنَّ عَلَى عُنُقِهِ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «لَوْ فَعَلَ، لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا». [راجع: ٢٢٢٥]

تخريج: إسناده صحيح، خ: (٤٩٥٨).

٣٤٨٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي رَبِّي عَزَّ وَجَلَّ اللَّيْلَةَ فِي أَحْسَنِ صُورَةٍ أَحْسِبُهُ _ يَعْنِي فِي النَّوْمِ _ فَقَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قَالَ: قُلْتُ: لَا، قَالَ النَّبِيُّ ﷺ: «فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ، حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ: نَحْرِي فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ: قُلْتُ: نَعَمْ، يَخْتَصِمُونَ فِي

away sins and the levels in Paradise. He said: What washes away sins and what are the levels in Paradise? I said: Staying in the mosques after the prayers, walking on foot to *Jumu'ah* prayers, and doing *wudoo'* properly at times when it is difficult. Whoever does that will live in a good state and die in a good state, and he will be free of sins as on the day his mother bore him. Say O Muhammad, when you pray: O Allah, indeed I ask You for good things and giving up evil things, and love of the poor. And when You decree *fitnah* for Your slaves, cause me to die without being tested. And the levels in Paradise are giving food, spreading (the greeting of) *salam* and praying at night when people are asleep.

الْكَفَّارَاتِ وَالدَّرَجَاتِ، قَالَ: وَمَا الْكَفَّارَاتُ وَالدَّرَجَاتُ؟ قَالَ: الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَالْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجُمُعَاتِ، وَإِبْلَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ، وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَقُلْ يَا مُحَمَّدُ إِذَا صَلَّيْتَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً أَنْ تَقْبِضَنِي إِلَيْكَ غَيْرَ مَفْتُونٍ. قَالَ: وَالدَّرَجَاتُ: بَذْلُ الطَّعَامِ، وَإِفْشَاءُ السَّلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، أبو قلابة لم يسمع من ابن عباس.

3485. It was narrated that Ibn 'Abbas (ﷺ) said: A group of Quraish gathered in the Hijr and swore an oath by *al-Lat* and *al-'Uzza*, and by *Manat* the third one, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (ﷺ) came weeping, and entered upon the Messenger of Allah (ﷺ) and said: This group of your people in the Hijr has sworn an oath against you, that if they see you, they will come to you and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for *wudoo'*." Then he did

٣٤٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي الْحِجْرِ، فَتَعَاهَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةِ الْأُخْرَى: لَوْ قَدْ رَأَيْنَا مُحَمَّدًا قُمْنَا إِلَيْهِ قِيَامَ رَجُلٍ وَاحِدٍ، فَلَمْ نُفَارِقْهُ حَتَّى نَقْتُلَهُ. قَالَ: فَأَقْبَلَتْ فَاطِمَةُ تَبْكِي حَتَّى دَخَلَتْ عَلَى أَبِيهَا، فَقَالَتْ: هَؤُلَاءِ الْمَلَأُ مِنْ قَوْمِكَ فِي الْحِجْرِ، قَدْ تَعَاهَدُوا أَنْ لَوْ قَدْ رَأَوْكَ قَامُوا إِلَيْكَ فَقَتَلُوكَ، فَلَيْسَ مِنْهُمْ رَجُلٌ إِلَّا قَدْ عَرَفَ نَصِيبَهُ مِنْ دَمِكَ، قَالَ: «يَا بُنَيَّةُ، أَدْنِي وَضُوءًا» فَتَوَضَّأَ، ثُمَّ دَخَلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ قَالُوا: هُوَ هَذَا، هُوَ هَذَا،

فَخَفَضُوا أَبْصَارَهُمْ، وَعُقِرُوا فِي مَجَالِسِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ أَبْصَارَهُمْ، وَلَمْ يَقُمْ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَلَى رُءُوسِهِمْ، فَأَخَذَ قَبْضَةً مِنْ تُرَابٍ فَحَصَبَهُمْ بِهَا، وَقَالَ: «شَاهَتِ الْوُجُوهُ» قَالَ: فَمَا أَصَابَتْ رَجُلًا مِنْهُمْ حَصَاةٌ، إِلَّا قَدْ قُتِلَ يَوْمَ بَدْرٍ كَافِرًا. [راجع: ٢٧٦٢]

تخريج: إسناده قوي.

wudoo' and entered upon them in the mosque, and when they saw him they said: Here he is. Then they lowered their gaze, and they stayed where they were and did not look up at him, and no man among them stood up. Then the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and threw it at them and said, "May these faces be made ugly!", and no one was hit by that dust but he was among those who were slain as *kafirs* on the day of Badr.

Comments: [Its *isnad* is *qawi*

٣٤٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عُثْمَانَ الْجَزَرِيِّ، عَنْ مِقْسَمٍ قَالَ: لَا أَعْلَمُهُ إِلَّا عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَايَةَ النَّبِيِّ ﷺ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَايَةَ الْأَنْصَارِ مَعَ سَعْدِ بْنِ عُبَادَةَ، وَكَانَ إِذَا اسْتَحَرَّ الْقَتْلُ، كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَكُونُ تَحْتَ رَايَةِ الْأَنْصَارِ.

تخريج: إسناده ضعيف، عثمان الجزري ضعيف.

3486. It was narrated that Miqsam said: I only know it from Ibn 'Abbas (ﷺ), that the banner of the Prophet (ﷺ) was with 'Ali bin Abi Talib, and the banner of the Ansar was with Sa'd bin 'Ubadah, and when the fighting intensified, the Messenger of Allah (ﷺ) would be under the banner of the Ansar.

Comments: [Its *isnad* is *da'eef*]

٣٤٨٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَسُئِلَ: هَلْ شَهِدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ؛ وَلَوْلَا قَرَابَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصِّغَرِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَطَبَ، ثُمَّ أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، فَوَعَظَ النِّسَاءَ، وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَأَهْوَيْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ فَتَصَدَّقْنَ بِهِ، قَالَ: فَدَفَعْنَهُ إِلَى بِلَالٍ. [راجع: ٢٠٦٢]

3487. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (ﷺ) being asked: Were you present on *Eid* with the Messenger of Allah (ﷺ)? He said: Yes, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He prayed two *rak'ahs*, then he delivered the *khutbah*, then he came to the mark that was near the house of Katheer bin as-Salt and exhorted and reminded the women, and enjoined them to give

charity. And they started throwing their earrings and necklaces, giving them in charity. And they gave it to Bilal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (863)]

تخريج: إسناده صحيح، خ: (٨٦٣).

3488. It was narrated from Ibn 'Abbas (ﷺ) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (ﷺ) only halted there to wait for 'A'ishah.

Comments: [Its *isnad* is *da'eef*]

٣٤٨٨- (١/٣٦٩) حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى أَنْ يَنْزِلَ الْأَبْطَحَ، وَيَقُولُ: إِنَّمَا أَقَامَ بِهِ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ. [راجع: ٣٢٨٩]

تخريج: إسناده ضعيف لعنعنة الحجاج بن أرطاة.

3489. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning a *mukatab* (a slave who has a contract of manumission), if he is killed, the *diyah* of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the *diyah* of a slave.

Comments: [Its *isnad* is *saheeh*]

٣٤٨٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُودَى الْمُكَاتَبُ بِحِصَّةِ مَا أَدَّى دِيَةَ الْحُرِّ، وَمَا بَقِيَ دِيَةَ عَبْدٍ». [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

3490. It was narrated that Ibn 'Abbas (ﷺ) said: I came to my maternal aunt Maimoonah bint al-Harith and stayed overnight with her, and that happened to be her night with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed *'Isha'*, then he entered his house and lay his head on a pillow of leather stuffed with palm fibres. I came and lay my head on the edge of [that pillow]. Then the Messenger of Allah (ﷺ) woke up and looked, and realized that it was still night. He said *tasbeeh* and

٣٤٩٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُ خَالَتِي مَيْمُونَةَ بِنْتَ الْحَارِثِ، فَبِتُّ عِنْدَهَا، فَوَجَدْتُ لَيْلَتَهَا تِلْكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ دَخَلَ بَيْتَهُ فَوَضَعَ رَأْسَهُ عَلَى وِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجِئْتُ فَوَضَعْتُ رَأْسِي عَلَى نَاحِيَةٍ مِنْهَا، فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَنَظَرَ، فَإِذَا عَلَيْهِ لَيْلٌ فَسَبَّحَ

takbeer until he went to sleep. Then he woke up and half the night - or two-thirds of it - had passed. The Messenger of Allah (ﷺ) got up and relieved himself, then he came to a waterskin that was hanging on a hook. He rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his forearms three times each, wiped his head and ears, then he washed his feet. Yazeed said: I think he said: Three times each. Then he went to his prayer-place. I got up and did what he had done, then I came and stood on his left, wanting to follow his prayer. The Messenger of Allah (ﷺ) waited until, when he realized that I wanted to follow his prayer, he reached behind him with his right hand, took hold of my ear and brought me round until he made me stand on his right. Then the Messenger of Allah (ﷺ) prayed two *rak'ahs* that lasted the remainder of the night. When he thought that dawn was at hand, he got up and prayed six *rak'ahs*, with *Witr* as the seventh. Then when dawn broke he got up and prayed two *rak'ahs*. Then he lay down and slept, until I could hear him breathing deeply. Then Bilal came to him and told him it was time to pray, and he went out and prayed, and did not touch water. I said to Sa'eed bin Jubair: How good this is! Sa'eed bin Jubair said: By Allah, I said that to Ibn 'Abbas and he said: Stop; it is not for you and your companions. It is (only) for

وَكَبَّرَ حَتَّى نَامَ، ثُمَّ اسْتَيْقَظَ وَقَدْ ذَهَبَ شَطْرُ اللَّيْلِ - أَوْ قَالَ: ثُلُثَاهُ _ ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ إِلَى قِرْبَةٍ عَلَى شَجْبٍ فِيهَا مَاءٌ، فَمَضْمَضَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَرَّةً، ثُمَّ غَسَلَ قَدَمَيْهِ، قَالَ يَزِيدُ: حَسِبْتُهُ قَالَ: ثَلَاثًا ثَلَاثًا، ثُمَّ أَتَى مُصَلَّاهُ فَقُمْتُ وَصَنَعْتُ كَمَا صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، وَأَنَا أُرِيدُ أَنْ أُصَلِّيَ بِصَلَاتِهِ، فَأَمْهَلَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا عَرَفَ أَنِّي أُرِيدُ أَنْ أُصَلِّيَ بِصَلَاتِهِ، لَفَتَ يَمِينَهُ فَأَخَذَ بِأُذُنِي، فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ مَا رَأَى أَنَّ عَلَيْهِ لَيْلًا رَكْعَتَيْنِ، فَلَمَّا ظَنَّ أَنَّ الْفَجْرَ قَدْ دَنَا، قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ، أَوْتَرَ بِالسَّابِعَةِ، حَتَّى إِذَا أَضَاءَ الْفَجْرُ قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ وَضَعَ جَنْبَهُ فَنَامَ، حَتَّى سَمِعْتُ فَخِيخَهُ ثُمَّ جَاءَهُ بِلَالٌ، فَآذَنَهُ بِالصَّلَاةِ، فَخَرَجَ فَصَلَّى وَمَا مَسَّ مَاءً. فَقُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: مَا أَحْسَنَ هَذَا! فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَمَا وَاللَّهِ لَقَدْ قُلْتُ ذَاكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَهْ، إِنَّهَا لَيْسَتْ لَكَ وَلَا لِأَصْحَابِكَ، إِنَّهَا لِرَسُولِ اللَّهِ ﷺ إِنَّهُ كَانَ يُحْفَظُ. [راجع: ١٩١١]

تخريج: حديث حسن، وهذا إسناد ضعيف، عباد بن منصور ضعيف.

the Messenger of Allah (ﷺ), because he was protected (i.e., he would not have passed wind in his sleep).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

3491. It was narrated that al-Hasan al-'Urani said: Ibn 'Abbas (ﷺ) was asked about a man when he had stoned the *Jamrah*: can he put on perfume? He said: As for me, I saw musk on the head of the Messenger of Allah (ﷺ); is that perfume or not?

Comments: [*Saheeh* because of corroborating evidence; this (*isnad*) is interrupted from Ibn 'Abbas]

٣٤٩١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ الرَّجُلِ إِذَا رَمَى الْجَمْرَةَ أَيَتَطَيَّبُ؟ فَقَالَ: أَمَّا أَنَا، فَقَدْ رَأَيْتُ الْمِسْكَ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ، أَفَمِنَ الطِّيبِ هُوَ أَمْ لَا؟. [راجع: ٢٠٩٠]

تخريج: صحيح لغيره، وهذا إسناد منقطع بين الحسن بن عبدالله العرني وبين ابن عباس.

3492. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (ﷺ); Tell me about riding between as-Safa and al-Marwah, for your people are saying that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: The Messenger of Allah (ﷺ) came to Makkah, and they came out; even the young women in seclusion came out. No one would be pushed away from the Messenger of Allah (ﷺ), so the Messenger of Allah (ﷺ) went between (as-Safa and al-Marwah - i.e., *sa'y*) riding. If he had dismounted, walking would have been dearer to him.

٣٤٩٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: حَدِّثْنِي عَنِ الرُّكُوبِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهَا سُنَّةٌ، فَقَالَ: صَدَقُوا وَكَذَبُوا، قُلْتُ: صَدَقُوا وَكَذَبُوا مَاذَا؟ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ، فَخَرَجُوا حَتَّى خَرَجَتِ الْعَوَاتِقُ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يُضْرَبُ عِنْدَهُ أَحَدٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَطَافَ وَهُوَ رَاكِبٌ، وَلَوْ نَزَلَ، لَكَانَ الْمَشْيُ أَحَبَّ إِلَيْهِ. [راجع: ٢٧٠٧]

تخريج: حديث صحيح، م: (١٢٦٤).

Comments: [A *saheeh hadeeth*; Muslim (1264)]

3493. It was narrated that Ibn 'Abbas (ﷺ) said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah

٣٤٩٣- حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ سِرْنَا مَعَ رَسُولِ

not fearing anyone but Allah, may He be glorified and exalted, and we prayed two *rak'ahs* [i.e., shortened the four *rak'ah* prayers].

Comments: [A *saheeh hadeeth*, its *isnad* is *da'eef*]

اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ لَا نَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، فَصَلِّي رَكْعَتَيْنِ. [راجع: ١٩٩٥]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لم يدرك ابن عباس.

3494. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (ﷺ) about praying in al-Batha', if I missed the prayer in congregation. He said: (Pray) two *rak'ahs;* that is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [*Saheeh*, Muslim (688)]

٣٤٩٤- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّلَاةِ بِالْبَطْحَاءِ، إِذَا فَاتَتْنِي الصَّلَاةُ فِي الْجَمَاعَةِ؟ فَقَالَ: رَكْعَتَيْنِ، تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: صحيح، م: (٦٨٨).

3495. It was narrated that Ibn 'Abbas (ﷺ) said: But the Messenger of Allah (ﷺ) entered the mosque when he was on his camel, with Usamah bin Zaid behind him. He asked for something to drink and they gave him some *nabeedh;* he drank then he gave the leftovers to Usamah bin Zaid, then he said: "You have done well; do like this." And we do not want to change that.

Comments: [Its *isnad* is *saheeh*, Muslim (1316)]

٣٤٩٥- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَلَكِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ وَهُوَ عَلَى بَعِيرِهِ، وَخَلْفَهُ أُسَامَةُ بْنُ زَيْدٍ، فَاسْتَسْقَى فَسَقَيْنَاهُ نَبِيذًا، فَشَرِبَ ثُمَّ نَاوَلَ فَضْلَهُ أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «قَدْ أَحْسَنْتُمْ وَأَجْمَلْتُمْ، فَكَذَلِكَ فَافْعَلُوا». فَنَحْنُ لَا نُرِيدُ أَنْ نُغَيِّرَ ذَلِكَ. [انظر: ٣٥٢٨]

تخريج: إسناده صحيح، م: (١٣١٦).

3496. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff, let him not sell it until he takes possession of it." Mis'ar said: I think he said: or animal feed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

٣٤٩٦- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: أَخْبَرَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ». قَالَ مِسْعَرٌ: وَأَظُنُّهُ قَالَ: «أَوْ عَلَفًا». [راجع: ١٨٤٧]

تخريج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

3497. It was narrated that Ibn 'Abbas (ﷺ) said: I gave the Prophet (ﷺ) some Zamzam to drink, and he drank whilst standing.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1637) and Muslim (2027)]

٣٤٩٧- حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عاصِمٌ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ النَّبِيَّ ﷺ (١/ ٣٧٠) مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح، خ: (١٦٣٧)، م: (٢٠٢٧).

3498. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise, filling the heavens, filling the earth and filling whatever else You will."

Comments: [Its *isnad* is *saheeh,* Muslim (478)]

٣٤٩٨- حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمٰوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. [راجع: ٢٤٩٨]

تخريج: إسناده صحيح، م: (٤٧٨).

3499. Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "When one of you eats food, let him not wipe his hand until he licks it or has it licked for him.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5456) and Muslim (2031)]

٣٤٩٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [راجع: ١٩٢٤]

تخريج: إسناده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١).

3500. Ibn 'Abbas (ﷺ) used to say: "We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isra'*) but a trial for mankind" [al-Isra' 17:60]. He said: [It was] something that the Prophet (ﷺ) was shown when he was awake; he saw it with his

٣٥٠٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ عِكْرِمَةَ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ (الإسراء: ٦٠) قَالَ: شَيْءٌ أُرِيَهُ النَّبِيُّ ﷺ فِي الْيَقَظَةِ، رَآهُ بِعَيْنِهِ حِينَ ذُهِبَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ. [راجع: ١٩١٦]

تخريج: إسناده صحيح، خ: (٣٨٨٨).

own eyes when he was taken on the Night Journey to Baital-Maqdis (Jerusalem).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3888)]

٣٥٠١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ نَبِيَّ اللهِ ﷺ يَقُولُ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مَالًا لَأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلَهُ، وَلَا يَمْلَأُ نَفْسَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ» فَقَالَ ابْنُ عَبَّاسٍ: فَلَا أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لَا؟.

تخريج: إسناده صحيح، خ: (٦٤٣٦)، م: (١٠٤٩).

3501. It was narrated that Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (ﷺ) say: The Prophet of Allah (ﷺ) said: "If the son of Adam had a valley filled with wealth he would like to have another one like it. Nothing could satisfy the soul of the son of Adam except dust. And Allah accepts the repentance of the one who repents." Ibn 'Abbas said: I do not know whether this is from the Qur'an or not.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6436) and Muslim (1049)]

٣٥٠٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ: حَدَّثَنِي عِكْرِمَةُ بْنُ خَالِدِ بْنِ الْمُغِيرَةِ: أَنَّ سَعِيدَ ابْنَ جُبَيْرٍ حَدَّثَهُ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: أَتَيْتُ خَالَتِي مَيْمُونَةَ، فَوَجَدْتُ لَيْلَتَهَا تِلْكَ مِنْ رَسُولِ اللَّهِ ﷺ ... فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ، إِلَّا أَنَّهُ قَالَ: حَتَّى إِذَا طَلَعَ الْفَجْرُ الْأَوَّلُ أَمْسَكَ رَسُولُ اللَّهِ ﷺ هُنَيَّةً، حَتَّى إِذَا أَضَاءَ لَهُ الصُّبْحُ، قَامَ فَصَلَّى الْوِتْرَ تِسْعَ رَكَعَاتٍ، يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ، حَتَّى إِذَا فَرَغَ مِنْ وِتْرِهِ أَمْسَكَ يَسِيرًا، حَتَّى إِذَا أَصْبَحَ فِي نَفْسِهِ قَامَ رَسُولُ اللَّهِ ﷺ فَرَكَعَ رَكْعَتَيِ الْفَجْرِ لِصَلَاةِ الصُّبْحِ، ثُمَّ وَضَعَ جَنْبَهُ فَنَامَ، حَتَّى سَمِعْتُ جَخِيفَهُ، قَالَ:

3502. Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: I came to my maternal aunt Maimoonah and I found that that was her night with the Messenger of Allah (ﷺ)... And he narrated a *hadeeth* like that of Yazeed, except that he said: until when the first dawn came, the Messenger of Allah (ﷺ) paused for awhile, then when it grew light he got up and prayed *Witr* with nine *rak'ahs*, saying the *salam* after each two *rak'ahs*. Then when he had finished his *Witr*, he paused for awhile, and when he realised it was time for *Fajr*, the Messenger of Allah (ﷺ) got up and prayed the two (*Sunnah*)

rak'ahs of *Fajr*, then he lay down and slept until I could hear him breathing deeply. Then Bilal came and woke him up for the prayer, and the Messenger of Allah (ﷺ) got up and prayed *Fajr*.

ثُمَّ جَاءَ بِلَالٌ فَنَبَّهَهُ لِلصَّلَاةِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى الصُّبْحَ. [راجع: ٣١٦٩]

تخريج: إسناده ضعيف لضعف عباد بن منصور.

Comments: [Its *isnad* is *da'eef* because Abbad bin Mansoor is *da'eef*]

3503. It was narrated from 'Ikrimah that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years, and he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3903) and Muslim (2351)]

٣٥٠٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: مَكَثَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ: (٣٩٠٣)، م: (٢٣٥١).

3504. It was narrated from Ibn 'Abbas (ﷺ) that a man said: O Messenger of Allah, my mother has died; will it benefit her if I give charity on her behalf? He said: "Yes." He said: I have a garden; I ask you to bear witness that I have given it in charity on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2770)]

٣٥٠٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّهُ تُوُفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ فَقَالَ: «نَعَمْ» قَالَ: فَإِنَّ لِي مَخْرَفًا، وَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا. [راجع: ٣٠٨٠]

تخريج: إسناده صحيح، خ: (٢٧٧٠).

3505. 'Amr bin Dinar narrated that Ibn 'Abbas (ﷺ) used to say that the Prophet (ﷺ) granted a concession to the menstruating woman allowing her to leave before doing *tawaf* (the farewell *tawaf*), if she had done *tawafal-ifadah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (329)]

٣٥٠٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَذْكُرُ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْحَائِضِ أَنْ تَصْدُرَ قَبْلَ أَنْ تَطُوفَ، إِذَا كَانَتْ قَدْ طَافَتْ فِي الْإِفَاضَةِ. [راجع: ١٩٩٠]

تخريج: إسناده صحيح، خ: (٣٢٩).

3506. It was narrated that Ibn 'Abbas (ﷺ) said: Sa'd bin 'Ubadah asked the Messenger of Allah (ﷺ)

٣٥٠٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ أَبِي حَفْصَةَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

about a vow that his mother had made and she had died before fulfilling it. The Messenger of Allah (ﷺ) said: "Fulfil it on her behalf."

Comments: [A *saheeh hadeeth*]

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْضِهِ عَنْهَا». [راجع: ١٨٩٣]

تخريج: حديث صحيح، خ: (٢٧٦١)، م: (١٦٣٨)

3507. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas (ﷺ) said to me: Get married, for the best of us was the one who had the most wives (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5069)]

٣٥٠٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ بْنِ رَقَبَةَ، عَنْ طَلْحَةَ الْإِيَامِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: تَزَوَّجْ، فَإِنَّ خَيْرَنَا كَانَ أَكْثَرَنَا نِسَاءً ﷺ. [راجع: ٢٠٤٨]

تخريج: إسناده صحيح، خ: (٥٠٦٩).

3508. Ya'la narrated that he heard 'Ikrimah the freed slave of Ibn 'Abbas (ﷺ) say: Ibn 'Abbas (ﷺ) told us that the mother of Sa'd bin 'Ubadah died when he was away from her. He went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give charity on her behalf? He said: "Yes." He said: I ask you to bear witness that my garden is charity given on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2756)]

٣٥٠٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى: أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَنْبَأَنَا ابْنُ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، فَهَلْ يَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمَخْرَفَ صَدَقَةٌ عَنْهَا. [راجع: ٣٠٨٠]

تخريج: إسناده صحيح، خ: (٢٧٥٦).

3509. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) entered *ihram* for *Hajj* and came on the fifth of Dhul-Hijjah and led us in Fajr prayer in al-Batha', then he

٣٥٠٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَقَدِمَ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى بِنَا الصُّبْحَ بِالْبَطْحَاءِ ثُمَّ

said: "Whoever would like to make it *'Umrah*, let him do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1085) and Muslim (1240)]

قَالَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَجْعَلْهَا». [راجع: ٢٦٤١]

تخريج: إسناده صحيح، خ: (١٠٨٥)، م: (١٢٤٠).

3510. It was narrated from Ibn 'Abbas (ﷺ) that al-Aqra' bin Habis asked the Messenger of Allah (ﷺ): Is *Hajj* every year? He said: "No, rather it is one *Hajj*, and whoever does *Hajj* after that, it is voluntary. If I said yes, it would become obligatory, and if it became obligatory, you would not listen and would not obey."

Comments: [A *saheeh hadeeth*]

٣٥١٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ (١/ ٣٧١): أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ سَأَلَ رَسُولَ اللَّهِ ﷺ: الْحَجُّ كُلَّ عَامٍ؟ فَقَالَ: «لَا، بَلْ حَجَّةٌ، فَمَنْ حَجَّ بَعْدَ ذَلِكَ فَهُوَ تَطَوُّعٌ، وَلَوْ قُلْتُ: نَعَمْ. لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْمَعُوا وَلَمْ تُطِيعُوا». [راجع: ٢٣٠٤]

تخريج: حديث صحيح.

3511. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: Allah, may He be blessed and exalted, will resurrect the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it in truth."

Comments: [Its *isnad* is *qawi*]

٣٥١١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَبْعَثَنَّ اللَّهُ تَبَارَكَ وَتَعَالَى الْحَجَرَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ، يَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ. [راجع: ٢٢١٥]

تخريج: إسناده قوي.

3512. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah. They uncovered one shoulder and placed their *ihrams* under one armpit and over the other shoulder, then they trotted.

Comments: [Its *isnad* is *qawi*]

٣٥١٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ فَاضْطَبَعُوا، وَجَعَلُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ، وَوَضَعُوهَا عَلَى عَوَاتِقِهِمْ ثُمَّ رَمَلُوا. [راجع: ٢٧٩٢]

تخريج: إسناده قوي.

3513. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said on the night of Muzdalifah: "O sons of my brother, O Banu Hashim, hasten on before it gets crowded, but no one among you should stone al-'Aqabah until the sun rises."

Comments: [Its *isnad* is *saheeh*]

٣٥١٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ: «يَا بَنِي أَخِي، يَا بَنِي هَاشِمٍ، تَعَجَّلُوا قَبْلَ زِحَامِ النَّاسِ وَلَا يَرْمِيَنَّ أَحَدٌ مِنْكُمُ الْعَقَبَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٥٠٧]

تخريج: إسناده صحيح.

3514. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night... And he narrated the *hadeeth*. He said: Then he bowed and I heard him say whilst bowing: "*Subhana Rabbiyal-'Azeem* (Glory be to my Lord Most Great)." Then he raised his head and praised Allah as much as He willed that he should praise Him. Then he prostrated, and he used to say in his prostration: "*Subhana Rabbiyal-A'la* (Glory be to my Lord Most High)." Then he raised his head, and he used to say between the two prostrations: "Lord forgive me, and have mercy on me, and meet my needs, and raise me in status, and grant me provision, and guide me."

Comments: [A *hasan hadeeth*]

٣٥١٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا كَامِلٌ عَنْ حَبِيبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، قَالَ: فَانْتَبَهَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ ... فَذَكَرَ الْحَدِيثَ، قَالَ: ثُمَّ رَكَعَ، قَالَ: فَرَأَيْتُهُ قَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثُمَّ رَفَعَ رَأْسَهُ، فَحَمِدَ اللَّهَ مَا شَاءَ أَنْ يَحْمَدَهُ، قَالَ: ثُمَّ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» قَالَ: ثُمَّ رَفَعَ رَأْسَهُ، قَالَ: فَكَانَ يَقُولُ فِيمَا بَيْنَ السَّجْدَتَيْنِ: «رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْفَعْنِي، وَارْزُقْنِي، وَاهْدِنِي».

تخريج: حديث حسن

3515. It was narrated from 'Urwah bin Murrah from Abul-Bakhtari who said: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (ﷺ) to ask him. Ibn 'Abbas (ﷺ) said: The

٣٥١٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: تَرَاءَيْنَا هِلَالَ شَهْرِ رَمَضَانَ بِذَاتِ عِرْقٍ، فَأَرْسَلْنَا إِلَى ابْنِ عَبَّاسٍ نَسْأَلُهُ، فَقَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ مَدَّهُ

لِرُؤْيَتِهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ». [راجع: ٣٠٢١]

تخريج: إسناده صحيح، م: (١٠٨٨).

Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its *isnad* is *saheeh*, Muslim (1088)]

٣٥١٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ: (٣٩٠٣)، م: (٢٣٥١).

3516. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years and died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3903) and Muslim (2351)]

٣٥١٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ فَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ ﷺ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ: (٣٩٠٢).

3517. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sent when he was forty years old. He stayed in Makkah for thirteen years, receiving Revelation, then he was commanded to migrate, so he migrated (and stayed in Madinah) for ten years, then he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3902)]

٣٥١٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو حَاضِرٍ قَالَ: سُئِلَ ابْنُ عُمَرَ عَنِ الْجَرِّ يُنْبَذُ فِيهِ، فَقَالَ: نَهَى اللَّهُ وَرَسُولُهُ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ لَهُ مَا قَالَ ابْنُ عُمَرَ: فَقَالَ ابْنُ عَبَّاسٍ: صَدَقَ، قَالَ الرَّجُلُ لِابْنِ عَبَّاسٍ: أَيُّ جَرٍّ نَهَى عَنْهُ، قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ مَدَرٍ. [راجع: ٣٢٥٧]

تخريج: إسناده صحيح.

3518. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can *nabeedh* be made in them? He said: Allah and His Messenger (ﷺ) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (ﷺ) forbid? He said: Any vessel that is made from clay.

Comments: [Its *isnad* is *saheeh*]

3519. It was narrated from Ibn 'Abbas (ﷺ) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ)." He said it three times. "When Allah, may He be glorified and exalted, created Adam, He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this son of mine? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that and I did not give him anything. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

٣٥١٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ ابْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ آيَةُ الدَّيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَنْ جَحَدَ آدَمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - قَالَهَا ثَلَاثَ مَرَّاتٍ - إِنَّ اللَّهَ لَمَّا خَلَقَ آدَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ ذَارِئٌ إِلَى يَوْمِ الْقِيَامَةِ، فَجَعَلَ يَعْرِضُهُمْ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، فَقَالَ: أَيْ رَبِّ أَيُّ بَنِيَّ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ. قَالَ: أَيْ رَبِّ كَمْ عُمُرُهُ؟ قَالَ: سِتُّونَ سَنَةً. قَالَ: أَيْ رَبِّ زِدْ فِي عُمُرِهِ، قَالَ: لَا، إِلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ عُمُرِكَ، فَكَانَ عُمُرُ آدَمَ أَلْفَ عَامٍ، فَوَهَبَ لَهُ مِنْ عُمُرِهِ أَرْبَعِينَ عَامًا، فَكَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ كِتَابًا وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا حُضِرَ آدَمُ عَلَيْهِ السَّلَامُ أَتَتْهُ الْمَلَائِكَةُ لِتَقْبِضَ رُوحَهُ، فَقَالَ: إِنَّهُ لَمْ يَحْضُرْ أَجَلِي قَدْ بَقِيَ مِنْ عُمُرِي أَرْبَعُونَ سَنَةً، فَقَالُوا: إِنَّكَ قَدْ وَهَبْتَهَا لِابْنِكَ دَاوُدَ. قَالَ: مَا فَعَلْتُ وَلَا وَهَبْتُ لَهُ شَيْئًا. وَأَبْرَزَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْكِتَابَ، فَأَقَامَ عَلَيْهِ الْمَلَائِكَةَ. [راجع: ٢٢٧٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف علي بن زيد، ويوسف بن مهران

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3520. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah, may He

٣٥٢٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَمْعَةُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنِ ابْنِ

be glorified and exalted, has decreed *Hajj* for you." al-Aqra' bin Habis said: Is it (every year) for ever, O Messenger of Allah? He said: "No, it is one *Hajj*. If I said yes, it would become obligatory."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ عَلَيْكُمُ الْحَجَّ» فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: (١/ ٣٧٢) أَبَدًا يَا رَسُولَ اللَّهِ؟ قَالَ: «بَلْ حَجَّةٌ وَاحِدَةٌ، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ». [راجع: ٢٣٠٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف زمعة بن صالح، وقد توبع.

3521. It was narrated from Ibn 'Abbas (ﷺ): A sheep belonging to Maimoonah died, and the Prophet (ﷺ) said: "Why don't you make use of its hide?" They said: It is *maitah* (i.e., it died of natural causes and was not slaughtered properly). He said: "Tanning the hide purifies it."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٥٢١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْقُوبَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: مَاتَتْ شَاةٌ لِمَيْمُونَةَ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّ دِبَاغَ الْأَدِيمِ طُهُورُهُ». [راجع: ٢٠٠٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف يعقوب بن عطاء وقد توبع.

3522. It was narrated from Abu Mijlaz that a man came to Ibn 'Abbas (ﷺ) and said: I threw six or seven [pebbles, at the *Jamrah*]. He said: I am not sure whether the Messenger of Allah (ﷺ) threw six or seven [pebbles] at the *Jamrah*.

Comments: [Its *isnad* is *saheeh*]

٣٥٢٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ: أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَقَالَ: إِنِّي رَمَيْتُ بِسِتٍّ أَوْ سَبْعٍ، قَالَ: مَا أَدْرِي أَرَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ بِسِتٍّ أَوْ سَبْعٍ؟.

تخريج: إسناده صحيح.

3523. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping for a headache he was suffering.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٣٥٢٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ صُدَاعٍ وَجَدَهُ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح، خ: (٥٧٠٠).

3524. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping in his head when he was in *ihram*.

٣٥٢٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ،

قَالَ ابْنُ عَبَّاسٍ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ، عَلَى رَأْسِهِ. [راجع: ١٩٢٢]

تخريج: إسناده صحيح، خ: (١٨٣٥)، م: (١٢٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

٣٥٢٥- حَدَّثَنَا رَوْحٌ وَأَبُو دَاوُدَ الْمَعْنَى قَالَا: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِذِي الْحُلَيْفَةِ، ثُمَّ أَشْعَرَ الْهَدْيَ جَانِبَ السَّنَامِ الْأَيْمَنِ، ثُمَّ أَمَاطَ عَنْهُ الدَّمَ وَقَلَّدَهُ نَعْلَيْنِ، ثُمَّ رَكِبَ نَاقَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَحْرَمَ، قَالَ: فَأَحْرَمَ عِنْدَ الظُّهْرِ؛ قَالَ أَبُو دَاوُدَ: بِالْحَجِّ. [راجع: ٢٢٩٦]

تخريج: إسناده صحيح، م: (١٢٤٣).

3525. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) prayed in Dhul-Hulaifah, then he marked the *hady* on the right side of its hump, then he wiped the blood from it and garlanded it with two sandals. Then he rode his mount and when he reached al-Baida', he entered *ihram*. He said: He entered *ihram* at noon time. Abu Dawood said: For *Hajj*.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٣٥٢٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عُمَرَ يَتَوَضَّأُ ثَلَاثًا يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ، وَكَانَ ابْنُ عَبَّاسٍ يَتَوَضَّأُ مَرَّةً مَرَّةً، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ. [راجع: ١٨٨٩]

تخريج: صحيح لغيره، المطلب بن عبدالله مدلس، وروايته عن ابن عمر وابن عباس مرسلة.

3526. It was narrated that al-Muttalib bin 'Abdullah said: Ibn 'Umar used to do *wudoo'* washing each part three times, and he attributed that to the Prophet (ﷺ). And Ibn 'Abbas (ﷺ) used to do *wudoo'* washing each part once, and he attributed that to the Prophet (ﷺ).

Comments: [*Saheeh* because of corroborating evidence]

٣٥٢٧- حَدَّثَنَا رَوْحٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسٍ، قَالَ عَفَّانُ: أَخْبَرَنَا حَمَّادٌ فِي حَدِيثِهِ قَالَ: أَخْبَرَنَا قَيْسٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: جَاءَ النَّبِيُّ ﷺ إِلَى زَمْزَمَ فَنَزَعْنَا لَهُ دَلْوًا، فَشَرِبَ ثُمَّ مَجَّ فِيهَا، ثُمَّ أَفْرَغْنَاهَا فِي زَمْزَمَ، ثُمَّ قَالَ: «لَوْلَا أَنْ تُغْلَبُوا عَلَيْهَا لَنَزَعْتُ بِيَدَيَّ». [راجع: ٢٢٢٧]

3527. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Prophet (ﷺ) came to Zamzam and we drew a bucket for him and he drank, then he ejected some water back into it, then we emptied it into Zamzam. Then he said: "Were it not that you would be overwhelmed at (the well), I would have drawn it with my own hands."

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٣٥٢٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَعْرَابِيًّا قَالَ لِابْنِ عَبَّاسٍ: مَا شَأْنُ آلِ مُعَاوِيَةَ يَسْقُونَ الْمَاءَ وَالْعَسَلَ، وَآلُ فُلَانٍ يَسْقُونَ اللَّبَنَ، وَأَنْتُمْ تَسْقُونَ النَّبِيذَ أَمِنْ بُخْلٍ بِكُمْ أَوْ حَاجَةٍ؟ فَقَالَ: ابْنُ عَبَّاسٍ مَا بِنَا بُخْلٌ وَلَا حَاجَةٌ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ جَاءَنَا وَرَدِيفُهُ أُسَامَةُ بْنُ زَيْدٍ، فَاسْتَسْقَى فَسَقَيْنَاهُ مِنْ هَذَا _ يَعْنِي نَبِيذَ السِّقَايَةِ _ فَشَرِبَ مِنْهُ وَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا». [راجع: ٢٩٤٤]

تخريج: إسناده صحيح، م: (١٣١٦).

3528. It was narrated from Bakr bin 'Abdullah that a Bedouin said to Ibn 'Abbas (ﷺ): Why is it that the family of Mu'awiyah give water and honey to drink, and the family of So and so give milk, and you give *nabeedh*? Is it because you are miserly or poor? Ibn 'Abbas said: We are neither miserly nor poor, but the Messenger of Allah (ﷺ) came to us with Usamah bin Zaid riding behind him, and asked for something to drink, and we gave him some of this - meaning *nabeedh* in a waterskin - and he drank some of it and said: "You have done well; do like this."

Comments: [Its *isnad* is *saheeh*, Muslim (1316)]

٣٥٢٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ لِمَاءِ زَمْزَمَ فَسَقَيْنَاهُ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخريج: إسناده صحيح، خ: (١٦٣٧)، م: (٢٠٢٧).

3529. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to the well of Zamzam and we gave him some to drink, and he drank standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

٣٥٣٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي حَرِيزٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا. [راجع: ١٨٧٨]

تخريج: حديث صحيح.

3530. It was narrated from Ibn 'Abbas that the Prophet of Allah ﷺ forbade being married to a woman and her paternal or maternal aunt at the same time.

Comments: [A *saheeh hadeeth*]

٣٥٣١- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

3531. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to pray *Witr* with three

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٦]

تخريج: إسناده صحيح.

rak'ahs, reciting *Sabbih isma Rabbikal-A'la*, *Qul ya ayyuhal-kafiroon*, and *Qul Huwallahu Ahad.*

Comments: [Its *isnad* is *saheeh*]

٣٥٣٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كَانَ مُعَاوِيَةُ لَا يَأْتِي عَلَى رُكْنٍ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا اسْتَلَمَهُ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا كَانَ نَبِيُّ اللَّهِ ﷺ يَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ، فَقَالَ مُعَاوِيَةُ: لَيْسَ مِنْ أَرْكَانِهِ شَيْءٌ مَهْجُورٌ، قَالَ عَبْدُ الْوَهَّابِ: الرُّكْنَيْنِ الْيَمَانِيَّ وَالْحَجَرَ. [راجع: ٢٢١٠]

تخريج: إسناده صحيح.

3532. It was narrated that Abut-Tufail said: Mu'awiyah did not come to any corner of the House but he touched it. Ibn 'Abbas (ﷺ) said: The Prophet of Allah (ﷺ) only touched these two corners. Mu'awiyah said: None of its corners are to be forsaken. 'Abdul-Wahhab said: The two corners were the Yemeni Corner (ar-Ruknul-Yamani) and the corner where the (Black) Stone is.

Comments: [Its *isnad* is *saheeh*]

٣٥٣٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ، وَهُمَا يَطُوفَانِ حَوْلَ الْبَيْتِ، فَكَانَ ابْنُ عَبَّاسٍ يَسْتَلِمُ الرُّكْنَيْنِ، وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ كُلَّهَا، فَقَالَ ابْنُ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَسْتَلِمُ إِلَّا هَذَيْنِ الرُّكْنَيْنِ الْيَمَانِيَ وَالْأَسْوَدَ، فَقَالَ مُعَاوِيَةُ: لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ. [راجع: ٢٢١٠]

تخريج: إسناده قوي.

3533. It was narrated that Abut-Tufail said: I was with Mu'awiyah and Ibn 'Abbas (ﷺ) when they were circumambulating the House. Ibn 'Abbas would touch the two corners and Mu'awiyah would touch all of them. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched these two corners, the Yemeni and the Black (i.e., where the Black Stone is). Mu'awiyah said: No part of it is to be forsaken."

Comments: [Its *isnad* is *qawi*]

٣٥٣٤- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنِ

3534. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) did *'Umrah* from Ji'ranah; he trotted

ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ اعْتَمَرَ مِنْ جِعْرَانَةَ، فَرَمَلَ بِالْبَيْتِ ثَلَاثًا، وَمَشَى أَرْبَعَةَ أَشْوَاطٍ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

around the House three times and walked for four circuits.

Comments: [Its *isnad* is *qawi*]

٣٥٣٤ م- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ النَّبِيَّ ﷺ قَدْ رَمَلَ (١/ ٣٧٣) بِالْبَيْتِ وَأَنَّ ذَلِكَ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا، قُلْتُ: مَا صَدَقُوا وَكَذَبُوا؟ قَالَ: صَدَقُوا قَدْ رَمَلَ بِالْبَيْتِ، وَكَذَبُوا لَيْسَتْ بِسُنَّةٍ. إِنَّ قُرَيْشًا قَالَتْ: دَعُوا مُحَمَّدًا وَأَصْحَابَهُ زَمَنَ الْحُدَيْبِيَةِ، حَتَّى يَمُوتُوا مَوْتَ النَّغَفِ. فَلَمَّا صَالَحُوا النَّبِيَّ ﷺ عَلَى أَنْ يَجِيئُوا مِنَ الْعَامِ الْمُقْبِلِ فَيُقِيمُوا بِمَكَّةَ ثَلَاثًا، فَقَدِمَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَامِ الْمُقْبِلِ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا»؛ وَلَيْسَتْ بِسُنَّةٍ. [راجع: ٢٧٠٧]

تخريج: حديث صحيح

3534 (sic) It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (ﷺ): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not *Sunnah*. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [*an-naghaf*: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the *mushrikeen* were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to his Companions: "Trot around the House three times." But it is not *Sunnah*.

Comments: [A *saheeh hadeeth*]

٣٥٣٥- حَدَّثَنَا يُونُسُ وَسُرَيْجٌ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي عَاصِمٍ الْغَنَوِيِّ، عَنْ أَبِي الطُّفَيْلِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ٢٧٠٧]

تخريج: حديث صحيح.

3535. It was narrated from Abut-Tufail... and he quoted the *hadeeth*.

Comments: [A *saheeh hadeeth*]

3536. It was narrated from Ibn 'Abbas (ﷺ) that Quraish said: Muhammad and his companions have been weakened by the fever of Yathrib. When the Messenger of Allah (ﷺ) came in the year in which he did *'Umrah,* he said to his companions: "Trot around the House so that the *mushrikeen* may see your strength. When they trotted, Quraish said: It did not make them weak.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1602) and Muslim (1266)]

٣٥٣٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِعَامِهِ الَّذِي اعْتَمَرَ فِيهِ، قَالَ لِأَصْحَابِهِ: ارْمُلُوا بِالْبَيْتِ لِيَرَى الْمُشْرِكُونَ قُوَّتَكُمْ، فَلَمَّا رَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَهَنَتْهُمْ. [راجع: ٢٦٣٩]

تخريج: إسناده صحيح، خ: (١٦٠٢)، م: (١٢٦٦).

3537. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The Black Stone is from Paradise. It was whiter than snow, until the sins of the people of *shirk* turned it black."

Comments: [*Saheeh,* apart from the phrase "It was whiter than snow..."; its *isnad* is *da'eef* because of the confusion (*ikhtilat*) of 'Ata' bin as-Sa'ib]

٣٥٣٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ، حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ». [راجع: ٢٧٩٥]

تخريج: صحيح دون قوله: «وكان أشد بياضًا...»، وإسناده ضعيف لاختلاط عطاء بن السائب.

3538. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) rinsed his mouth after drinking milk and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (211) and Muslim (358)]

٣٥٣٨- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَمَضْمَضَ مِنْ لَبَنٍ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [راجع: ١٩٥١]

تخريج: إسناده صحيح، خ: (٢١١)، م: (٣٥٨).

3539. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was one of the most

٣٥٣٩- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

generous of people, and he was at his most generous in Ramadan, when Jibreel met with him. Jibreel would meet with him every night, reviewing the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) was more generous than the blowing wind.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6) and Muslim (2308)]

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِنْ أَجْوَدِ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، يَلْقَاهُ كُلَّ لَيْلَةٍ يُدَارِسُهُ الْقُرْآنَ، فَكَانَ رَسُولُ اللَّهِ ﷺ ـ حِينَ يَلْقَاهُ جِبْرِيلُ ـ أَجْوَدَ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح، خ: (٦)، م: (٢٣٠٨).

3540. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed with the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٣٥٤٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [راجع: ١٩٥٥]

تخريج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

3541. Muhammad bin 'Ali bin 'Abdullah bin 'Abbas narrated that his father said: Ibn 'Abbas (ﷺ) told me that he stayed overnight with the Prophet (ﷺ). He woke up at night, took his *siwak* and brushed his teeth with it, then he did *wudoo'*, saying, "Verily, in the creation of the heavens and the earth... " [Al 'Imran 3:190] until he finished reciting these verses, and reached the end of the soorah. Then he prayed two *rak'ahs*, in which he made the standing, bowing and prostrating lengthy. Then he went (and lay down) until I could hear him breathing deeply in sleep. Then he woke up, cleaned

٣٥٤١- حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ أَنَّهُ حَدَّثَهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ النَّبِيِّ ﷺ فَاسْتَيْقَظَ مِنَ اللَّيْلِ فَأَخَذَ سِوَاكَهُ، فَاسْتَاكَ بِهِ، ثُمَّ تَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ (آل عمران: ١٩٠) حَتَّى قَرَأَ هَذِهِ الْآيَاتِ، وَانْتَهَى عِنْدَ آخِرِ السُّورَةِ ثُمَّ صَلَّى رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ، حَتَّى سَمِعْتُ نَفْخَ النَّوْمِ، ثُمَّ اسْتَيْقَظَ فَاسْتَاكَ، وَتَوَضَّأَ وَهُوَ يَقُولُ: حَتَّى

his teeth with the *siwak* and did *wudoo'* whilst saying... until he had done that three times. Then he prayed *Witr* with three *rak'ahs*, then Bilal the *mu'adhdhin* came to him and he went out to the prayer, saying, "O Allah, put in my heart light, put in my hearing light, put in my sight light, put in front of me light and behind me light, put to my right light and to my left light, above me light and below me light, O Allah, grant me abundant light."

فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ أَوْتَرَ بِثَلَاثٍ، فَأَتَاهُ بِلَالٌ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا وَخَلْفِي نُورًا، وَاجْعَلْ عَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا، وَفَوْقِي نُورًا وَتَحْتِي نُورًا، اللَّهُمَّ أَعْظِمْ لِي نُورًا». [راجع: ١٩١٢]

تخريج: إسناده صحيح، م: (٧٦٣).

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

3542. It was narrated that Ibn 'Abbas (ﷺ) said: The first one who prayed with the Prophet (ﷺ) after Khadeejah was 'Ali. And on one occasion he said: (The first one who) became Muslim.

Comments: [Its *isnad* is *da'eef*]

٣٥٤٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ ﷺ بَعْدَ خَدِيجَةَ عَلِيٌّ. وَقَالَ مَرَّةً: أَسْلَمَ. [راجع: ٣٠٦١]

تخريج: إسناده ضعيف، انظر برقم: (٣٠٦١).

3543. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was fifteen years old.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

٣٥٤٣- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً. [راجع: ٢٢٨٣]

تخريج: إسناده صحيح، خ: (٥٠٣٥).

3544. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.

٣٥٤٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ

ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢٧٤٧]

تخريج: إسناده صحيح، م: (١٩٣٤).

Comments: [Its *isnad* is *saheeh,* Muslim (1934)]

٣٥٤٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا ثَابِتٌ وَحَسَنُ بْنُ مُوسَى: حَدَّثَنَا ثَابِتٌ قَالَ: حَدَّثَنِي هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ (١/ ٣٧٤) ﷺ كَانَ يَبِيتُ اللَّيَالِيَ ـ قَالَ عَبْدُ الصَّمَدِ: الْمُتَتَابِعَةَ ـ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ عَامَّةُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. [راجع: ٢٣٠٣]

تخريج: إسناده صحيح.

3545. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to go to bed hungry for several nights - 'Abdus-Samad said: in a row - and his family could find no supper. And most of their bread was barley bread.

Comments: [Its *isnad* is *saheeh*]

٣٥٤٦- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَابِتٌ ـ قَالَ حَسَنٌ: أَبُو زَيْدٍ ـ قَالَ عَبْدُ الصَّمَدِ: قَالَ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُسْرِيَ بِالنَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّ جَاءَ مِنْ لَيْلَتِهِ فَحَدَّثَهُمْ بِمَسِيرِهِ، وَبِعَلَامَةِ بَيْتِ الْمَقْدِسِ، وَبِعِيرِهِمْ، فَقَالَ نَاسٌ؛ قَالَ حَسَنٌ: نَحْنُ نُصَدِّقُ مُحَمَّدًا بِمَا يَقُولُ؟! فَارْتَدُّوا كُفَّارًا، فَضَرَبَ اللَّهُ أَعْنَاقَهُمْ مَعَ أَبِي جَهْلٍ، وَقَالَ أَبُو جَهْلٍ: يُخَوِّفُنَا مُحَمَّدٌ بِشَجَرَةِ الزَّقُّومِ! هَاتُوا تَمْرًا وَزُبْدًا، فَتَزَقَّمُوا. وَرَأَى الدَّجَّالَ فِي صُورَتِهِ رُؤْيَا عَيْنٍ، لَيْسَ رُؤْيَا مَنَامٍ، وَعِيسَى، وَمُوسَى، وَإِبْرَاهِيمَ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ، فَسُئِلَ النَّبِيُّ ﷺ عَنِ الدَّجَّالِ؟ فَقَالَ: «أَقْمَرُ هِجَانٌ ـ قَالَ حَسَنٌ: قَالَ: رَأَيْتُهُ فَيْلَمَانِيًّا

3546. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was taken on his Night Journey, then he came the same night and told them of his journey, with the proof of the description of Baital-Maqdis, and of their caravan. Some people said: Should we believe what Muhammad says?! And they apostatised and became disbelievers, and Allah caused them to be slain with Abu Jahl. Abu Jahl said: Is Muhammad trying to scare us with the tree of az-Zaqqoom? Bring us some dates and butter and let us have some Zaqqoom! And he (the Prophet (ﷺ)) saw the Dajjal in his real form with his own eyes, not in a dream, and (he saw) 'Eesa, Moosa and Ibraheem, blessings of Allah be upon them. And the Prophet (ﷺ) was asked about the Dajjal

أَقْمَرَ هِجَانًا _ إِحْدَى عَيْنَيْهِ قَائِمَةٌ، كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عِيسَى شَابًّا أَبْيَضَ، جَعْدَ الرَّأْسِ، حَدِيدَ الْبَصَرِ، مُبَطَّنَ الْخَلْقِ، وَرَأَيْتُ مُوسَى أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ _ قَالَ حَسَنٌ: الشَّعْرَةِ _ شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ، فَلَا أَنْظُرُ إِلَى إِرْبٍ مِنْ آرَابِهِ، إِلَّا نَظَرْتُ إِلَيْهِ مِنِّي، كَأَنَّهُ صَاحِبُكُمْ، فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: سَلِّمْ عَلَى مَالِكٍ، فَسَلَّمْتُ عَلَيْهِ. [راجع: ١٩١٦]

تخريج: إسناده صحيح.

and he said: "He is white with a pinkish colour - Hasan said: I saw him with a huge body, white with a pinkish colour; one of his eyes protrudes like a shining star, and it is as if the hair on his head is the branches of a tree. And I saw 'Eesa, a young white man, with curly hair, keen-sighted and lean. And I saw Moosa, dark with a lot of hair, strongly built. And I looked at Ibraheem, and I did not look at any part of his body but I thought I was looking at part of my own body, as if he is your companion [referring to himself]. And Jibreel (as) said: Greet Malik with *salam*, so I greeted him with *salam*."

Comments: [Its *isnad* is *saheeh*]

٣٥٤٧- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ أَنَّ عِكْرِمَةَ سُئِلَ _ قَالَ حَسَنٌ: سَأَلْتُ عِكْرِمَةَ _ عَنِ الصَّائِمِ، أَيَحْتَجِمُ؟ فَقَالَ: إِنَّمَا كُرِهَ لِلضَّعْفِ. وَحَدَّثَ عَنِ ابْنِ عَبَّاسٍ _ قَالَ حَسَنٌ: ثُمَّ حَدَّثَ عَنِ ابْنِ عَبَّاسٍ _: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ مِنْ أَكْلَةٍ أَكَلَهَا مِنْ شَاةٍ مَسْمُومَةٍ، سَمَّتْهَا امْرَأَةٌ مِنْ أَهْلِ خَيْبَرَ. [راجع: ٢٧٨٤]

تخريج: إسناده صحيح.

3547. Hilal narrated that 'Ikrimah was asked about the one who is fasting - can he be treated with cupping? He said: It is only disliked because it weakens the individual. And he narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was treated with cupping when he was in *ihram* because of some poisoned mutton that he had eaten, that was poisoned by a woman from among the people of Khaibar.

Comments: [Its *isnad* is *saheeh*]

آخِرُ مُسْنَدِ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ.

مُسْنَدُ عَبْدِ اللهِ بْنِ مَسْعُودٍ ﷺ
Musnad of Abdullah bin Mas'ood ﷺ

3548. Abdur-Rahman bin Yazeed said: I saw Ibn Mas'ood (ﷺ) stoning the *Jamrah*, Jamratal-'Aqabah, from the middle of the valley. Then he said: This - by the One besides Whom there is no other God - is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [*Saheeh*, al-Bukhari (1747) and Muslim (1296)]

٣٥٤٨- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُغِيرَةُ عَنْ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ قَالَ: رَأَيْتُ ابْنَ مَسْعُودٍ رَمَى الْجَمْرَةَ، جَمْرَةَ الْعَقَبَةِ، مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: هَذَا ـ وَالَّذِي لَا إِلَهَ غَيْرُهُ ـ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [انظر: ٣٨٧٤، ٣٩٤١، ٣٩٤٢، ٤٠٠٢، ٤٠٦١، ٤٠٨٩، ٤١١٧، ٤١٥٠، ٤٣٥٩، ٤٣٧٠، ٤٣٧٨، ٦٤٠٤].

تخريج: صحيح، خ: (١٧٤٧)، م: (١٢٩٦) وهذا إسناد فيه مغيرة الضبي، مدلس وقد عنعن وروايته عن إبراهيم وحده ضعيفة، وقد توبع.

3549. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah recited the *Talbiyah* when he moved on from Muzdalifah, and it was said: Is this man a Bedouin? 'Abdullah said: Have people forgotten or gone astray? I heard the one to whom Sooratal-Baqarah was revealed saying in this place: 'Labbaik Allahumma labbaik."

Comments: [Its *isnad* is *saheeh*, Muslim (1283)]

٣٥٤٩- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرِ بْنِ مُدْرِكٍ الْأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ: أَنَّ عَبْدَ اللَّهِ لَبَّى حِينَ أَفَاضَ مِنْ جَمْعٍ، فَقِيلَ: أَعْرَابِيٌّ هَذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَنَسِيَ النَّاسُ أَمْ ضَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ». [راجع: ١٧٩١].

تخريج: إسناده صحيح، م: (١٢٨٣).

3550. It was narrated that Abu Hayyan al-Ashja'i said: Ibn Mas'ood (ﷺ) said to me: Recite some Qur'an to me. I said to him: Aren't you the one I learned it from and aren't you the one who

٣٥٥٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يِسَافٍ، عَنْ أَبِي حَيَّانَ الْأَشْجَعِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي: اقْرَأْ عَلَيَّ مِنَ الْقُرْآنِ، قَالَ: فَقُلْتُ لَهُ: أَلَيْسَ مِنْكَ تَعَلَّمْتُهُ،

taught it to us? He said: I came to the Prophet (ﷺ) one day and he said: "Recite some Qur'an to me." I said: O Messenger of Allah, aren't you the one to whom it was revealed and aren't you the one from whom we learned it? He said: "Yes, but I love to hear it from someone else."

Comments: [*Saheeh* because of corroborating evidence; al-Bukhari (4582) and Muslim (800) this is a *da'eef isnad*]

وَأَنْتَ تُقْرِئُنَا؟ فَقَالَ: إِنِّي أَتَيْتُ النَّبِيَّ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: «اقْرَأْ عَلَيَّ مِنَ الْقُرْآنِ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ عَلَيْكَ أُنْزِلَ، وَمِنْكَ تَعَلَّمْنَاهُ؟ قَالَ: «بَلَى، وَلَكِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي». [انظر: ٣٥٥١، ٣٦٠٦، ٤١١٨]

تخريج: صحيح لغيره، خ: (٤٥٨٢)، م: (٨٠٠)، وهذا إسناد ضعيف، أبو حيان الأشجعي مجهول.

3551. It was narrated that Ibn Mas'ood (ﷺ) said: I recited to the Messenger of Allah (ﷺ) from Sooratan-Nisa', and when I reached this verse: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?" [an-Nisa' 4:41], his eyes flowed with tears.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

٣٥٥١- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مُغِيرَةُ عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سُورَةِ النِّسَاءِ، فَلَمَّا بَلَغْتُ هَذِهِ الْآيَةَ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ (النساء: ٤١) قَالَ: فَفَاضَتْ عَيْنَاهُ ﷺ. [راجع: ٣٥٥٠].

تخريج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

3552. It was narrated that Abu Wa'il said: Ibn Mas'ood (ﷺ) said: There are two things, one of which I heard from the Messenger of Allah (ﷺ) and the other is from myself (i.e., I worked it out myself): "Whoever dies ascribing a rival to Allah will enter Hell." And I say: whoever dies not ascribing any rival to Allah or associating anything with Him, will enter Paradise.

٣٥٥٢- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا سَيَّارٌ وَمُغِيرَةُ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ ابْنُ مَسْعُودٍ: خَصْلَتَانِ، يَعْنِي، إِحْدَاهُمَا سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، وَالْأُخْرَى مِنْ نَفْسِي: «مَنْ مَاتَ وَهُوَ يَجْعَلُ لِلَّهِ نِدًّا، دَخَلَ النَّارَ»، وَأَنَا أَقُولُ: مَنْ مَاتَ، وَهُوَ لَا يَجْعَلُ لِلَّهِ نِدًّا، وَلَا يُشْرِكُ بِهِ شَيْئًا، دَخَلَ الْجَنَّةَ. [انظر: ٣٦٢٥، ٣٨١١، ٣٨٦٥، ٤٠٣٨، ٤٠٤٣، ٤٢٣٠، ٤٣٣١، ٤٤٠٦، ٤٤٢٥].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3553. Abu 'Ubaidah bin 'Abdullah narrated: 'Abdullah said: The Messenger of Allah (ﷺ) said: "The *nutfah* (sperm drop) remains in the uterus for forty days as it is without changing. Then when forty days have passed, it becomes an *'alaqah* (blood clot), then a *mudghah* (chewed lump of flesh) for a similar length of time, then it becomes bones for a similar length of time. Then when Allah wants to give it its final shape, He sends an angel to it and the angel who is appointed in charge of it says: 'O Lord, male or female? Doomed or blessed? Short or tall? With something missing or something superfluous? (What is) its provision and life span? Healthy or sick?' And he writes down all of that." One of the people said: Then why should we strive if all of that is finished with? He said: "Strive, for each one will be helped to do that for which he was created."

Comments: [Its *isnad* is *da'eef* and *munqati'* (weak and interrupted)]

٣٥٥٣- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا عَلِيُّ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا عَلَى حَالِهَا لَا تَغَيَّرُ، فَإِذَا مَضَتِ الْأَرْبَعُونَ صَارَتْ عَلَقَةً، ثُمَّ مُضْغَةً كَذَلِكَ، ثُمَّ عِظَامًا كَذَلِكَ، فَإِذَا أَرَادَ اللَّهُ أَنْ يُسَوِّيَ خَلْقَهُ، بَعَثَ إِلَيْهَا مَلَكًا، فَيَقُولُ الْمَلَكُ الَّذِي يَلِيهِ: أَيْ رَبِّ أَذَكَرٌ، أَمْ أُنْثَى؟ (١/ ٣٧٥) أَشَقِيٌّ أَمْ سَعِيدٌ؟ أَقَصِيرٌ أَمْ طَوِيلٌ؟ أَنَاقِصٌ أَمْ زَائِدٌ؟ قُوتُهُ وَأَجَلُهُ؟ أَصَحِيحٌ أَمْ سَقِيمٌ؟ قَالَ: فَيَكْتُبُ ذَلِكَ كُلُّهُ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: فَفِيمَ الْعَمَلُ إِذَنْ وَقَدْ فُرِغَ مِنْ هَذَا كُلِّهِ؟ قَالَ: «اعْمَلُوا، فَكُلٌّ سَيُوَجَّهُ لِمَا خُلِقَ لَهُ». [راجع: ٣٦٢١].

تخريج: إسناده ضعيف ومنقطع، أبوعبيدة لم يسمع من أبيه ابن مسعود علي بن زيد ضعيف.

3554. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among the Muslims, three of whose children die before reaching puberty, but they will be a strong protection against the Fire for him." It was said: O Messenger of Allah, what if they were two? He said: "Even if they were two." Abu Dharr (ﷺ) said: O Messenger of Allah, I have

٣٥٥٤- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا الْعَوَّامُ، عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ مَوْلًى لِعُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ، لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ، فَإِنْ كَانَا اثْنَيْنِ؟ قَالَ: «وَإِنْ كَانَا اثْنَيْنِ»،

فَقَالَ أَبُو ذَرٍّ: يَا رَسُولَ اللَّهِ، لَمْ أُقَدِّمْ إِلَّا اثْنَيْنِ. قَالَ: «وَإِنْ كَانَا اثْنَيْنِ»، قَالَ: فَقَالَ أُبَيُّ بْنُ كَعْبٍ أَبُو الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: لَمْ أُقَدِّمْ إِلَّا وَاحِدًا. قَالَ: فَقِيلَ لَهُ: وَإِنْ كَانَ وَاحِدًا؟ فَقَالَ: «إِنَّمَا ذَاكَ عِنْدَ الصَّدْمَةِ الْأُولَى». [راجع: ٣٠٩٨].

تخريج: إسناده ضعيف ومنقطع، أبوعبيدة لم يسمع من أبيه ابن مسعود علي بن زيد ضعيف.

only sent two ahead of me. He said: "Even if they were two." Ubayy bin Ka'b Abul-Mundhir, the leader of the prominent scholars, said: I only sent one ahead of me. It was said to him: Even if it was one? He said: "That (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Its *isnad* in this version is *da'eef* and *munqati'*]

٣٥٥٥- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا أَبُو الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ عَنْ أَرْبَعِ صَلَوَاتٍ، حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللهُ، قَالَ: فَأَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ. [راجع: ٩٩٤].

تخريج: إسناده بهذه السياقة فيه ضعف وانقطاع، محمد بن أبي محمد مجهول وأبو عبيدة لم يسمع من أبيه.

3555. It was narrated from Abu 'Ubaidah bin 'Abdullah, from his father, that the *mushrikeen* distracted the Prophet (ﷺ) from four prayers on the day of al-Khandaq, until as much of the night as Allah willed had passed. Then he ordered Bilal to give the *adhan*, then he gave the *iqamah* and prayed *Zuhr*, then he gave the *iqamah* and prayed *'Asr*, then he gave the *iqamah* and prayed *Maghrib*, then he gave the *iqamah* and prayed *'Isha'*.

Comments: [Its *isnad* is *da'eef* and it is interrupted]

٣٥٥٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الْعَوَّامُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقِيتُ لَيْلَةَ أُسْرِيَ بِي: إِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى» قَالَ: «فَتَذَاكَرُوا أَمْرَ السَّاعَةِ، فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا الْأَمْرَ إِلَى مُوسَى، فَقَالَ: لَا عِلْمَ لِي بِهَا،

3556. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "On the night on which I was taken on the Night Journey, I met Ibraheem, Moosa and 'Eesa. They spoke about the Hour, and referred the matter to Ibraheem, who said: 'I have no knowledge of it.' So they referred the matter to Moosa, who said: 'I have no

فَرَدُّوا الْأَمْرَ إِلَى عِيسَى، فَقَالَ: أَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا أَحَدٌ إِلَّا اللَّهُ، ذَلِكَ وَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَّالَ خَارِجٌ، قَالَ وَمَعِي قَضِيبَيْنِ، فَإِذَا رَآنِي، ذَابَ كَمَا يَذُوبُ الرَّصَاصُ، قَالَ: فَيُهْلِكُهُ اللَّهُ، حَتَّى إِنَّ الْحَجَرَ وَالشَّجَرَ لَيَقُولُ: يَا مُسْلِمُ، إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللَّهُ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَطَئُونَ بِلَادَهُمْ، لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ، وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ، ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ، فَأَدْعُو اللَّهَ عَلَيْهِمْ، فَيُهْلِكُهُمُ اللَّهُ وَيُمِيتُهُمْ، حَتَّى تَجْوَى الْأَرْضُ مِنْ نَتْنِ رِيحِهِمْ، قَالَ: فَيُنْزِلُ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ، فَتَجْرُفُ أَجْسَادَهُمْ حَتَّى يَقْذِفَهُمْ فِي الْبَحْرِ». قَالَ أَبِي: ذَهَبَ عَلَيَّ هَاهُنَا شَيْءٌ لَمْ أَفْهَمْهُ، كَأَدِيمٍ، وَقَالَ يَزِيدُ ـ يَعْنِي ابْنَ هَارُونَ ـ ثُمَّ تُنْسَفُ الْجِبَالُ، وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ». ثُمَّ رَجَعَ إِلَى حَدِيثِ هُشَيْمٍ، قَالَ: «فَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ: أَنَّ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتِمِّ، الَّتِي لَا يَدْرِي أَهْلُهَا مَتَى تَفْجَؤُهُمْ بِوِلَادِتِهَا لَيْلًا أَوْ نَهَارًا».

تخريج: إسناده ضعيف، مؤثر بن غفارة، لم يوثقه غير ابن حبان والعجلي.

knowledge of it.' So they referred the matter to 'Eesa who said: 'When it is going to happen is not known by anyone except Allah, but among the things I have learned from my Lord, may He be glorified and exalted, is that the Dajjal will emerge. I will have two bars with me, and when he sees me he will melt like lead, and thus Allah will cause him to perish. And the rocks and trees will say: "O Muslim, there is a disbeliever beneath me, come and kill him." Thus Allah will cause them to perish. Then the people will go back to their countries and homelands. At that point Ya'jooj and Ma'jooj will emerge, swarming swiftly from every hill, and will conquer their lands. They will not pass by anything but they will destroy it, and they will not pass by any water but they will drink it. Then the people will come to me, complaining about them. I will pray to Allah against them and Allah will cause them to perish and die, until the earth becomes rotten with their stench. Then Allah will send down rain which will wash their bodies away and throw them into the sea.... And among the things I learned from my Lord, may He be glorified and exalted, is that when that happens, the Hour will be like a pregnant woman who has reached full term, and her family do not know when she will suddenly give birth by night or by day.'''

Comments: [Its *isnad* is *da'eef*]

٣٥٥٧- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: إِنَّ فُلَانًا نَامَ الْبَارِحَةَ عَنِ الصَّلَاةِ، قَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ الشَّيْطَانُ بَالَ فِي أُذُنِهِ، أَوْ فِي أُذُنَيْهِ». [انظر: ٤٠٥٩].

تخريج: إسناده صحيح، خ: (١١٤٤)، م: (٧٧٤).

3557. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man came to the Prophet (ﷺ) and said: So and so slept yesterday and missed the prayer. The Messenger of Allah (ﷺ) said: "That is (because) the *Shaitan* urinated in his ear - or ears."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1144) and Muslim (774)]

٣٥٥٨- حَدَّثَنَا عَبْدُ الْعَزِيزِ: حَدَّثَنَا مَنْصُورٌ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تِمْثَالُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: هَذَا تِمْثَالُ كِسْرَى؟ فَقُلْتُ: لَا، وَلَكِنْ تِمْثَالُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». [راجع: ٢٨١١].

تخريج: إسناده صحيح، خ: (٥٩٥٠)، م: (٢١٠٩).

3558. It was narrated that Muslim bin Subaih said: I was with Masrooq in a house in which there was a statue of Mary. Masrooq said: Is this a statue of Chosroes? I said: No; it is a statue of Mary. Masrooq said: I heard 'Abdullah bin Mas'ood say: The Messenger of Allah (ﷺ) said: "The most severely punished of the people on the Day of Resurrection will be the image makers."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5950) and Muslim (2109)]

٣٥٥٩- حَدَّثَنَا إِسْحَاقُ _ هُوَ الْأَزْرَقُ _ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَنْبَغِي لَهُ أَنْ يَتَمَثَّلَ بِمِثْلِي». [انظر: ٣٧٩٩، ٤١٩٣، ٤٣٠٤].

تخريج: إسناده صحيح.

3559. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has truly seen me, for the *Shaitan* cannot appear in my form."

Comments: [Its *isnad* is *saheeh*]

٣٥٦٠- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ:

3560. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said:

The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ». [انظر: ٤٠٣٩، ٤٠٤٠، ٤٠٩٣، ٤١٠٦، ٤١٧٥، ٤١٩٠، ٤١٩١، ٤٣٩٥، ٤٤٠٧، ٤٤٢٤، ٤٤٣٦].

Comments: [Its *isnad* is *saheeh,* Muslim (2184)]

تخريج: إسناده صحيح، م: (٢١٨٤).

3561. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) led us in offering the fear prayer. They stood in two rows; one row stood behind the Prophet (ﷺ) and the other stood facing the enemy. The Messenger of Allah (ﷺ) led the row that was behind him in praying one *rak'ah,* then they got up and left, and took the place of those who had been facing the enemy, and the others came and stood in their place. Then the Messenger of Allah (ﷺ) led them (the second group) in praying one *rak'ah,* then he said the *tasleem* and those people got up and prayed (a second *rak'ah*) by themselves. Then they said the *tasleem* and went and took the place of the ones who were facing the enemy, and that group came back to their place and prayed one *rak'ah* by themselves, then they said the *tasleem.*

٣٥٦١- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ خُصَيْفٍ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ (١/٣٧٦) صَلَاةَ الْخَوْفِ، فَقَامُوا صَفَّيْنِ، فَقَامَ صَفٌّ خَلْفَ النَّبِيِّ ﷺ، وَصَفٌّ مُسْتَقْبِلَ الْعَدُوِّ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالصَّفِّ الَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ قَامُوا فَذَهَبُوا، فَقَامُوا مَقَامَ أُولَئِكَ مُسْتَقْبِلِي الْعَدُوِّ، وَجَاءَ أُولَئِكَ فَقَامُوا مَقَامَهُمْ، فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ قَامُوا فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا، ثُمَّ ذَهَبُوا فَقَامُوا مَقَامَ أُولَئِكَ مُسْتَقْبِلِي الْعَدُوِّ، وَرَجَعَ أُولَئِكَ إِلَى مَقَامِهِمْ، فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا. [انظر: ٣٨٨٢].

***Comments:** [Saheeh; this is a da'eef isnad because it is interrupted]*

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

3562. It was narrated that 'Abdullah (ﷺ) said that the Messenger of Allah (ﷺ) taught him the *tashahhud* and instructed

٣٥٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا خُصَيْفٌ الْجَزَرِيُّ، قَالَ: حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَهُ رَسُولُ اللَّهِ

him to teach the people, "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [*Saheeh;* al-Bukhari (831) and Muslim (402) this is a *da'eef isnad* because it is interrupted]

ﷺ التَّشَهُّدَ، وَأَمَرَهُ أَنْ يُعَلِّمَ النَّاسَ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: صحيح، خ: (٨٣١)، م: (٤٠٢) وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه.

3563. It was narrated that 'Abdullah (ﷺ) said: We used to greet the Messenger of Allah (ﷺ) with *salam* when he was praying, and he would return the greeting. When we came back from being with the Negus, we greeted him with *salam* and he did not return the greeting. We said: O Messenger of Allah, we used to greet you when you were praying and you would return the greeting. He said: "There is sufficient preoccupation in the prayer."

٣٥٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا؟ فَقَالَ: «إِنَّ فِيَّ - أَوْ فِي الصَّلَاةِ - لَشُغْلًا». [انظر: ٣٨٨٤].

تخريج: إسناده صحيح، خ: (١١٩٩)، م: (٥٣٨).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1199) and Muslim (538)]

3564. It was narrated from Abul-Ahwas that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "A man's prayer in congregation is twenty-odd times better than his praying alone."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٣٥٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَحْدَهُ، بِضْعٌ وَعِشْرُونَ دَرَجَةً». [انظر: ٣٥٦٧، ٤١٥٨، ٤١٥٩، ٤٣٢٣، ٤٣٢٤].

تخريج: صحيح لغيره، هذا إسناد ضعيف، عطاء بن السائب- مختلط- قد توبع.

٣٥٦٥- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَ: «مَنْ يَذْكُرُ مِنْكُمْ لَيْلَةَ الصَّهْبَاوَاتِ؟» قَالَ عَبْدُ اللَّهِ: أَنَا، بِأَبِي أَنْتَ وَأُمِّي، وَإِنَّ فِي يَدِي لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ، مُسْتَتِرًا بِمُؤْخِرَةِ رَحْلِي مِنَ الْفَجْرِ، وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ». [انظر: ٣٧٦٧].

3563. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man came to the Prophet (ﷺ) and said: When is *Lailatal-Qadr*? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٣٥٦٦- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ: زِيدَ فِي الصَّلَاةِ؟ قِيلَ: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ.

3566. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) prayed *Zuhr* with five *rak'ahs*. It was said: Has something been added to the prayer? And it was said: You prayed five (*rak'ahs*). And he prostrated twice.

تخريج: إسناده صحيح، خ: (١٢٢٦)،م: (٥٧٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٣٥٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمِيعِ تَفْضُلُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ، خَمْسَةً وَعِشْرِينَ ضِعْفًا، كُلُّهَا مِثْلُ صَلَاتِهِ». [انظر: ٤١٥٨، ٤١٥٩، ٤٣٢٣].

3567. It was narrated from 'Abdullah bin Mas'ood that the Prophet of Allah (ﷺ) said: "Prayer in congregation is twenty five times better than a man praying on his own, each time like his prayer."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح لغيره، وهذا سند ضعيف لانقطاعه، قتادة لم يسمع من أبي الأحوص ومحمد ابن أبي عدي سمع من سعيد بعد اختلاطه.

3568. It was narrated that 'Abdullah bin Ma'qil bin Muqarrin said: My father and I entered upon 'Abdullah bin Mas'ood (ﷺ) and he said: Did you hear the Prophet (ﷺ) say: "Regret is repentance"? He said: Yes. On one occasion he said: I heard him say, "Regret is repentance."

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٥٦٨- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، قَالَ: أَخْبَرَنِي زِيَادُ بْنُ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ ابْنِ مَعْقِلِ بْنِ مُقَرِّنٍ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ»؟ قَالَ: نَعَمْ. وَقَالَ مَرَّةً: سَمِعْتُهُ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [انظر: ٤٠١٢، ٤٠١٤، ٤٠١٦، ٤١٢٤].

تخريج: صحيح، وهذا إسناد حسن.

3569. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Give charity, O women, even if it is from your jewellery, for you are most of the people of Hell." A woman who was not one of the prominent women stood up and said: Why, O Messenger of Allah? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٣٥٦٩- حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ، وَلَوْ مِنْ حُلِيِّكُنَّ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتْ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [انظر: ٤٠١٩، ٤٠٣٤، ٤١٢٢، ٤١٥١، ٤١٥٢].

تخريج: صحيح لغيره، وهذا سند محتمل للتحسين.

3570. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) did the two prostrations after the *salam*. And on one occasion he said: The Prophet (ﷺ) did the two prostrations of forgetfulness after the *salam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٣٥٧٠- حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ سَجَدَهُمَا بَعْدَ السَّلَامِ. وَقَالَ مَرَّةً: إِنَّ النَّبِيَّ ﷺ سَجَدَ السَّجْدَتَيْنِ فِي السَّهْوِ بَعْدَ السَّلَامِ. [راجع: ٣٥٦٦]. (إسناده صحيح، خ: ١٢٢٦، م: ٥٧٢)

تخريج: إسناده صحيح، خ: (١٢٢٦)، م: (٥٧٢).

3571. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "The Hour will not begin until a man from my family whose name is the same as mine becomes in charge (of the Muslims)."

Comments: [Its *isnad* is *hasan*]

٣٥٧١- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَلِيَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي».

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: حَدَّثَنَا بِهِ فِي بَيْتِهِ، فِي غُرْفَتِهِ، أُرَاهُ سَأَلَهُ بَعْضُ وَلَدِ جَعْفَرِ بْنِ يَحْيَى، أَوْ يَحْيَى بْنِ خَالِدِ بْنِ يَحْيَى. [انظر: ٣٥٧٢، ٣٥٧٣، ٤٠٩٨، ٤٢٧٩].

تخريج: إسناده حسن.

3572. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its *isnad* is *hasan*]

٣٥٧٢- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْقَضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ (١/ ٣٧٧) بَيْتِي، اسْمُهُ يُوَاطِئُ اسْمِي». [راجع: ٣٥٧١].

تخريج: إسناده حسن.

3573. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "This world will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its *isnad* is *hasan*]

٣٥٧٣- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الدُّنْيَا» _ أَوْ قَالَ: «لَا تَنْقَضِي الدُّنْيَا _ حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي». [راجع: ٣٥٧١].

تخريج: إسناده حسن.

3574. It was narrated that 'Abdullah (ﷺ) said: We were with the Prophet (ﷺ) in the cave and

٣٥٧٤- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي

"By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77] was revealed to him. I learned it from his lips when it was fresh (had just been revealed), but I do not know with which words he ended it, "Then in what statement after this (the Qur'an) will they believe?" [v. 50] or "And when it is said to them: 'Bow down yourself (in prayer)!' They bow not down (offer not their prayers)" [v. 48]. A snake got away from us and entered a hole, and the Prophet (ﷺ) said: "You have been protected from its evil and it has been protected from your evil."

غَارٍ، فَنَزَلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ (المرسلت: ١) فَأَخَذْتُهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، فَلَا أَدْرِي بِأَيِّهَا خَتَمَ: ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ﴾ (المرسلت: ٥٠) أَوْ: ﴿وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ﴾ (المرسلت: ٤٨) سَبَقَتْنَا حَيَّةٌ، فَدَخَلَتْ فِي جُحْرٍ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ وُقِيتُمْ شَرَّهَا، وَوُقِيَتْ شَرَّكُمْ». [انظر: ٣٥٨٦، ٤٠٠٤، ٤٠٠٥، ٦٠٦٣، ٤٠٦٨، ٤٠٦٩، ٤٤٠٤].

تخريج: صحيح لغيره، وهذا إسناد حسن، خ: (١٨٣٠)، م: (٢٢٣٤).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *hasan*]

3575. It was narrated that 'Abdullah (ﷺ) said: We used to greet the Prophet (ﷺ) [when he was praying] when we were in Makkah before we went to Abyssinia. When we came from Abyssinia, we came to him and greeted him [when he was praying] but he did not return the greeting and I got very distressed and started trying to find out why, until they finished praying. I asked him and he said: "Allah introduces whatever He wants into His matter [i.e., religion] and He has decreed that we should not speak whilst praying."

٣٥٧٥- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ إِذْ كُنَّا بِمَكَّةَ قَبْلَ أَنْ نَأْتِيَ أَرْضَ الْحَبَشَةِ، فَلَمَّا قَدِمْنَا مِنْ أَرْضِ الْحَبَشَةِ، أَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ، فَأَخَذَنِي مَا قَرُبَ وَمَا بَعُدَ، حَتَّى قَضَوُا الصَّلَاةَ، فَسَأَلْتُهُ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي أَمْرِهِ مَا يَشَاءُ، وَإِنَّهُ قَدْ أُحْدِثَ مِنْ أَمْرِهِ: أَنْ لَا تَتَكَلَّمَ فِي الصَّلَاةِ. [راجع: ٣٥٦٣].

تخريج: صحيح، وهذا إسناد حسن، خ: (١١٩٩)، م: (٥٣٨).

Comments: [*Saheeh*, and its *isnad* is *hasan*]

3576. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "Whoever swears an

٣٥٧٦- حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ

حَلَفَ عَلَى يَمِينٍ، يَقْتَطِعُ بِهَا مَالَ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ» وَقَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِي ٱلْآخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ﴾ (آل عمران: ٧٧) [انظر: ٣٥٩٧، ٣٩٤٦، ٤٠٤٩، ٤٢١٢، ٤٣٩٥].

تخريج: إسناده صحيح، خ: (٧٤٤٥)، م: (١٣٨).

oath to take the property of a Muslim unlawfully will meet Allah when He is angry with him." And the Messenger of Allah (ﷺ) recited the confirmation of that from the Book of Allah, may He be glorified and exalted: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them." [Al 'Imran 3:77].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7445) and Muslim (138)]

٣٥٧٧- حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «لَا يَمْنَعُ عَبْدٌ زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعُ يَتْبَعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ، فَيَقُولُ: أَنَا كَنْزُكَ». ثُمَّ قَرَأَ عَبْدُ اللَّهِ مِصْدَاقَهُ فِي كِتَابِ اللَّهِ: ﴿سَيُطَوَّقُونَ مَا بَخِلُوا بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ﴾ (آل عمران: ١٨٠).

قَالَ سُفْيَانُ مَرَّةً: يُطَوَّقُهُ فِي عُنُقِهِ.

تخريج: إسناده صحيح.

3577. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "No one withholds the *zakah* of his wealth but a bald-headed serpent will be made for him which will follow him, and he will flee from it and it will follow him, saying: 'I am your treasure.'" Then 'Abdullah recited the confirmation of that from the Book of Allah: "the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection" [Al 'Imran 3:180].

Comments: [Its *isnad* is *saheeh*]

٣٥٧٨- حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «مَا أَنْزَلَ اللَّهُ دَاءً، إِلَّا قَدْ أَنْزَلَ لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ».

تخريج: صحيح لغيره، وهذا إسناد حسن.

3578. It was narrated that Abu 'Abdur-Rahman 'Abdullah bin Habeeb said: I heard 'Abdullah bin Mas'ood (ﷺ) attribute it to the Prophet (ﷺ): "Allah has not sent down any disease but He has also sent down a remedy for it; those who know it know it and those who did not know it is not know it."

Comments: [*Saheeh* because of corroborating evidences and its *isnad* is *Hasan*]

3579. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Do not acquire farmland (or a garden) lest that increase your interest in this world."

Comments: [Its *isnad* is *da'eef*]

٣٥٧٩- حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شِمْرٍ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا». [انظر: ٤٠٤٨، ٤٢٣٤].

تخريج: إسناده ضعيف، المغيرة لم يوثقه غير ابن حبان والعجلي.

3580. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (*khaleel*) I would have taken Abu Bakr as a close friend, but your companion (meaning himself) is the close friend (*khaleel*) of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٥٨٠- حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّتِهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٣٦٨٩، ٣٧٤٩، ٣٧٥٠، ٣٧٥١، ٣٧٥٢، ٣٧٥٣]

تخريج: إسناده صحيح، م: (٢٣٨٣).

3581. Shaqeeq said: We were waiting in the mosque for 'Abdullah bin Mas'ood to come out to us. Yazeed bin Mu'awiyah - i.e., an-Nakha'i - came to us and said: Shall I go and see if he is in the house? Maybe I could bring him out to you. He came out to us and said: I was told about you being here but I do not want to come out to you for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

٣٥٨١- حَدَّثَنَا سُفْيَانُ، قَالَ سُلَيْمَانُ: سَمِعْتُ شَقِيقًا يَقُولُ: كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي الْمَسْجِدِ يَخْرُجُ عَلَيْنَا، فَجَاءَنَا يَزِيدُ بْنُ مُعَاوِيَةَ - يَعْنِي النَّخَعِيَّ - قَالَ: فَقَالَ: أَلَا أَذْهَبُ فَأَنْظُرَ، فَإِنْ كَانَ فِي الدَّارِ لَعَلِّي أَنْ أُخْرِجَهُ إِلَيْكُمْ، فَجَاءَنَا فَقَامَ عَلَيْنَا، فَقَالَ: إِنَّهُ لَيُذْكَرُ لِي مَكَانُكُمْ، فَمَا آتِيكُمْ كَرَاهِيَةَ أَنْ أُمِلَّكُمْ، لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. [انظر: ٣٥٨٧، ٤٠٤١، ٤٠٦٠، ٤١٨٨، ٤٢٢٨، ٤٤٠٩، ٤٤٣٩].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6411) and Muslim (2821)]

تخريج: إسناده صحيح، خ: (٦٤١١)، م: (٢٨٢١).

3582. It was narrated from Abul-Kanood: I got a ring one day - and he described it. Ibn Mas'ood (ﷺ) saw it on his hand and said: The Messenger of Allah (ﷺ) forbade rings of gold.

٣٥٨٢- حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ، عَنْ أَبِي الْكَنُودِ: أَصَبْتُ خَاتَمًا يَوْمًا، فَذَكَرَهُ، فَرَآهُ ابْنُ مَسْعُودٍ فِي يَدِهِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ. [انظر: ٣٧١٥، ٣٨٠٤].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* and *munqati' isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف منقطع، يزيد ضعيف ولم يسمع من أبي الكنود.

3583. It was narrated from Ibn Mas'ood: The moon was split at the time of the Messenger of Allah (ﷺ) into two parts and they saw it. And the Messenger of Allah (ﷺ) said: "Bear witness."

٣٥٨٣- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ شِقَّتَيْنِ، حَتَّى نَظَرُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا». [انظر: ٣٩٢٤، ٤٢٧٠، ٤٣٦٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3636) and Muslim (2800)]

تخريج: إسناده صحيح، خ: (٣٦٣٦)، م: (٢٨٠٠).

3584. It was narrated from 'Abdullah bin Mas'ood (ﷺ): The Prophet (ﷺ) entered [the Mosque] and around the Ka'bah were three hundred and sixty idols. And he started prodding them with a stick that he had in his hand and saying: "*Al-Haqq* (the truth, i.e. the Qur'an and Allah's Revelation) has come, and *Al-Batil* [falsehood - *Iblees* (Satan)] can neither create anything nor resurrect (anything)" [Saba' 34:49] and "Truth (i.e. Islamic Monotheism or this Qur'an or *Jihad* against polytheists) has come and *Batil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Batil* is ever bound to vanish" [al-Isra' 17:81].

٣٥٨٤- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: دَخَلَ النَّبِيُّ ﷺ، وَحَوْلَ الْكَعْبَةِ سِتُّونَ وَثَلَاثُ مِائَةِ نُصُبٍ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ: ﴿قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾ (سبأ: ٤٩)، ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ (١/ ٣٧٨) كَانَ زَهُوقًا﴾. (الإسراء: ٨١).

تخريج: إسناده صحيح، خ: (٢٤٧٨)، م: (١٧٨١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2478) and Muslim (1781)]

3585. It was narrated that Abu Majid al-Hanafi said: I heard 'Abdullah say: We asked the Messenger of Allah (ﷺ) about walking in funeral processions and he said: "[The bier] is to be followed and should not follow (or be preceded)."

Comments: [Its *isnad* is *da'eef* because Abu Majid is unknown and Yahya al-Jabir is *da'eef*]

٣٥٨٥- حَدَّثَنَا سُفْيَانُ قَالَ: وَلَيْسَ مِنْهَا مَنْ يَقْدُمُهَا، وَقُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ يَحْيَى الْجَابِرَ عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «مَتْبُوعَةٌ، وَلَيْسَتْ بِتَابِعَةٍ».

تخريج: إسناده ضعيف، لجهالة أبي ماجد الحنفي ويحيى الجابر، ضعيف.

3586. It was narrated that 'Abdullah (ﷺ) said: We were with the Messenger of Allah (ﷺ) in Mina and a snake appeared. The Messenger of Allah (ﷺ) said: "Kill it." We rushed to kill it but it got away from us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1830) and Muslim (2234)]

٣٥٨٦- حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى، قَالَ: فَخَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوهَا» فَابْتَدَرْنَاهَا، فَسَبَقَتْنَا.

تخريج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

3587. It was narrated that Shaqeeq said: 'Abdullah used to come out to us and say: I was told about you being here, and nothing kept me from coming out to you but the fact that I did not want to bore you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us because he did not want to bore us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6411) and Muslim (2821)]

٣٥٨٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنِ إِدْرِيسَ قَالَ: سَمِعْتُ الْأَعْمَشَ يَرْوِي عَنْ شَقِيقٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يَخْرُجُ إِلَيْنَا، فَيَقُولُ: إِنِّي لَأُخْبَرُ بِمَكَانِكُمْ، وَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةَ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخريج: إسناده صحيح، خ: (٦٤١١)، م: (٢٨٢١).

3588. It was narrated that 'Abdullah (ﷺ) said: When one of you bows, let him put his forearms

٣٥٨٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ

on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ). Then he put his hands together and showed them.

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

اللهِ قَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْتَرِشْ ذِرَاعَيْهِ فَخِذَيْهِ، وَلْيَجْنَأْ، ثُمَّ طَبَّقَ بَيْنَ كَفَّيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ طَبَّقَ بَيْنَ كَفَّيْهِ، فَأَرَاهُمْ. [انظر: ٤٠٤٥، ٤٢٧٢].

تخريج: إسناده صحيح، م: (٥٣٤).

3589. It was narrated that 'Abdullah (ﷺ) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], it was hard on the people and they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not what you think. Have you not heard what the righteous slave said: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqman 31:13]? Rather it refers to *shirk*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (35) and Muslim (124)]

٣٥٨٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَـٰنَهُم بِظُلْمٍ﴾ (الأنعام: ٨٢)، شَقَّ ذَلِكَ عَلَى النَّاسِ، وَقَالُوا: يَا رَسُولَ اللَّهِ، فَأَيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ: «إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: ١٣) إِنَّمَا هُوَ الشِّرْكُ». [انظر: ٤٠٣١، ٤٢٤٠].

تخريج: إسناده صحيح، خ: (٣٥)، م: (١٢٤).

3590. It was narrated that 'Abdullah (ﷺ) said: A man from the People of the Book came to the Prophet (ﷺ) and said: O Abul-Qasim, have you heard that Allah, may He be glorified and exalted, will carry all living beings on one finger, and the heavens on one finger, and the earth on one finger and the trees on one finger

٣٥٩٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ الْكِتَابِ، فَقَالَ: يَا أَبَا الْقَاسِمِ، أَبَلَغَكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَحْمِلُ الْخَلَائِقَ عَلَى إِصْبَعٍ، وَالسَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالثَّرَى عَلَى إِصْبَعٍ؟! فَضَحِكَ النَّبِيُّ

and the soil on one finger? The Prophet (ﷺ) smiled so broadly that his molars could be seen, then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39:67].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7415) and Muslim (801)]

ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ الْآيَةَ (الزمر: ٦٧). [انظر: ٤٠٨٧].

تخريج: إسناده صحيح، خ: (٧٤١٥)،م: (٢٧٨٦).

3591. It was narrated from 'Abdullah that he recited Soorat Yoosuf in Hims and a man said: This is not how it was revealed! 'Abdullah drew close to him and found the smell of wine on him, and he said: Are you rejecting the truth and drinking alcohol (lit. an abomination)? I will not let you go until I flog you as a *hadd* punishment. He flogged him as the *hadd* punishment and he said: By Allah, this is how the Messenger of Allah (ﷺ) taught it to me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5001) and Muslim (801)]

٣٥٩١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَرَأَ سُورَةَ يُوسُفَ بِحِمْصَ، فَقَالَ رَجُلٌ: مَا هَكَذَا أُنْزِلَتْ! فَدَنَا مِنْهُ عَبْدُ اللَّهِ، فَوَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتُكَذِّبُ بِالْحَقِّ، وَتَشْرَبُ الرِّجْسَ؟! لَا أَدَعُكَ حَتَّى أَجْلِدَكَ حَدًّا، قَالَ: فَضَرَبَهُ الْحَدَّ، وَقَالَ: وَاللَّهِ، لَهَكَذَا أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ. [انظر: ٤٠٢٣].

تخريج: إسناده صحيح، خ: (٥٠٠١)،م: (٨٠١).

3592. It was narrated that 'Alqamah said: I was walking with 'Abdullah in Mina when he was met by 'Uthman. He stood and talked with him and 'Uthman said to him: O Abu 'Abdur-Rahman, shall we not marry you to a young girl who can remind you of times past? 'Abdullah said: If that is what you are telling me, (let me tell you that) the Messenger of Allah (ﷺ) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective

٣٥٩٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنًى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ، فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَا نُزَوِّجُكَ جَارِيَةً شَابَّةً، لَعَلَّهَا أَنْ تُذَكِّرَكَ مَا مَضَى مِنْ زَمَانِكَ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَا لَئِنْ قُلْتَ ذَاكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ، فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ

in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [انظر: ٦٦١٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5065) and Muslim (1400)]

تخريج: إسناده صحيح، خ: (٥٠٦٥)، م: (١٤٠٠).

3593. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Uthman prayed in Mina with four *rak'ahs* and 'Abdullah (ﷺ) said: I prayed with the Prophet (ﷺ) in Mina with two *rak'ahs* and with Abu Bakr two *rak'ahs* and with 'Umar two *rak'ahs*.

٣٥٩٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنًى أَرْبَعًا، فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ. [انظر: ٣٩٥٣، ٤٠٠٣، ٤٠٣٤، ٤٤٢٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1084) and Muslim (695)]

تخريج: إسناده صحيح، خ: (١٠٨٤)، م: (٦٩٥).

3594. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of people are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come people who will rush to give their testimony before their oath or vice versa (i.e., they will combine their oath and testimony, sometimes putting one before the other, meaning that they will be careless about the issue of testimony and oath).

٣٥٩٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَأْتِي بَعْدَ ذَلِكَ قَوْمٌ تَسْبِقُ شَهَادَاتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَاتِهِمْ». [انظر: ٣٩٦٣، ٤١٣٠، ٤١٧٣، ٤٢١٧]

تخريج: إسناده صحيح، خ: (٦٤٢٩)، م: (٢٥٣٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6429) and Muslim (2533)]

3595. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verily I know the last of the people of Hell to emerge from Hell. (It will be) a

٣٥٩٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ

man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places, so he will go back and say: 'O Lord, the people have already occupied their places.' It will be said, 'Do you remember the time you were in (Hell)?' He will say, 'Yes.' It will be said to him, 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?''' He said: And I saw the Messenger of Allah (ﷺ) smiling so broadly that his molars showed.

Comments: Its *isnad* is *saheeh*, al-Bukhari (6571) and Muslim (186)]

النَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا، فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ يَدْخُلُ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، (١/ ٣٧٩) قَالَ: فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ، قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ، قَالَ: فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ قَالَ: فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ: تَمَنَّهْ، فَيَتَمَنَّى، فَيُقَالُ: إِنَّ لَكَ الَّذِي تَمَنَّيْتَ، وَعَشَرَةَ أَضْعَافِ الدُّنْيَا، قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟! قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ. [انظر: ٣٧١٤، ٣٨٩٩، ٤١٣٠، ٤٣٩١، ٤٣٣٧].

تخريج: إسناده صحيح، خ: (٦٥٧١)،م: (١٨٦).

3596. It was narrated that 'Abdullah (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, if I do well in Islam, will I be blamed for what I did during the Jahiliyyah? He said: "If you do well in Islam, you will not be blamed for what you did during the Jahiliyyah, but if you do badly in Islam, you will be blamed for the former and the latter."

Comments: Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

٣٥٩٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا أَحْسَنْتُ فِي الْإِسْلَامِ، أُؤَاخَذُ بِمَا عَمِلْتُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «إِذَا أَحْسَنْتَ فِي الْإِسْلَامِ، لَمْ تُؤَاخَذْ بِمَا عَمِلْتَ فِي الْجَاهِلِيَّةِ، وَإِذَا أَسَأْتَ فِي الْإِسْلَامِ، أُخِذْتَ بِالْأَوَّلِ وَالْآخِرِ». [انظر: ٣٥٠٤، ٣٨٨٦، ٤٠٨٦، ٤١٠٣، ٤٤٠٨].

تخريج: إسناده صحيح، خ: (٦٩٢١)،م: (١٢٠).

3597. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever

٣٥٩٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ»، فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِذَنْ يَحْلِفُ، فَيَذْهَبُ مَالِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ (آل عمران: ٧٧) إِلَى آخِرِ الْآيَةِ. [راجع: ٣٥٧٦].

تخريج: إسناده صحيح، خ: (٢٤١٦)، م: (١٣٨).

swears an oath in which he is lying in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath bin Qais said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (ﷺ) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted, revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

Comments: [Its *isnad* is *saheeh* al-Bukhari (2416) and Muslim (138)]

٣٥٩٨- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنِي عَاصِمٌ عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ أَرْعَى غَنَمًا لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، فَقَالَ: «يَا غُلَامُ، هَلْ مِنْ لَبَنٍ؟» قَالَ: قُلْتُ: نَعَمْ، وَلَكِنِّي مُؤْتَمَنٌ، قَالَ: «فَهَلْ مِنْ شَاةٍ لَمْ يَنْزُ عَلَيْهَا الْفَحْلُ» فَأَتَيْتُهُ بِشَاةٍ، فَمَسَحَ ضَرْعَهَا، فَنَزَلَ لَبَنٌ، فَحَلَبَهُ فِي إِنَاءٍ، فَشَرِبَ، وَسَقَى أَبَا بَكْرٍ، ثُمَّ قَالَ لِلضَّرْعِ: «اقْلِصْ» فَقَلَصَ،

3598. It was narrated that Ibn Mas'ood (ﷺ) said: I was tending some sheep belonging to 'Uqbah bin Abi Mu'ait when the Messenger of Allah (ﷺ) and Abu Bakr passed by me. He [the Prophet (ﷺ)] said: "O boy, do you have any milk?" I said: Yes, but this is a trust (i.e., the sheep do not belong to me). He said: "Is there a sheep that has not been impregnated by the ram? I brought a sheep and he wiped its udder and it filled with milk. Then

قَالَ: ثُمَّ أَتَيْتُهُ بَعْدَ هَذَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي مِنْ هَذَا الْقَوْلِ، قَالَ: فَمَسَحَ رَأْسِي، وَقَالَ: «يَرْحَمُكَ اللَّهُ، فَإِنَّكَ غُلَيِّمٌ مُعَلَّمٌ». [انظر: ٣٥٩٩، ٤٣٣٠، ٤٣٧٢، ٤٤١٢].

تخريج: إسناده حسن.

he milked it into a vessel and drank, and he gave some to Abu Bakr to drink. Then he said to the udder: "Dry up," and it did. Then I came to him after that and said: O Messenger of Allah, teach me some of these words. He patted me on the head and said: "May Allah have mercy on you; you are a little boy and you will learn (later)."

Comments: [Its *isnad* is *hasan*]

٣٥٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، بِإِسْنَادِهِ، قَالَ: فَأَتَاهُ أَبُو بَكْرٍ بِصَخْرَةٍ مَنْقُورَةٍ، فَاحْتَلَبَ فِيهَا، فَشَرِبَ وَشَرِبَ أَبُو بَكْرٍ وَشَرِبْتُ، قَالَ: ثُمَّ أَتَيْتُهُ بَعْدَ ذَلِكَ، قُلْتُ: عَلِّمْنِي مِنْ هَذَا الْقُرْآنِ، قَالَ: «إِنَّكَ غُلَامٌ مُعَلَّمٌ» قَالَ: فَأَخَذْتُ مِنْ فِيهِ سَبْعِينَ سُورَةً. [راجع: ٣٥٩٨، انظر: ٤٤١٢].

تخريج: إسناده حسن.

3599. It was narrated from 'Asim with his *isnad*. He said: Abu Bakr brought him a hollowed out stone and he milked [the sheep] into it, then he drank and Abu Bakr drank and I drank. I came to him after that and said: Teach me some of this Qur'an. He said: "You are a boy and you will learn (later)." And I learned seventy soorahs from his lips.

Comments: [Its *isnad* is *hasan*]

٣٦٠٠- حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَاصِمٌ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ ﷺ خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، فَابْتَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وُزَرَاءَ نَبِيِّهِ، يُقَاتِلُونَ عَلَى دِينِهِ، فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَوْا سَيِّئًا، فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ.

تخريج: إسناده حسن.

3600. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Verily Allah looked into the hearts of His slaves and He found that the heart of Muhammad (ﷺ) was the best of the hearts of His slaves. So He chose him for Himself and sent him with His Message. Then he looked into the hearts of His slaves after Muhammad, and found the hearts of his Companions were the best of the hearts of His slaves. So he made them the helpers and advisors of His Prophet, to fight to support His religion. So whatever the Muslims think is good is good

before Allah, and whatever the Muslims think is bad, is bad before Allah.

Comments: [Its *isnad* is *hasan*]

3601. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Perhaps you will see people who offer the prayer at the wrong time. If you see them, offer the prayer in your houses at the time you know, then pray with them and make it *nafl*."

Comments: [Its *isnad* is *hasan*]

٣٦٠١- حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَامًا يُصَلُّونَ صَلَاةً لِغَيْرِ وَقْتِهَا، فَإِذَا أَدْرَكْتُمُوهُمْ، فَصَلُّوا فِي بُيُوتِكُمْ فِي الْوَقْتِ الَّذِي تَعْرِفُونَ، ثُمَّ صَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً». [انظر: ٤٣٨٦].

تخريج: إسناده حسن.

3602. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) prayed and I do not know whether he added or omitted something. When he said the *salam*, it was said to him: O Messenger of Allah, has something new been introduced into the prayer? He said: "No. Why are you asking?" They said: You did such and such in the prayer. He turned to face the *qiblah*, then he prostrated twice and said the *tasleem*, then he said: "I am human, I forget as you forget. If one of you is unsure in his prayer, let him try to work out what is correct and proceed on that basis, then prostrate twice."

٣٦٠٢- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، فَلَا أَدْرِي زَادَ أَمْ نَقَصَ؟ فَلَمَّا سَلَّمَ، قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، هَلْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «لَا، وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَثَنَى رِجْلَيْهِ، فَسَجَدَ سَجْدَتَيِ السَّهْوِ، فَلَمَّا سَلَّمَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، وَإِذَا شَكَّ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَتَحَرَّ الصَّلَاةَ، فَإِذَا سَلَّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ».

تخريج: إسناده صحيح، خ: (٤٠١)،م: (٥٧٢).

Comments: [Its *isnad* is *saheeh* al-Bukhari (401) and Muslim (572)]

3603. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Staying up after the prayer - i.e., *'Isha'* prayer - is only for two men: one who is praying or one who is travelling."

٣٦٠٣- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَمَرَ بَعْدَ الصَّلَاةِ ـ يَعْنِي: الْعِشَاءَ الْآخِرَةَ ـ، إِلَّا

لِأَحَدِ رَجُلَيْنِ: مُضِلٍّ، أَوْ مُسَافِرٍ». [انظر: ٣٩١٧، ٤٤١٩].

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخريج: حديث حسن، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

٣٦٠٤- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِأَعْمَالِنَا فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ، فَلَا يُؤَاخَذُ بِهِ، وَمَنْ أَسَاءَ، فَيُؤْخَذُ (١/ ٣٨٠) بِعَمَلِهِ الْأَوَّلِ وَالْآخِرِ». [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، خ: (٦٩٢١)، م: (١٢٠).

3604. It was narrated that 'Abdullah (ﷺ) said: Some people said: O Messenger of Allah, will we be blamed for our deeds during the Jahiliyyah? He said: "Whoever among you does well in Islam will not be blamed for it, but whoever does badly will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

٣٦٠٥- حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ، عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ عَشْرَ خِلَالٍ: تَخَتُّمَ الذَّهَبِ، وَجَرَّ الْإِزَارِ، وَالصُّفْرَةَ ـ يَعْنِي الْخَلُوقَ ـ، وَتَغْيِيرَ الشَّيْبِ ـ قَالَ جَرِيرٌ: إِنَّمَا يَعْنِي بِذَلِكَ نَتْفَهُ ـ وَعَزْلَ الْمَاءِ عَنْ مَحِلِّهِ، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ، وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ، وَعَقْدَ التَّمَائِمِ، وَالتَّبَرُّجَ بِالزِّينَةِ لِغَيْرِ مَحِلِّهَا، وَالضَّرْبَ بِالْكِعَابِ.

تخريج: إسناده ضعيف، عبدالرحمن، قد تكلم فيه والقاسم، حديثه منكر.

3605. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) disliked ten characteristics: wearing gold rings; letting the lower garment drag; *sufrah* - i.e., *khalooq* (a type of perfume); changing grey hair - Jareer said: what he meant was plucking it; coitus interruptus (*'azl*); *ruqyah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*; wearing amulets; showing one's adornment before non-*mahrams* (for women); and throwing dice.

Comments: [Its *isnad* is *da'eef*]

٣٦٠٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ

3606. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) said: "Recite (Qur'an) to me."

I said: Should I recite to you, when you are the one to whom it was revealed? He said: "I love to hear it from someone else." So I recited until I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?" [an-Nisa' 4:41]. And I saw his eyes flowing with tears.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4582) and Muslim (800)]

اللَّهِ _ قَالَ سُلَيْمَانُ: وَبَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةَ _ قَالَ: وَحَدَّثَنِي أَبِي، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ»، قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴾ (النساء: ٤١) قَالَ: رَأَيْتُ عَيْنَيْهِ تَذْرِفَانِ دُمُوعًا. [راجع: ٣٥٥٠].

تخريج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

3607. It was narrated that Shaqeeq bin Salamah said: A man from Banu Bajeelah who was called Naheek bin Sinan came to 'Abdullah (ﷺ) and said: O Abu 'Abdur-Rahman, how do you recite this verse? Do you find it ya' or alif? [i.e., *ghair asin* or *ghair yasin*] "water the taste and smell of which are not changed (min ma'in ghair asin)" [Muhammad 47:15]. 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal [the Soorahs from Qaf to the end of the Qur'an] in one *rak'ah*. 'Abdullah said: Do you recite Qur'an as you recite poetry? The best part of the prayer is bowing and prostration, and some people recite the Qur'an but it does not go past their collarbones. But if he recites it and it takes root in his heart, he will benefit from it. I know the pairs

٣٦٠٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ مِنْ بَنِي بَجِيلَةَ، يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ، أَيَاءً تَجِدُهَا أَوْ أَلِفًا ﴿مِن مَّآءٍ غَيْرِ ءَاسِنٍ﴾ (محمد: ١٥)؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَوَ كُلَّ الْقُرْآنِ أَحْصَيْتَ غَيْرَ هَذِهِ؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟! إِنَّ مِنْ أَحْسَنِ الصَّلَاةِ الرُّكُوعَ وَالسُّجُودَ، وَلَيَقْرَأَنَّ الْقُرْآنَ أَقْوَامٌ لَا يُجَاوِزُ تَرَاقِيَهُمْ، وَلَكِنَّهُ إِذَا قَرَأَهُ، فَرَسَخَ فِي قَلْبِهِ نَفَعَ، إِنِّي لَأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ سُورَتَيْنِ فِي رَكْعَةٍ، قَالَ: ثُمَّ قَامَ فَدَخَلَ فَجَاءَ عَلْقَمَةُ فَدَخَلَ عَلَيْهِ قَالَ: فَقُلْنَا لَهُ سَلْهُ لَنَا النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ سُورَتَيْنِ فِي رَكْعَةٍ، قَالَ: فَدَخَلَ

of soorahs that the Messenger of Allah (ﷺ) used to recite in one *rak'ah*. Then he went in and asked him, then he came out to us and said: Twenty soorahs from the beginning of al-Mufassal, in the *Mushaf* of 'Abdullah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

فَسَأَلَهُ، ثُمَّ خَرَجَ إِلَيْنَا، فَقَالَ: عِشْرُونَ سُورَةً مِنْ أَوَّلِ الْمُفَصَّلِ، فِي تَأْلِيفِ عَبْدِ اللهِ. [انظر: ٣٩١٠، ٣٩٥٨، ٣٩٦٨، ٤٠٦٢، ٤١٦٤، ٤٣٥٠، ٤٤١٠].

تخريج: إسناده صحيح، خ: (٧٧٥)، م: (٨٢٢).

3608. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I said: O enemy of Allah, I shall certainly tell the Messenger of Allah (ﷺ) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3150) and Muslim (1062)]

٣٦٠٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ قَسْمًا، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ! قَالَ: فَقُلْتُ: يَا عَدُوَّ اللَّهِ، أَمَا لَأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ بِمَا قُلْتَ، قَالَ: فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَاحْمَرَّ وَجْهُهُ، قَالَ: ثُمَّ قَالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ». [انظر: ٣٩٠٢، ٣٧٥٩، ٤٢٠٤، ٤٣٣١].

تخريج: إسناده صحيح، خ: (٣١٥٠)، م: (١٠٦٢).

3609. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No woman should talk about another woman and describe her to her husband so that it is as if he can see her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240)]

٣٦٠٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، حَتَّى تَصِفَهَا لِزَوْجِهَا، كَأَنَّمَا يَنْظُرُ إِلَيْهَا». [انظر: ٣٦٥٨، ٤٤٠٧، ٤١٧٥، ٤١٩٠، ٤١٩١، ٤٢٢٩، ٤٣٩٥، ٤٤٢٤].

تخريج: إسناده صحيح، خ: (٥٢٤٠).

٣٦١٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ، فَمَرَّ بِابْنِ صَيَّادٍ، فَقَالَ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبْئًا»، قَالَ ابْنُ صَيَّادٍ: دُخٌّ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ»، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبْ عُنُقَهُ، قَالَ: «لَا، إِنْ يَكُنِ الَّذِي تَخَافُ، فَلَنْ تَسْتَطِيعَ قَتْلَهُ».

تخريج: إسناده صحيح، م: (٢٩٢٤).

3610. It was narrated that 'Abdullah said: We were walking with the Prophet (ﷺ) and he passed by Ibn Sayyad and said: "I am hiding something in my mind for you." Ibn Sayyad said: (It is) *dukh* [referring to Soorat ad-Dukhan]. The Messenger of Allah (ﷺ) said: "May you be disgraced and dishonoured; you will never go beyond your station." 'Umar said: O Messenger of Allah, let me strike his neck. He said: "No. If he is the one you fear he is, you will never be able to kill him."

Comments: [Its *isnad* is *saheeh*, Muslim (2924)]

٣٦١١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا ضَرَبَهُ قَوْمُهُ، فَهُوَ يَمْسَحُ عَنْ وَجْهِهِ الدَّمَ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر: ٤٠٥٧، ٤١٠٧، ٤٢٠٣، ٤٣٦٦، ٤٣٣١].

تخريج: إسناده صحيح، خ: (٣٤٧٧)، م: (١٧٩٢).

3611. It was narrated that 'Abdullah (ﷺ) said: It is as if I can see the Messenger of Allah (ﷺ), telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3477) and Muslim (1792)]

٣٦١٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ»، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»، قَالَ: قَالَ عَبْدُ اللَّهِ: فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ: ﴿وَالَّذِينَ

3612. It was narrated that 'Abdullah (ﷺ) said: I asked the Messenger of Allah (ﷺ): Which sin is the worst before Allah? He said: "Attributing a partner to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." I said: Then what? He said: "Then committing adultery with your neighbour's

wife." Then Allah revealed, confirming that: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ (الفرقان: ٦٨). [انظر: ٤١٠٢، ٤١٣١، ٤١٣٤].

تخريج: إسناده صحيح، خ: (٤٧٦١)،م: (٨٦).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4761) and Muslim (86)]

3613. It was narrated that Masrooq said: A man came to 'Abdullah (ﷺ) and said: I have left a man in the mosque who was interpreting the Qur'an according to his own opinion. He interpreted this verse, "the Day when the sky will bring forth a visible smoke" by saying: On the Day of Resurrection a smoke will overwhelm the people which they will inhale and they will get something like a cold from it. 'Abdullah said: Whoever knows something, let him speak of it, and whoever does not know, let him say: Allah knows best. It is a part of a man's understanding of religion to say regarding that of which he has no knowledge of it, Allah knows best. This (verse) was (revealed) because when Quraish displayed a stubborn attitude towards the Prophet (ﷺ), he prayed against them and prayed for a famine like the famine of Yoosuf, and they were so afflicted by severe drought and famine that they even ate bones and a man would look at the sky and see something like smoke

٣٦١٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَقَالَ: إِنِّي تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ، يَقُولُ فِي هَذِهِ الْآيَةِ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ (الدخان: ١٠) إِلَى (١/ ٣٨١) آخِرِهَا: يَغْشَاهُمْ يَوْمَ الْقِيَامَةِ دُخَانٌ يَأْخُذُ بِأَنْفَاسِهِمْ، حَتَّى يُصِيبَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ! قَالَ: فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْمًا، فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ فِقْهِ الرَّجُلِ، أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّمَا كَانَ هَذَا لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَتْ عَلَى النَّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ جَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ، وَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ، فَيَنْظُرُ مَا بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ○ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ (الدخان: ١٠، ١١) فَأُتِيَ رَسُولُ اللَّهِ ﷺ، فَقِيلَ: يَا رَسُولَ اللَّهِ،

اسْتَسْقِ اللَّهَ لِمُضَرَ، فَإِنَّهُمْ قَدْ هَلَكُوا. قَالَ: فَدَعَا لَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا كَاشِفُوا الْعَذَابِ﴾ (الدخان: ١٥) فَلَمَّا أَصَابَهُمُ الْمَرَّةَ الثَّانِيَةَ عَادُوا، فَنَزَلَتْ: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ﴾ (الدخان: ١٦) يَوْمَ بَدْرٍ.

تخريج: إسناده صحيح، خ: (٤٨٢١)، م: (٢٧٩٨).

between him and it, because of hunger. Then a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, pray to Allah for rain for Mudar, for they are dying. So he prayed to Allah for them, and Allah, may He be glorified and exalted, revealed the words: "Verily, We shall remove the torment for a while." [ad-Dukhan 44:15]. But when it rained a second time, they reverted to their former ways. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44:16] This refers to the day of Badr.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4821) and Muslim (2798)]

٣٦١٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِسِتَارِ الْكَعْبَةِ، فَجَاءَ ثَلَاثَةُ نَفَرٍ: قُرَشِيٌّ، وَخَتَنَاهُ ثَقَفِيَّانِ، أَوْ ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَسْمَعْهُ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟ فَقَالَ الْآخَرُ: أُرَانَا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ، وَإِذَا لَمْ نَرْفَعْهَا لَمْ يَسْمَعْهُ، فَقَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا

3614. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and three people came, a Qurashi and his two Thaqafi in-laws or a Thaqafi and his two Qurashi in-laws; they were very fat but not very smart. They said something I did not hear, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices, He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been

أَبْصَـٰرُكُمْ وَلَا جُلُودُكُمْ﴾ إِلَى قَوْلِهِ: ﴿وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ﴾ (فصلت: ٢٢، ٢٣). [انظر: ٣٨٧٥، ٤٢٢١، ٤٢٣٨].

تخريج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4817) and Muslim (2775)]

٣٦١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ أَخِي زَيْنَبَ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: كَانَ عَبْدُ اللَّهِ إِذَا جَاءَ مِنْ حَاجَةٍ فَانْتَهَى إِلَى الْبَابِ، تَنَحْنَحَ وَبَزَقَ، كَرَاهِيَةَ أَنْ يَهْجُمَ مِنَّا عَلَى شَيْءٍ يَكْرَهُهُ، قَالَتْ: وَإِنَّهُ جَاءَ ذَاتَ يَوْمٍ، فَتَنَحْنَحَ قَالَتْ: وَعِنْدِي عَجُوزٌ تَرْقِينِي مِنَ الْحُمْرَةِ، فَأَدْخَلْتُهَا تَحْتَ السَّرِيرِ، فَدَخَلَ، فَجَلَسَ إِلَى جَنْبِي، فَرَأَى فِي عُنُقِي خَيْطًا، قَالَ: مَا هَذَا الْخَيْطُ؟ قَالَتْ: قُلْتُ: خَيْطٌ أُرْقِيَ لِي فِيهِ، قَالَتْ: فَأَخَذَهُ فَقَطَعَهُ، ثُمَّ قَالَ: إِنَّ آلَ عَبْدِ اللَّهِ لَأَغْنِيَاءُ عَنِ الشِّرْكِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّقَى، وَالتَّمَائِمَ، وَالتِّوَلَةَ شِرْكٌ»، قَالَتْ: فَقُلْتُ لَهُ: لِمَ تَقُولُ هَذَا، وَقَدْ كَانَتْ عَيْنِي تَقْذِفُ، فَكُنْتُ أَخْتَلِفُ إِلَى فُلَانٍ الْيَهُودِيِّ يَرْقِيهَا، وَكَانَ إِذَا رَقَاهَا سَكَنَتْ؟! قَالَ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ، كَانَ يَنْخُسُهَا

3615. It was narrated that Zainab, the wife of 'Abdullah, said: When 'Abdullah came home from an errand and reached the door, he would clear his throat and spit, lest he take us by surprise and see us doing something he disapproved of. He came one day and cleared his throat, and there was an old woman with me who was doing *ruqyah* for me for erysipelas. I put her under the bed and he came in and sat beside me, and he saw a thread around my neck. He said: What is this thread? I said: A thread with which *ruqyah* was done for me. He took it and broke it, then he said: The family of 'Abdullah have no need of *shirk* I heard the Messenger of Allah (ﷺ) say: "*Ruqyahs*, amulets and love-spells are *shirk*." I said: Why do you say that? By Allah, I had a discharge in my eye, and I kept going to So and so, the Jew, who did *ruqyah* for me, and when he did *ruqyah* for me, it calmed

down. 'Abdullah said: That was the work of the *Shaitan*, who was poking it with his hand, but when he did *ruqyah* for it, it stopped. It would have been sufficient for you to say as the Messenger of Allah (ﷺ) used to say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

بِيَدِهِ، فَإِذَا رَقَيْتِهَا كَفَّ عَنْهَا، إِنَّمَا كَانَ يَكْفِيكِ أَنْ تَقُولِي كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن أخي زينب، لكنه متابع.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

3616. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one has more protective jealousy (*gheerah*) than Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5220) and Muslim (2760)]

٣٦١٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٤٠٤٤، ٤١٥٣].

تخريج: إسناده صحيح، خ: (٥٢٢٠)، م: (٢٧٦٠).

3617. It was narrated that 'Abdullah (ﷺ) said: To swear by Allah nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once, because Allah, may He be glorified and exalted, chose him as a Prophet and made him a martyr.

Comments: [Its *isnad* is *saheeh*]

٣٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَأَنْ أَحْلِفَ بِاللَّهِ تِسْعًا، أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً، وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَهُ نَبِيًّا، وَجَعَلَهُ شَهِيدًا.

تخريج: إسناده صحيح.

3618. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he

٣٦١٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ،

عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا؟ قَالَ: «أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قُلْتُ: إِنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ، مَا عَلَى الْأَرْضِ مُسْلِمٌ يُصِيبُهُ أَذًى، مِنْ مَرَضٍ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ عَنْهُ بِهِ خَطَايَاهُ، كَمَا تَحُطُّ الشَّجَرُ وَرَقَهَا». [انظر: ٣٦١٩، ٤٢٠٥، ٤٣٤٦].

تخريج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

٣٦١٩- حَدَّثَنَاهُ يَعْلَى: حَدَّثَنَا الْأَعْمَشُ...، مِثْلَهُ. [راجع: ٣٦١٨].

تخريج: إسناده صحيح كسابقه.

3619. Al-A'mash told us... A similar report.

Comments: [Its *isnad* is *saheeh* like the previous report]

٣٦٢٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: تَعَاهَدُوا هَذِهِ (١/ ٣٨٢) الْمَصَاحِفَ _ وَرُبَّمَا قَالَ الْقُرْآنَ _ فَلَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ، مِنَ النَّعَمِ مِنْ عُقُلِهِ، قَالَ: وَقَالَ رَسُولُ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «لَا يَقُلْ أَحَدُكُمْ: إِنِّي نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ». [انظر: ٣٩٦٠، ٤٠٢٠، ٤١٧٦، ٤٤١٦، ٤٠٨٥، ٤٢٨٨].

تخريج: إسناده صحيح، خ: (٥٣٢)، م: (٧٩٠).

3620. It was narrated that 'Abdullah said: Keep refreshing your knowledge of these *Mushafs* - or he said, the Qur'an - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah (ﷺ) said: "No one of you should say, I have forgotten such and such a verse; rather he has been caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (532) and Muslim (790)]

٣٦٢١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ

3621. It was narrated that 'Abdullah (ؓ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness

that there is no god but Allah and that I am the Messenger of Allah is not permissible except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6778) and Muslim (1676)]

مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [انظر: ٤٢٤٥، ٤٤٢٩]،

تخريج: إسناده صحيح، خ: (٦٨٧٨)، م: (١٦٧٦).

3622. It was narrated that 'Abdullah (ﷺ) said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we said: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (ﷺ) say: "Allah Himself is *as-Salam* (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (831) and Muslim (402)]

٣٦٢٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، السَّلَامُ عَلَى فُلَانٍ، فَسَمِعَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا، أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الدُّعَاءِ مَا شَاءَ». [انظر: ٣٩٢٠، ٣٩٦٧، ٤٠١٧، ٤١٠١، ٤١٨٩].

تخريج: إسناده صحيح، خ: (٨٣١)، م: (٤٠٢).

3623. It was narrated that 'Abdullah (ﷺ) said: Whoever

٣٦٢٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُسْلِمٍ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ

would like to meet Allah tomorrow as a Muslim, let him pay attention to praying these five (daily) prayers when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet (ﷺ). There is no one among you who does not have a prayer-space in his house, but if you pray in your houses as this one who stays away (from the prayer in congregation) does, you will have abandoned the *Sunnah* of your Prophet (ﷺ), and if you abandon the *Sunnah* of your Prophet you will go astray. I remember when no one stayed away from it (i.e., the prayer in congregation) except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he was made to stand in the row (of worshippers). The Messenger of Allah (ﷺ) said: "There is no man who does *wudoo'* and does it well, and comes to the mosque and prays there, but for every step that he takes he will be raised in status one degree thereby, or one of his sins will be erased, or one good deed will be recorded for him." So we would make our steps short. And a man's prayer offered in congregation is superior to his prayer offered on his own by twenty-five degrees."

اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوبَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى، وَمَا مِنْكُمْ إِلَّا وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتُنِي وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَتَوَضَّأُ، فَيُحْسِنُ الْوُضُوءَ، ثُمَّ يَأْتِي مَسْجِدًا مِنَ الْمَسَاجِدِ، فَيَخْطُو خُطْوَةً، إِلَّا رُفِعَ بِهَا دَرَجَةً، أَوْ حُطَّ عَنْهُ بِهَا خَطِيئَةٌ، أَوْ كُتِبَتْ لَهُ بِهَا حَسَنَةٌ» حَتَّى إِنْ كُنَّا لَنُقَارِبُ بَيْنَ الْخُطَا، وَإِنَّ فَضْلَ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ، بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

[انظر: ٣٩٣٦].

تخريج: صحيح، وهذا إسناد ضعيف، للين إبراهيم الهجري.

Comments: [*Saheeh*; this is a *da'eef isnad*]

3624. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ), who is the most

٣٦٢٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا

truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a *'alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar period, then Allah sends to him an angel who breathes the soul into him and is enjoined to write down four things: his provision, his lifespan, his deeds and whether he is doomed (to Hell) or blessed (destined for Paradise). By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and enters it."

رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقُهُ، وَأَجَلُهُ، وَعَمَلُهُ، وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

تخريج: إسناده صحيح، خ: (٣٢٠٨)، م: (٢٦٤١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3208) and Muslim (2641)]

3625. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said something and I may add something else. The Messenger of Allah (ﷺ) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating anything with Allah will enter Hell.

Comments: [Its men are *thiqat*]

٣٦٢٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، دَخَلَ الْجَنَّةَ». قَالَ: وَقُلْتُ أَنَا: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا، دَخَلَ النَّارَ. [راجع: ٣٥٥٣].

تخريج: رجاله ثقات إلا أن فيه قلبا، فقد جعل المرفوع موقوفا، والموقوف مرفوعا، خ: (١٢٣٨)، م: (٩٢).

3626. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Who among you likes his heir's wealth more than his own wealth?" They said: O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than his heir's wealth. He said: "You should know that there is no one among you for whom his heir's wealth is not dearer than his own wealth. You will have nothing of your wealth except what you send ahead, and your heir's wealth is what you leave behind." And the Messenger of Allah (ﷺ) said: "Who do you consider to be a strong wrestler among you?" They said: The one who cannot be thrown to the ground by other men. He said: "No; the strong man is the one who can control himself at the time of anger." And the Messenger of Allah (ﷺ) said: "Who do you consider to be childless among you?" We said: The one who has no children. He said: "No; the childless one is the one who has not sent any of his children ahead of him (i.e., none of his children died before him)."

٣٦٢٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ، قَالَ: «اعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ، مَا لَكَ مِنْ مَالِكَ إِلَّا مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ فِيكُمُ الصُّرَعَةَ؟» قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرِّجَالُ، قَالَ: قَالَ: «لَا، وَلَكِنِ الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ فِيكُمُ الرَّقُوبَ؟» قَالَ: قُلْنَا: الَّذِي لَا وَلَدَ لَهُ، (١/ ٣٨٣) قَالَ: «لَا، وَلَكِنِ الرَّقُوبُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا».

تخريج: إسناده صحيح، خ: (٦٤٤٢)، م: (٢٦٠٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6442) and Muslim (2608)]

3627. 'Abdullah told us two reports, one of them from himself and the other from the Messenger of Allah (ﷺ). 'Abdullah (ﷺ) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he

٣٦٢٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ نَفْسِهِ، وَالْآخَرُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ

does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who goes out in a desolate land and has his mount with him, on which is his food and drink and provisions and all that he needs, then he loses it, so he goes out looking for it until he is about to die and has not found it, so he says to himself: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his food and drink and provisions and all that he needs on it."

كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ. فَقَالَ لَهُ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ، مِنْ رَجُلٍ خَرَجَ بِأَرْضٍ دَوِّيَّةٍ مَهْلَكَةٍ، مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُصْلِحُهُ، فَأَضَلَّهَا فَخَرَجَ فِي طَلَبِهَا، حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ فَلَمْ يَجِدْهَا، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: فَأَتَى مَكَانَهُ، فَغَلَبَتْهُ عَيْنُهُ، فَاسْتَيْقَظَ، فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُصْلِحُهُ». [انظر: ٣٦٢٨].

تخريج: إسناده صحيح، خ: (٦٣٠٨)، م: (٢٧٤٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6308) and Muslim (2744)]

3628. A similar report was narrated from 'Abdullah (ﷺ)...

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6308) and Muslim (2744)]

٣٦٢٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ... مِثْلَهُ. [راجع: ٣٦٢٧].

تخريج: إسناده صحيح، خ: (٦٣٠٨)، م: (٢٧٤٤).

3629. It was narrated that al-Aswad said: 'Abdullah (ﷺ) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who

٣٦٢٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، وَالْأَعْمَشُ عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، قَالَا: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ

goes out in a desolate land and has his mount with him, on which are his provisions and food and drink and all that he needs, then he loses it, so he goes out looking for it until he is about to die, so he says: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his provisions and food and drink and all that he needs on it."

Comments: [Its two *isnads* are *saheeh*; it is a repeat of 3627 and 3628]

رَسُولُ اللَّهِ ﷺ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ، مِنْ رَجُلٍ خَرَجَ بِأَرْضٍ دَوِّيَّةٍ ـ ثُمَّ قَالَ أَبُو مُعَاوِيَةَ: قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدَهُمَا عَنْ نَفْسِهِ، وَالآخَرَ عَنْ رَسُولِ اللَّهِ ﷺ ـ مَهْلَكَةٍ، مَعَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ، فَأَضَلَّهَا، فَخَرَجَ فِي طَلَبِهَا، حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: فَرَجَعَ، فَغَلَبَتْهُ عَيْنُهُ، فَاسْتَيْقَظَ، فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ». [هما مكرر (٣٦٢٧) و (٣٦٢٨)].

تخريج: إسناداه صحيحان، وهما مكرر ماقبلهما.

3630. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3335) and Muslim (1677)]

٣٦٣٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ». [انظر: ٤٠٩٢، ٤١٢٣].

تخريج: إسناده صحيح، خ: (٣٣٣٥)،م: (١٦٧٧).

3631. It was narrated that 'Abdullah said: No one of you should give a share of himself to the *Shaitan* by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

٣٦٣١- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، وَيَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنِي عُمَارَةُ: حَدَّثَنِي الْأَسْوَدُ الْمَعْنَى عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: لَا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنَّ حَقًّا

عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللّٰهِ ﷺ وَإِنَّ أَكْثَرَ انْصِرَافِهِ لَعَلَى يَسَارِهِ. [انظر: ٤٠٨٤، ٤٤٢٦، ٣٨٧٢، ٤٣٨٣، ٤٣٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (852) and Muslim (707)]

تخريج: إسناده صحيح، خ: (٨٥٢)،م: (٧٠٧).

٣٦٣٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللّٰهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟» قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللّٰهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهِمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللّٰهَ أَنْ يَتُوبَ عَلَيْهِمْ، قَالَ: وَقَالَ عُمَرُ: يَا رَسُولَ اللّٰهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرِّبْهُمْ فَاضْرِبْ أَعْنَاقَهُمْ، قَالَ: وَقَالَ عَبْدُ اللّٰهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللّٰهِ، انْظُرْ وَادِيًا كَثِيرَ الْحَطَبِ، فَأَدْخِلْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَارًا، قَالَ: فَقَالَ الْعَبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ: فَدَخَلَ رَسُولُ اللّٰهِ ﷺ، وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عُمَرَ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عَبْدِ اللّٰهِ بْنِ رَوَاحَةَ. قَالَ: فَخَرَجَ عَلَيْهِمْ رَسُولُ اللّٰهِ ﷺ، فَقَالَ: إِنَّ اللّٰهَ لَيُلِينُ قُلُوبَ رِجَالٍ فِيهِ، حَتَّى تَكُونَ أَلْيَنَ مِنَ اللَّبَنِ، وَإِنَّ اللّٰهَ لَيَشُدُّ قُلُوبَ رِجَالٍ فِيهِ، حَتَّى تَكُونَ أَشَدَّ مِنَ الْحِجَارَةِ، وَإِنَّ مَثَلَكَ يَا أَبَا بَكْرٍ كَمَثَلِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: ﴿مَنْ تَبِعَنِي فَإِنَّهُ

3632. It was narrated that 'Abdullah (ﷺ) said: On the day of Badr, the Messenger of Allah (ﷺ) said: "What do you think (we should do with) these prisoners?" Abu Bakr said: O Messenger of Allah, they are your people and your family; keep them alive and give them respite, and perhaps Allah may cause them to repent. 'Umar said: O Messenger of Allah, they drove you out and disbelieved you, bring them forth and strike their necks. 'Abdullah bin Rawahah said: O Messenger of Allah, find a valley with a lot of wood and put them there, then set it alight. Al-'Abbas said: Then you will have severed your ties of kinship with them. The Messenger of Allah (ﷺ) went in and did not give them any answer. Some people said: He will follow the suggestion of Abu Bakr. Others said: He will follow the suggestion of 'Umar; others said: He will follow the suggestion of 'Abdullah bin Rawahah. Then the Messenger of Allah (ﷺ) came out and said: Allah may make some men's hearts so soft that they are softer than milk, and He may make some men's hearts so hard that they are

harder than rock. Your likeness, O Abu Bakr, is that of Ibraheem (as) who said: 'But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful' [Ibraheem 14:36] and your likeness, O Abu Bakr, is that of 'Eesa who said: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:118]. And your likeness, O 'Umar, is that of Nooh who said: 'My Lord! Leave not one of the disbelievers on the earth!' [Nooh 71:26], and your likeness, O 'Umar, is that of Moosa, who said: My Lord, 'harden their hearts, so that they will not believe until they see the painful torment' [Yoonus 10:88]. You are poor, so none of them should be set free except in return for a ransom or his neck should be struck." 'Abdullah said: I said: O Messenger of Allah, except Suhail bin Baida', for I heard him speak well of Islam. He remained silent, and I was never more afraid that a rock would fall on me from heaven except on that day, until he said: "Except Suhail bin Baida'." Then Allah, may He be glorified and exalted, revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah

مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾ (إبراهيم: ٣٦) وَمَثَلُكَ يَا أَبَا بَكْرٍ، كَمَثَلِ عِيسَى قَالَ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ (المائدة: ١١٨) وَإِنَّ مَثَلَكَ يَا عُمَرُ كَمَثَلِ نُوحٍ قَالَ: ﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾ (نوح: ٢٦) وَإِنَّ مَثَلَكَ يَا عُمَرُ كَمَثَلِ مُوسَى، قَالَ: رَبِّ ﴿اشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾، أَنْتُمْ عَالَةٌ، فَلَا يَنْفَلِتَنَّ مِنْهُمْ أَحَدٌ إِلَّا بِفِدَاءٍ أَوْ ضَرْبَةِ عُنُقٍ»، قَالَ عَبْدُ اللَّهِ: فَقُلْتُ: (١/ ٣٨٤) يَا رَسُولَ اللَّهِ، إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ، فَإِنِّي قَدْ سَمِعْتُهُ يَذْكُرُ الْإِسْلَامَ، قَالَ: فَسَكَتَ، قَالَ: فَمَا رَأَيْتُنِي فِي يَوْمٍ، أَخْوَفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ فِي ذَلِكَ الْيَوْمِ حَتَّى قَالَ: «إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ (الأنفال: ٦٧، ٦٨).

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3633. Abu Mu'awiyah - meaning Ibn 'Amr - told us: Za'idah told us... And he narrated a similar report, except that he said: "Except Suhail Ibn Baida'." And he said with regard to the words of Abu Bakr: Abu Bakr said: O Messenger of Allah, your family, your origin, your people; pardon them, for perhaps Allah will save them through you from the Fire. He said: And 'Abdullah bin Rawahah said: O Messenger of Allah, you are in a valley with a great deal of wood; set it on fire then throw them into it. And al-'Abbas said: May Allah cut off your ties of kinship.

Comments: [Its *isnad* is *da'eef* because it is interrupted and it is a repeat of 3632]

٣٦٣٣- حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ عَمْرٍو ـ: حَدَّثَنَا زَائِدَةُ... فَذَكَرَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: «إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ» وَقَالَ فِي قَوْلِ أَبِي بَكْرٍ: قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عِتْرَتُكَ وَأَصْلُكَ وَقَوْمُكَ، تَجَاوَزْ عَنْهُمْ، يَسْتَنْقِذْهُمُ اللَّهُ بِكَ مِنَ النَّارِ، قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللَّهِ، أَنْتَ بِوَادٍ كَثِيرِ الْحَطَبِ، فَأَضْرِمْهُ نَارًا، ثُمَّ أَلْقِهِمْ فِيهِ، فَقَالَ الْعَبَّاسُ: قَطَعَ اللَّهُ رَحِمَكَ.

[راجع: ٣٦٣٢].

تخريج: إسناده ضعيف لانقطاعه، وهو مكرر ماقبله.

3634. A similar report was narrated from al-A'mash, except that he said: 'Abdullah bin Jahsh said: O Messenger of Allah, (they are) the enemies of Allah; they disbelieved you, persecuted you, expelled you and fought you; you are in a valley with a great deal of wood, so gather a great deal of firewood for them, then set it on fire and burn them. And he said: Sahl Ibn Baida'.

٣٦٣٤- حَدَّثَنَاهُ حُسَيْنٌ ـ يَعْنِي ابْنَ مُحَمَّدٍ: ـ حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ ، عَنِ الْأَعْمَشِ... فَذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: فَقَامَ عَبْدُ اللَّهِ بْنُ جَحْشٍ: فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْدَاءُ اللَّهِ كَذَّبُوكَ، وَآذَوْكَ، وَأَخْرَجُوكَ، وَقَاتَلُوكَ، وَأَنْتَ بِوَادٍ كَثِيرِ الْحَطَبِ، فَاجْمَعْ لَهُمْ حَطَبًا كَثِيرًا، ثُمَّ أَضْرِمْهُ عَلَيْهِمْ، وَقَالَ: سَهْلُ ابْنُ بَيْضَاءَ.

[راجع: ٣٥٣٢، ٣٦٣٣].

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

تخريج: إسناده ضعيف، وهو مكرر ماقبله.

3635. It was narrated from Ibn 'Mas'ood that the Messenger of Allah (ﷺ) set the *diyah* for accidental killing in fifths.

Comments: [Its *isnad* is *da'eef*]

٣٦٣٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ الدِّيَةَ فِي الْخَطَإِ أَخْمَاسًا. [انظر: ٤٣٠٣].

تخريج: إسناده ضعيف، الحجاج بن أرطاة مدلس وقد عنعن خشف مجهول.

3636. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "He is not poor (*miskeen*) who goes around begging or will be happy with a date or two or with a mouthful or two. Rather the poor man (*miskeen*) is the one who is reluctant to ask people for anything (out of dignity) and no one realises his situation so that they might give him some charity."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٣٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُسْلِمٍ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ، وَلَا بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَلَا التَّمْرَتَانِ، وَلَا اللُّقْمَةُ وَلَا اللُّقْمَتَانِ، وَلَكِنِ الْمِسْكِينُ: الْمُتَعَفِّفُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ». [انظر: ٤٢٦٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين إبراهيم الهجري.

3637. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer that was not on time except in two cases: *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

٣٦٣٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لِمِيقَاتِهَا، إِلَّا صَلَاتَيْنِ: صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَاةَ الْفَجْرِ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا. [انظر: ٤١٣٧، ٣٨٩٣، ٣٩٦٩، ٤٢٩٣، ٤٣٩٩].

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

3638. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allah as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٣٦٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ كَذَّابًا». [انظر: ٣٧٢٧، ٣٨٩٦، ٤٠٢٢، ٤٠٩٥، ٤١٠٨، ٤١٦٠، ٤١٨٧].

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

3639. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6576) and Muslim (2297)]

٣٦٣٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَأُنَازَعَنَّ أَقْوَامًا، ثُمَّ لَأُغْلَبَنَّ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [انظر: ٣٨١٢، ٣٨١٢، ٣٨٥٠، ٣٨٦٦، ٤١٨٠، ٤٣٣٢، ٤٣٥١].

تخريج: إسناده صحيح، خ: (٦٥٧٦)، م: (٢٢٩٧).

3640. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be rulers over you and you will see selfishness (i.e., they will not give you your dues)." They said: O Messenger of Allah, what should

٣٦٤٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ، وَتَرَوْنَ أَثَرَةً»، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا

those of us who live to see that do? He said: "Pay your dues and ask Allah for that which is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

يَصْنَعُ مَنْ أَدْرَكَ ذَاكَ مِنَّا؟ قَالَ: «أَدُّوا الْحَقَّ الَّذِي عَلَيْكُمْ، وَسَلُوا اللَّهَ الَّذِي لَكُمْ». [انظر: ٣٦٤١، ٣٥٥٣، ٤٠٦٦، ٤٠٦٧، ٤١٢٧].

تخريج: إسناده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣).

3641. Zaid bin Wahb said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

٣٦٤١- سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَأُمُورًا تُنْكِرُونَهَا»، قَالَ: قُلْنَا: مَا تَأْمُرُنَا؟ قَالَ: «أَدُّوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ». [راجع: ٣٦٤٠].

تخريج: إسناده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣).

3642. It was narrated that Harithah bin Mudarrib said: 'Abdullah (ﷺ) said to Ibn an-Nawwahah: I heard the Messenger of Allah (ﷺ) say: "Were it not that you are an envoy, I would have killed you." ['Abdullah continued:] But today, you are not an envoy; O Kharashah, get up and strike his neck." So he got up and struck his neck.

Comments: [A *saheeh hadeeth*]

٣٦٤٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ: قَالَ عَبْدُ اللَّهِ لِابْنِ النَّوَّاحَةِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكَ رَسُولٌ لَقَتَلْتُكَ»، فَأَمَّا الْيَوْمَ فَلَسْتَ بِرَسُولٍ، يَا خَرَشَةُ، قُمْ فَاضْرِبْ عُنُقَهُ، قَالَ: فَقَامَ إِلَيْهِ، فَضَرَبَ عُنُقَهُ. [انظر: ٣٧٠٨، ٣٧٦١، ٣٨٣٧، ٣٨٥١، ٣٨٥٥].

تخريج: حديث صحيح.

3643. It was narrated that Yusair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He sat up, as he had

٣٦٤٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ ابْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلَّا: يَا عَبْدَ اللَّهِ

ابْنَ مَسْعُودٍ، جَاءَتِ السَّاعَةُ! قَالَ: (١/ ٣٨٥) وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: إِنَّ السَّاعَةَ لَا تَقُومُ، حَتَّى لَا يُقْسَمَ مِيرَاثٌ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، قَالَ: عَدُوًّا يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ... فَذَكَرَ الْحَدِيثَ، قَالَ: جَاءَهُمُ الصَّرِيخُ: أَنَّ الدَّجَّالَ قَدْ خَلَفَ فِي ذَرَارِيِّهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ، فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ»، أَوْ قَالَ: هُمْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ». [انظر: ٤١٤٦].

تخريج: إسناده صحيح، م: (٢٨٩٩).

been reclining, and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. He said: An enemy will gather against the people of Islam and the people of Islam will gather against them... And he narrated the *hadeeth*. The cry will reach them: The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time, or among the best horsemen on the face of the earth at that time."

Comments: [Its *isnad* is *saheeh*, Muslim (2899)]

٣٦٤٤- حَدَّثَنَا إِسْمَاعِيلُ عَنِ ابْنِ عَوْنٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ ابْنُ مَسْعُودٍ: كُنْتُ لَا أُحْجَبُ عَنِ النَّجْوَى، وَلَا عَنْ كَذَا، وَلَا عَنْ كَذَا، قَالَ ابْنُ عَوْنٍ: فَنَسِيَ وَاحِدَةً، وَنَسِيتُ أَنَا وَاحِدَةً، قَالَ: فَأَتَيْتُهُ وَعِنْدَهُ مَالِكُ بْنُ مُرَارَةَ الرَّهَاوِيُّ، فَأَدْرَكْتُ مِنْ آخِرِ حَدِيثِهِ، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، قَدْ قُسِمَ لِي مِنَ الْجِمَالِ مَا تَرَى، فَمَا أُحِبُّ أَنَّ أَحَدًا مِنَ النَّاسِ فَضَلَنِي بِشِرَاكَيْنِ فَمَا فَوْقَهُمَا، أَفَلَيْسَ ذَلِكَ هُوَ الْبَغْيَ؟ قَالَ: «لَا، لَيْسَ ذَلِكَ بِالْبَغْيِ، وَلَكِنَّ الْبَغْيَ مَنْ بَطِرَ -

3644. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood (ﷺ) said: I was never kept away from any conversation (of the Messenger of Allah (ﷺ), with someone else) or from such and such, or from such and such. - Ibn 'Awn [one of the narrators] said: He forgot one and I forgot one - I [Ibn Mas'ood] came to him [the Prophet (ﷺ)] when Malik bin Murarah ar-Rahawi was with him and I caught up with the end of their conversation, when he was saying: O Messenger of Allah, I have been given a share of the camels (i.e., booty) and I would not like anyone

قَالَ: أَوْ قَالَ: سَفِهَ ـ الْحَقَّ، وَغَمَطَ النَّاسَ». [انظر: ٤٠٥٨].

تخريج: حديث صحيح، وهذا إسناد صحيح إن ثبت سماع حميد بن عبدالله.

to have been given more than me, not even two shoelaces or more; is that injustice? He said: "No, that is not injustice; rather injustice is rejecting the truth and looking down on people."

Comments: [A *saheeh hadeeth*; this is a *saheeh isnad*]

٣٦٤٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَوْنٌ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ أَهْيَاهُ، وَأَهْدَاهُ، وَأَتْقَاهُ.

تخريج: حديث صحيح، وهذا إسناد ضعيف، عون لم يسمع من عم أبيه عبدالله.

3645. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: When I tell you of a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) as being the best, the most guided and the most pious.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٦٤٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قُلْنَا: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ. [انظر: ٣٧٦٦، ٣٩٣٧، ٤١٩٩].

تخريج: إسناده صحيح، خ: (١١٣٥)،م: (٧٧٣).

3646. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he kept standing until I thought of doing something bad. We said: What was that? He said: I thought of sitting down and leaving him.

Comments: Its *isnad* is *saheeh*, al-Bukhari (1135) and Muslim (773)]

٣٦٤٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي زُبَيْدٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قَالَ: قُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. [انظر: ٣٩٠٣، ٤١٢٦، ٤١٧٨، ٤٣٤٥، ٣٩٥٧، ٤٢٦٢، ٤٣٩٤].

تخريج: إسناده صحيح، خ: (٤٨)،م: (٦٤).

3647. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*." I said to Abu Wa'il: Did you hear that from 'Abdullah? He said: Yes.

Comments: Its *isnad* is *saheeh*, al-Bukhari (48) and Muslim (64)]

3648. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among you who has not been allocated his companion from among the jinn and his companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him, so he does not tell me to do anything except that which is right and proper."

Comments: [Its *isnad* is *saheeh,* Muslim (2814)]

٣٦٤٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلَائِكَةِ» قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَإِيَّايَ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِحَقٍّ». [انظر: ٣٧٧٩، ٣٨٠٢، ٤٣٩٢].

تخريج: إسناده صحيح، م: (٢٨١٤).

3649. Abu 'Ubaidah narrated that his father said: We were sitting in the mosque of al-Khaif on the night of Arafat, before the day of Arafat, when we heard the hissing of a snake. The Messenger of Allah (ﷺ) said: "Kill it." We got up and it entered a crack in a rock. A palm branch was brought and fire was lit on it, and we took a stick and removed some of the rock, but we did not find it. The Messenger of Allah (ﷺ) said: "Let it be; Allah saved it from your mischief as He saved you from its mischief."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1830) and Muslim (2234)]

٣٦٤٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّ مُجَاهِدًا أَخْبَرَهُ: أَنَّ أَبَا عُبَيْدَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا فِي مَسْجِدِ الْخَيْفِ لَيْلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْمِ عَرَفَةَ، إِذْ سَمِعْنَا حِسَّ الْحَيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا» قَالَ: فَقُمْنَا، قَالَ: فَدَخَلَتْ شَقَّ جُحْرٍ، فَأُتِيَ بِسَعَفَةٍ فَأُضْرِمَ فِيهَا نَارًا، وَأَخَذْنَا عُودًا، فَقَلَعْنَا عَنْهَا بَعْضَ الْجُحْرِ، فَلَمْ نَجِدْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهَا، وَقَاهَا اللَّهُ شَرَّكُمْ، كَمَا وَقَاكُمْ شَرَّهَا».

تخريج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

3650. It was narrated that Ibn Mas'ood (ﷺ) said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

٣٦٥٠- حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ ـ هُوَ ابْنُ أَبِي خَالِدٍ ـ: حَدَّثَنِي قَيْسٌ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ لَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟! فَنَهَانَا عَنْ ذَلِكَ. [انظر: ٣٧٠٦، ٤٣٠٢].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5071) and Muslim (1404)]

تخريج: إسناده صحيح، خ: (٥٠٧١)،م: (١٤٠٤).

3651. It was narrated that Ibn Mas'ood (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1409) and Muslim (816)]

٣٦٥١- حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي قَيْسٌ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا النَّاسَ». [انظر: ٤١٠٩].

تخريج: إسناده صحيح، خ: (١٤٠٩)،م: (٨١٦).

3652. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) drew a square, and a line in the middle of the square, and lines beside the line in the middle of the square, and a line outside the square, and he said: "Do you know what this is?" They said: Allah and His Messenger know best. He said: "This is man, the line in the middle, and these lines beside him are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his death that is surrounding him and the line outside it is his hope."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6417)]

٣٦٥٢- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ خَطَّ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا وَسَطَ الْخَطِّ الْمُرَبَّعِ، وَخُطُوطًا إِلَى جَنْبِ الْخَطِّ الَّذِي وَسَطَ الْخَطِّ الْمُرَبَّعِ، وَخَطٌّ خَارِجٌ مِنَ الْخَطِّ الْمُرَبَّعِ، قَالَ: «هَلْ تَدْرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا الْإِنْسَانُ؛ الْخَطُّ الْأَوْسَطُ، وَهَذِهِ الْخُطُوطُ الَّتِي إِلَى جَنْبِهِ: الْأَعْرَاضُ تَنْهَشُهُ مِنْ كُلِّ مَكَانٍ، إِنْ أَخْطَأَهُ هَذَا، أَصَابَهُ هَذَا، وَالْخَطُّ الْمُرَبَّعُ الْأَجَلُ الْمُحِيطُ بِهِ، وَالْخَطُّ الْخَارِجُ الْأَمَلُ».

تخريج: إسناده صحيح، خ: (٦٤١٧).

3653. It was narrated from Ibn Mas'ood (ﷺ) that a man kissed a woman once, then he came to the Prophet (ﷺ) and asked him about expiation. Then the words "And perform *As-Salat* (*Iqamatas- Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)." [Hood 11:114] were revealed. The man said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my *ummah*."

٣٦٥٣- حَدَّثَنَا يَحْيَى عَنِ (١/ ٣٨٦) التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ يَسْأَلُهُ عَنْ كَفَّارَتِهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ (هود: ١١٤)، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِي هَذِهِ؟ فَقَالَ: «لِمَنْ عَمِلَ كَذَا مِنْ أُمَّتِي». [انظر: ٣٨٥٤، ٤٢٥٠، ٤٢٩٠، ٤٢٩١، ٤٣٢٥].

تخريج: إسناده صحيح، خ: (٥٢٦)، م: (٢٧٦٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (526) and Muslim (2763)]

3654. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

٣٦٥٤- حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ عَنْ سُحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمُكُمْ، وَيَنْتَبِهَ نَائِمُكُمْ، لَيْسَ أَنْ يَقُولَ هَكَذَا - وَضَمَّ يَدَهُ وَرَفَعَهَا - وَلَكِنْ حَتَّى يَقُولَ هَكَذَا» وَفَرَّقَ يَحْيَى بَيْنَ السَّبَّابَتَيْنِ. [انظر: ٣٧١٧، ٤١٤٧].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ لَمْ أَسْمَعْهُ مِنْ أَحَدٍ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (621) and Muslim (1093)]

تخريج: إسناده صحيح، خ: (٦٢١)، م: (١٠٩٣).

3655. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) said: "Indeed, those who go to extremes are doomed," three times.

٣٦٥٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَتِيقٍ عَنْ طَلْقِ ابْنِ حَبِيبٍ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا

هَلَكَ الْمُتَنَطِّعُونَ» ثَلَاثَ مِرَارٍ. قَالَ يَحْيَى: فِي حَدِيثٍ طَوِيلٍ.

تخريج: إسناده صحيح، م: (٢٦٧٠).

Comments: [Its *isnad* is *saheeh*, Muslim (2670)]

٣٦٥٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي الرَّكْعَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ. [انظر: ٣٨٩٥، ٤٠٧٤، ٤١٥٥، ٤٣٨٨، ٤٣٨٩، ٤٣٩٠].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه.

3656. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear *hadeeth* from his father]

٣٦٥٧- حَدَّثَنَا يَحْيَى حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي جَامِعُ بْنُ شَدَّادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: أَقْبَلَ النَّبِيُّ ﷺ مِنَ الْحُدَيْبِيَةِ لَيْلًا، فَنَزَلْنَا دَهَاسًا مِنَ الْأَرْضِ، فَقَالَ: «مَنْ يَكْلَؤُنَا؟» فَقَالَ بِلَالٌ: أَنَا، قَالَ: إِذًا تَنَامُ» قَالَ: لَا، فَنَامَ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ فُلَانٌ وَفُلَانٌ، فِيهِمْ عُمَرُ، فَقَالَ: اهْضِبُوا، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «افْعَلُوا مَا كُنْتُمْ تَفْعَلُونَ»، فَلَمَّا فَعَلُوا، قَالَ: «هَكَذَا فَافْعَلُوا، لِمَنْ نَامَ مِنْكُمْ أَوْ نَسِيَ». [انظر: ٣٧١٠، ٤٣٠٧].

تخريج: إسناده حسن.

3657. It was narrated that 'Abdur-Rahman bin Abi 'Alqamah said: I heard Ibn Mas'ood (ﷺ) say: The Prophet (ﷺ) came from al-Hudaibiyah at night, and we halted at some sandy ground. He said: "Who will keep watch?" Bilal said: I will. He said: "But you might fall asleep." He said: No (I will not). But he slept until the sun rose, then some people woke up, including 'Umar, who said: Speak. The Prophet (ﷺ) woke up and said: "Do what you usually do." When they had done that, he said: "This is what you should do, if anyone among you falls asleep or forgets."

Comments: [Its *isnad* is *hasan*]

٣٦٥٨- حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي زُبَيْدٌ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ،

3658. It was narrated from 'Abdullah (ﷺ), that the Prophet (ﷺ) said: "He is not one of us who slaps his cheeks and rends

his garment and calls with the call of Jahiliyyah."

وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [انظر: ٤٢١٥، ٤١١١، ٤٣٦١، ٤٤٣٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1294) and Muslim (103)]

تخريج: إسناده صحيح، خ: (١٢٩٤)، م: (١٠٣).

3659. It was narrated that 'Abdullah bin Salimah said: 'Abdullah (ﷺ) said: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)" [Luqman 31:34].

٣٦٥٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أُوتِيَ نَبِيُّكُمْ ﷺ مَفَاتِيحَ كُلِّ شَيْءٍ غَيْرَ خَمْسٍ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾ (لقمان: ٣٤). [انظر: ٤١٦٧، ٤٢٥٣].

تخريج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could reach the level of *hasan*]

3660. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he lowered or raised his head (in prayer), and every time he moved to stand or sit, and he said the *salam* to his right and to his left, until the whiteness of his cheeks - or cheek - became visible, and I saw Abu Bakr and 'Umar doing likewise.

٣٦٦٠- حَدَّثَنَا يَحْيَى عَنْ زُهَيْرٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ ـ أَوْ خَدِّهِ ـ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلَانِ ذَلِكَ. [انظر: ٤٠٥٥].

Comments: [*Saheeh*; this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف، زهير سمع من أبي إسحاق السبيعي، بعد اختلاطه.

3661. It was narrated that 'Abdullah (ﷺ) said: We were with the Prophet (ﷺ), nearly forty

٣٦٦١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ

people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the *mushrikeen*, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قُبَّةٍ نَحْوٌ مِنْ أَرْبَعِينَ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ ثَوْرٍ أَسْوَدَ، أَوِ السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَحْمَرَ». [انظر: ٤١٦٦، ٤٢٥١]

Comments: Its *isnad* is *saheeh*, al-Bukhari (6528) and Muslim (221)]

تخريج: إسناده صحيح، خ: (٦٥٢٨)، م: (٢٢١).

3662. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." Abu Bakr and 'Umar (ﷺ) raced (to ask him about his supplication). 'Umar said: I never competed with Abu Bakr in anything but he beat me to it. They asked him about what he had said, and he said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the highest part of Paradise, the Paradise of eternity.

٣٦٦٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أُصَلِّي، فَقَالَ: «سَلْ تُعْطَهْ يَا ابْنَ أُمِّ عَبْدٍ» فَابْتَدَرَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ عُمَرُ: مَا بَادَرَنِي أَبُو بَكْرٍ إِلَى شَيْءٍ، إِلَّا سَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، فَسَأَلَاهُ عَنْ قَوْلِهِ، فَقَالَ: مِنْ دُعَائِي الَّذِي لَا أَكَادُ أَدَعُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَقُرَّةَ عَيْنٍ لَا تَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ ﷺ مُحَمَّدٍ فِي أَعْلَى الْجَنَّةِ، جَنَّةِ الْخُلْدِ. [انظر: ٣٧٩٧، ٤١٦٥، ٤٢٥٥، ٤٣٤٠، ٤٣٤١].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه.

3663. Zaid bin Wahb said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

٣٦٦٣- سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: (١/ ٣٨٧) «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَأُمُورًا تُنْكِرُونَهَا» قَالَ: قُلْنَا: وَمَا تَأْمُرُنَا؟ قَالَ: «أَدُّوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ».

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

تخريج: إسناده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣).

3664. It was narrated that al-Aswad bin Yazeed said: The *iqamah* for prayer was given in the mosque and we came walking with 'Abdullah bin Mas'ood (ﷺ). When the people bowed, 'Abdullah bowed and we bowed with him whilst we were still walking. A man passed in front of him and said: *As-salamu 'alaika ya Aba 'Abdur-Rahman.* 'Abdullah said whilst he was bowing: Allah and His Messenger spoke the truth. When he had finished, some of the people asked him: Why did you say, when the man greeted you, Allah and His Messenger spoke the truth? He said: I heard the Messenger of Allah (ﷺ) say: "One of the portents of the Hour will be when greetings are restricted to people whom one knows."

٣٦٦٤- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: أُقِيمَتِ الصَّلَاةُ فِي الْمَسْجِدِ، فَجِئْنَا نَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَلَمَّا رَكَعَ النَّاسُ، رَكَعَ عَبْدُ اللَّهِ وَرَكَعْنَا مَعَهُ، وَنَحْنُ نَمْشِي، فَمَرَّ رَجُلٌ بَيْنَ يَدَيْهِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَقَالَ عَبْدُ اللَّهِ وَهُوَ رَاكِعٌ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا انْصَرَفَ، سَأَلَهُ بَعْضُ الْقَوْمِ: لِمَ قُلْتَ حِينَ سَلَّمَ عَلَيْكَ الرَّجُلُ: صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ، إِذَا كَانَتِ التَّحِيَّةُ عَلَى الْمَعْرِفَةِ». [انظر: ٣٨٤٨].

تخريج: حديث حسن، وهذا إسناد ضعيف، لضعف مجالد.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

3665. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as *Sidratal-Muntaha*, which is

٣٦٦٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ

in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (ﷺ) was given three things: he was given the five daily prayers, he was given the final verses of Soorat al-Baqarah, and those of his *ummah* who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

اللَّهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، إِلَيْهَا يُنْتَهَى مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا، قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ (النجم: ١٦) قَالَ: فَرَاشٌ مِنْ ذَهَبٍ، قَالَ: فَأُعْطِيَ رَسُولُ اللَّهِ ﷺ ثَلَاثًا: وَأُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُقْحِمَاتُ.

تخريج: إسناده صحيح، م: (١٧٣).

Comments: [Its *isnad* is *saheeh,* Muslim (173)]

3666. It was narrated that Zadhan said: 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah has angels who travel about the earth and convey to me the *salams* of my *ummah*."

Comments: [Its *isnad* is *saheeh*]

٣٦٦٦- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ فِي الْأَرْضِ مَلَائِكَةً سَيَّاحِينَ، يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ». [انظر: ٤٢١٠، ٤٣٢٠].

تخريج: إسناده صحيح.

3667. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Paradise is closer to one of you than his shoelace and the Fire is likewise."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6488)]

٣٦٦٧- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [انظر: ٣٩٢٣، ٤٢١٦].

تخريج: إسناده صحيح، خ: (٦٤٨٨).

3668. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No woman should describe another woman to her husband as if he can see her."

٣٦٦٨- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، لِتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [راجع: ٣٦٠٩].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240)]

تخريج: إسناده صحيح، خ: (٥٢٤٠).

3669. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Follow one *Hajj* and *'Umrah* with another, it will erase poverty and sin as the bellows eliminates the dross of iron and gold and silver. And an accepted *Hajj* brings no less a reward than Paradise."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٦٦٩- حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ قَالَ: سَمِعْتُ عَمْرَو بْنَ قَيْسٍ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ دُونَ الْجَنَّةِ».

تخريج: صحيح لغيره، وهذا إسناد حسن.

3670. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said, then the colour of his face changed, then he said something like that or something similar to that.

Comments: [A *saheeh* report]

٣٦٧٠- حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ثُمَّ تَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ نَحْوًا مِنْ ذَا، أَوْ قَرِيبًا مِنْ ذَا. [انظر: ٤٠١٥، ٤٣٢١، ٤٣٣٣].

تخريج: أثر صحيح.

3671. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said one day: "Feel shy before Allah in the true sense of the word." We said: O Messenger of Allah, we do feel shy before Him, praise be to Allah. He said: "That is not what I meant. Rather the one who feels shy before Allah in the true sense of the word, let him guard his head and whatever is in it, guard his stomach and whatever it contains, and let him remember death and decay. Whoever seeks the Hereafter

٣٦٧١- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا أَبَانُ ابْنُ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «اسْتَحْيُوا مِنَ اللَّهِ عَزَّ وَجَلَّ حَقَّ الْحَيَاءِ» قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا نَسْتَحْيِي، وَالْحَمْدُ لِلَّهِ، قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنْ مَنِ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ، فَلْيَحْفَظِ الرَّأْسَ وَمَا حَوَى، وَلْيَحْفَظِ الْبَطْنَ وَمَا وَعَى، وَلْيَذْكُرِ الْمَوْتَ وَالْبِلَى، وَمَنْ أَرَادَ الْآخِرَةَ، تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ

would give up the adornment of this world, and whoever does that has felt shy before Allah, may He be glorified and exalted, in the true sense of the word."

فَعَلَ ذَٰلِكَ، فَقَدِ اسْتَحْيَى مِنَ اللَّهِ عَزَّ وَجَلَّ حَقَّ الْحَيَاءِ».

تخريج: إسناده ضعيف، لضعف الصباح بن محمد.

Comments: [Its *isnad* is *da'eef* because As-Sabbah bin Muhammad is *da'eef*]

3672. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah shared out different natures and attitudes among you as He shared out your provision among you. Allah, may He be glorified and exalted, grants worldly gain to those He loves and those He does not love, but He only gives religious commitment to those He loves. Whoever Allah gives religious commitment to, He loves him. By the One in Whose hand is my soul, no person becomes Muslim until his heart and tongue are sound, and no one believes until his neighbour is safe from his annoyance." They said: What is his annoyance, O Prophet of Allah? He said: "His being unfair to him and wronging him. And no person who acquires wealth from *haram* sources and spends from it will be blessed in it, and if he gives it in charity it will not be accepted from him, and if he leaves it behind, it will be his provision on his journey to Hell. Allah, may He be glorified and exalted, does not erase a bad deed by means of another bad deed; rather He erases bad deeds by means of good deeds. Evil does not erase evil."

٣٦٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا أَبَانُ ابْنُ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ، فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقَهُ»، قَالُوا: وَمَا بَوَائِقُهُ يَا نَبِيَّ اللَّهِ؟ قَالَ: «غَشْمُهُ وَظُلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ، فَيُنْفِقَ مِنْهُ فَيُبَارَكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ».

تخريج: إسناده ضعيف، لضعف الصباح ابن محمد.

Comments: [Its *isnad* is *da'eef* because As-sabbah bin Muhammad is *da'eef*]

3673. It was narrated from Ibn Mas'ood (ؓ) that the Messenger of Allah (ﷺ) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A *saheeh hadeeth*, and its men are reliable]

٣٦٧٣- (١/٣٨٨) حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا كَانَ ثُلُثُ اللَّيْلِ الْبَاقِي، يَهْبِطُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ تُفْتَحُ أَبْوَابُ السَّمَاءِ، ثُمَّ يَبْسُطُ يَدَهُ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى سُؤْلَهُ؟ فَلَا يَزَالُ كَذَلِكَ، حَتَّى يَطْلُعَ الْفَجْرُ».

تخريج: حديث صحيح رجاله ثقات.

3674. It was narrated that Shaqeeq said: 'Abdullah (ؓ) said: The Messenger of Allah (ﷺ) said: "The first matter that will be judged between people on the Day of Resurrection will be bloodshed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6533) and Muslim (1678)]

٣٦٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». [انظر: ٤٢٠٠، ٤٢١٣، ٤٢١٤].

تخريج: إسناده صحيح، خ: (٦٥٣٣)، م: (١٦٧٨).

3675. It was narrated that 'Abdullah (ؓ) said: The Messenger of Allah (ﷺ) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [*Hasan*; this is a *da'eef isnad*]

٣٦٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ، جَاءَتْ يَوْمَ الْقِيَامَةِ خُدُوشًا، أَوْ كُدُوشًا فِي وَجْهِهِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا غِنَاهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا، أَوْ حِسَابُهَا مِنَ الذَّهَبِ». [انظر: ٤٤٤٠، ٤٢٠٧].

تخريج: حسن، وهذا إسناد ضعيف، لضعف حكيم بن جبير.

3676. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not buy fish in the water, for it is an ambiguous transaction."

Comments: [Its *isnad* is *da'eef*]

٣٦٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ السَّمَّاكِ عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْتَرُوا السَّمَكَ فِي الْمَاءِ، فَإِنَّهُ غَرَرٌ».

تخريج: إسناده ضعيف، وقد روي مرفوعا وموقوفا، والموقوف أصح، يزيد ضعيف والمسيب لم يسمع من ابن مسعود، محمد بن السماك مختلف فيه.

3677. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "On the Day of Resurrection, Allah, may He be glorified and exalted, will send a caller to call out: 'O Adam, Allah is commanding you to send a group of your offspring to the Fire.' Adam will say: 'O Lord, out of how many?' It will be said to him: 'Out of every hundred, ninety-nine.'" A man among the people said: Who is the one among us who will be saved after that, O Messenger of Allah? He said: "Do you know what you are in relation to the people? In relation to the people you are no more than a mole on the chest of a camel."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٧٧- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ مُنَادِيًا يُنَادِي: يَا آدَمُ، إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَبْعَثَ بَعْثًا مِنْ ذُرِّيَّتِكَ إِلَى النَّارِ، فَيَقُولُ آدَمُ: يَا رَبِّ، وَمِنْ كَمْ؟ قَالَ: فَيُقَالُ لَهُ: مِنْ كُلِّ مِائَةٍ تِسْعَةً وَتِسْعِينَ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: مَنْ هَذَا النَّاجِي مِنَّا بَعْدَ هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هَلْ تَدْرُونَ مَا أَنْتُمْ فِي النَّاسِ؟ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي صَدْرِ الْبَعِيرِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين إبراهيم الهجري وعمار مختلف فيه.

3678. A similar report was narrated from Ibraheem bin Muslim Abu Ishaq al-Hajari, and he said: "Adam will say: O Lord, how many shall I send?"

Comments: [*Saheeh* because of corroborating evidence and it is a *da'eef isnad*, it is a repeat of the previous report]

٣٦٧٨- حَدَّثَنَا عَبِيدَةُ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ أَبِي إِسْحَاقَ الْهَجَرِيِّ ... فَذَكَرَ مَعْنَاهُ، وَقَالَ: فَيَقُولُ آدَمُ: يَا رَبِّ كَمْ أَبْعَثُ؟».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، هو مكرر ماقبله.

3679. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Let one of you protect his face from the Fire, even if it is with half a date (given in charity)."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٧٩- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَّقِ أَحَدُكُمْ وَجْهَهُ النَّارَ، وَلَوْ بِشِقِّ تَمْرَةٍ». [انظر: ٤٢٦٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين إبراهيم الهجري.

3680. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "When the servant of one of you brings his food, let him start with him and feed him, or make him sit with him, because he endured its heat and smoke."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٨٠- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ خَادِمُ أَحَدِكُمْ بِطَعَامِهِ، فَلْيَبْدَأْ بِهِ فَلْيُطْعِمْهُ، أَوْ لِيُجْلِسْهُ مَعَهُ، فَإِنَّهُ وَلِيَ حَرَّهُ وَدُخَانَهُ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف للين الهجري، وهو إبراهيم بن مسلم، وعمار بن محمد، مختلف فيه.

3681. It was narrated that 'Alqamah said: Ibn Mas'ood (ﷺ) said: Shall I not show you how the Messenger of Allah (ﷺ) prayed? Then he prayed, and he only raised his hands once.

Comments: [Its men are *thiqat*]

٣٦٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ ابْنُ مَسْعُودٍ: أَلَا أُصَلِّي لَكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً.

تخريج: رجاله ثقات، لكنه ليس هو بصحيح على هذا اللفظ كما قال أبوداود.

3682. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) prostrated in (Soorat) an-Najm and the Muslims prostrated, except one man of Quraish who took a handful of dust and raised it to his forehead and prostrated

٣٦٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ وَسَجَدَ الْمُسْلِمُونَ، إِلَّا رَجُلًا مِنْ قُرَيْشٍ أَخَذَ كَفًّا مِنْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، فَسَجَدَ عَلَيْهِ،

on it. 'Abdullah said: And later on I saw him slain as a *kafir*.

قَالَ عَبْدُ اللَّهِ: فَرَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا. [انظر: ٣٨٠٥، ٤١٦٤، ٤٢٣٥، ٤٤٠٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

تخريج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

3683. It was narrated that 'Abdullah (ﷺ) said: When the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (ﷺ), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

٣٦٨٣- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ يُكْثِرُ إِذَا قَرَأَهَا وَرَكَعَ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ» ثَلَاثًا. [انظر: ٣٧١٩، ٣٧٤٥، ٣٨٩١، ٤١٤٠، ٤٣٥٢، ٣٤٥٦].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3684. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Permission to enter upon me will be granted when you lift the curtain and you will be permitted to listen to my private conversation until I tell you not to."

٣٦٨٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْتَمِعَ سِوَادِي، حَتَّى أَنْهَاكَ». [انظر: ٣٨٣٣].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: سِوَادِي: سِرِّي، قَالَ: أَذِنَ لَهُ أَنْ يَسْمَعَ سِرَّهُ.

Comments: [A *saheeh hadeeth*; Muslim (2169) this is a *da'eef isnad*]

تخريج: حديث صحيح، م: (٢١٦٩)، وهذا إسناد ضعيف إبراهيم لم يسمع من عبدالله.

3685. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) went out to relieve himself and he said to me: "Find me three stones." I brought him two stones and a piece of dung; he took the two

٣٦٨٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَقَالَ لِي: «الْتَمِسْ لِي ثَلَاثَةَ أَحْجَارٍ» قَالَ: فَأَتَيْتُهُ

stones and threw the piece of dung away, and he said: "It is dirt."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

بِحَجَرَيْنِ وَرَوْثَةٍ، قَالَ: فَأَخَذَ الْحَجَرَيْنِ، وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ». [انظر: ٣٩٦٦، ٤٠٥٣، ٤٠٥٦، ٤٢٩٩، ٤٤٣٥].

تخريج: صحيح لغيره، خ: (١٥٦) وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3686. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to disapprove of us staying up after *'Isha'*.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٣٦٨٦- حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ عَطَاءٍ، عَنْ أَبِي (١/ ٣٨٩) وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْدِبُ لَنَا السَّمَرَ بَعْدَ الْعِشَاءِ. [انظر: ٣٨٩٤، و راجع: ٣٦٠٣].

تخريج: حديث حسن، وهذا إسناد ضعيف، والد وكيع مختلف فيه وقد سمع من عطاء بعد الاختلاط، لكنه متابع.

3687. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "(Believing in) bird omens is *shirk*." There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him.

Comments: [Its *isnad* is *saheeh*]

٣٦٨٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطِّيَرَةُ شِرْكٌ»، وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ. [انظر: ٤١٧١، ٤١٩٤].

تخريج: إسناده صحيح.

3688. It was narrated that 'Abdullah (ﷺ) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he was leaning on a palm tree branch. He passed by some of the Jews, who said to one another: Ask him about the spirit [*ar-rooh*]. And some of them said: Do not ask him. So they asked him about the spirit. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree

٣٦٨٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، وَهُوَ مُتَوَكِّئٌ عَلَى عَسِيبٍ، قَالَ: فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، قَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَقَالُوا: يَا مُحَمَّدُ! مَا الرُّوحُ؟ فَقَامَ، فَتَوَكَّأَ عَلَى الْعَسِيبِ، قَالَ: فَظَنَنْتُ أَنَّهُ يُوحَى

branch, and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

إِلَيْهِ، فَقَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) قَالَ: فَقَالَ بَعْضُهُمْ: قَدْ قُلْنَا لَكُمْ: لَا تَسْأَلُوهُ. [انظر: ٣٨٩٨].

تخريج: إسناده صحيح، خ: (٧٤٥٦)، م: (٢٧٩٤).

Comments: [Its *isnad* is *saheeh* al-Bukhari (7456) and Muslim (2794)]

3689. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have nothing to do with any close friendship. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٦٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّتِهِ، وَلَوِ اتَّخَذْتُ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

3690. It was narrated that 'Abdullah (ﷺ) said: Prisoners would be brought to the Messenger of Allah (ﷺ) and he would give an entire family [to someone, as slaves], because he did not want to separate them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٦٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُؤْتَى بِالسَّبْيِ، فَيُعْطِي أَهْلَ الْبَيْتِ جَمِيعًا، كَرَاهِيَةَ أَنْ يُفَرِّقَ بَيْنَهُمْ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، جابر الجعفي ضعيف وعبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسير.

3691. It was narrated that al-Huzail bin Shurahbeel said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them

٣٦٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ قَالَ: جَاءَ

رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ، فَسَأَلَهُمَا عَنِ ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لِأَبٍ، فَقَالَا: لِلْبِنْتِ النِّصْفُ وَلِلْأُخْتِ النِّصْفُ، وَأْتِ ابْنَ مَسْعُودٍ، فَإِنَّهُ سَيُتَابِعُنَا، قَالَ: فَأَتَى ابْنَ مَسْعُودٍ، فَسَأَلَهُ وَأَخْبَرَهُ بِمَا قَالَا، فَقَالَ ابْنُ مَسْعُودٍ: لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ! سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ ﷺ: لِلْابْنَةِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلْأُخْتِ. [انظر: ٤٠٧٣، ٤١٩٥، ٤٤٢٠].

تخريج: إسناده صحيح، خ: (٦٧٤٢).

about a daughter, a son's daughter and a half-sister through the father [i.e., a case of inheritance]. They said: The daughter gets half and the sister gets half. Go to Ibn Mas'ood (and check with him); he will agree with us. So he went to Ibn Mas'ood and told him what they had said. Ibn Mas'ood said: "I would go astray if I did (agree with them) and would not be one of the rightly guided" [al-An'am 6:56]. I shall judge according to the verdict of the Messenger of Allah (ﷺ): half goes to the daughter and one-sixth goes to the son's daughter. That makes two-thirds, and the remainder goes to the sister.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6742)]

٣٦٩٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعِفَّةَ، وَالْغِنَى». [انظر: ٩٠٤، ٣٩٥٠، ٤١٣٥، ٤١٦٢، ٤٢٣٣].

تخريج: إسناده صحيح، م: (٢٧٢١).

3692. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2721)]

٣٦٩٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمَّارِ ابْنِ مُعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ سُمَيَّةَ مَا عُرِضَ عَلَيْهِ أَمْرَانِ قَطُّ، إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا».

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سالم لم يسمع من عبدالله.

3693. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Ibn Sumayyah ['Ammar bin Yasir (ﷺ)] is never given two options but he will choose the most guided one."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

3694. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, that his father said: The Messenger of Allah (ﷺ) summoned us and we were forty men. 'Abdullah said: I was one of the last to come to him and he said: "You are on the right path and will prevail, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its *isnad* is *hasan* according to those who regard as *saheeh* what 'Abdur-Rahman says he heard from his father in all cases; it is *da'eef* according to those who say that he did not hear anything from his father except a few reports]

٣٦٩٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: جَمَعَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ أَرْبَعُونَ، قَالَ عَبْدُ اللَّهِ: فَكُنْتُ مِنْ آخِرِ مَنْ أَتَاهُ، فَقَالَ: إِنَّكُمْ مُصِيبُونَ، وَمَنْصُورُونَ، وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ، فَلْيَتَّقِ اللَّهَ، وَلْيَأْمُرْ بِالْمَعْرُوفِ، وَلْيَنْهَ عَنِ الْمُنْكَرِ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٣٨٠١، ٤١٥٦، ٣٧٢٦].

تخريج: إسناده حسن، عند من يصحح سماع عبدالرحمن بن عبدالله بن مسعود من أبيه مطلقاً، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير.

3695. It was narrated that Abu Wa'il said: I was sitting with 'Abdullah and Abu Moosa, and they said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour will be days during which ignorance will appear and knowledge will be taken away, and there will be a lot of *harj*." We said: What is *harj*? He said: "Killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7062) and Muslim (2672)]

٣٦٩٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالَ: قُلْنَا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». [انظر: ٣٨١٧، ٣٨٤١، ٤١٨٣، ٤٣٠٦].

تخريج: إسناده صحيح، خ: (٧٠٦٢)،م: (٢٦٧٢).

3696. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ): "Whoever has a need and refers his need to people deserves not to have his need met,

٣٦٩٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [Its *isnad* is *hasan*]

ﷺ: «مَنْ نَزَلَ بِهِ حَاجَةٌ فَأَنْزَلَهَا بِالنَّاسِ، كَانَ قَمِنًا مِنْ أَنْ لَا تَسْهُلَ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، أَتَاهُ بِرِزْقٍ عَاجِلٍ، أَوْ بِمَوْتٍ آجِلٍ». [انظر: ٣٨٦٩، ٤٢٢٠].

تخريج: إسناده حسن، سيار هذا هو أبو حمزة الكوفي وليس أبا الحكم.

3697. 'Abdullah (ﷺ) said: I learned seventy soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٣٦٩٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَزَيْدُ بْنُ ثَابِتٍ لَهُ ذُؤَابَةٌ فِي الْكُتَّابِ. [انظر: ٣٩٠٦].

تخريج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد ضعيف، خمير مجهول.

3698. It was narrated that Tariq bin Shihab said: 'Abdullah (ﷺ) said: I was present with al-Miqdad - Abu Nu'aim bin al-Aswad said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he was praying against the *mushrikeen* and said: By Allah, O Messenger of Allah, we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that. Aswad said: And I saw the face of the Messenger of Allah (ﷺ) brighten at that, and he was

٣٦٩٨- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ _ يَعْنِي الْعَنْقَزِيَّ _: أَخْبَرَنَا إِسْرَائِيلُ وَأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ. وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ، (١/ ٣٩٠) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ: شَهِدْتُ مِنَ الْمِقْدَادِ _ قَالَ أَبُو نُعَيْمٍ: ابْنِ الْأَسْوَدِ _ مَشْهَدًا لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى رَسُولَ اللَّهِ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا نَقُولُ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) وَلَكِنْ نُقَاتِلُ عَنْ يَمِينِكَ، وَعَنْ يَسَارِكَ، وَمِنْ بَيْنِ يَدَيْكَ، وَمِنْ خَلْفِكَ، فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يُشْرِقُ، وَسُرَّ بِذَلِكَ. قَالَ

أَسْوَدُ: فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يُشْرِقُ لِذَلِكَ، وَسَرَّهُ ذَلِكَ. قَالَ أَبُو نُعَيْمٍ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَشْرَقَ وَجْهُهُ، وَسَرَّهُ ذَاكَ. [انظر: ٤٣٧٦].

تخريج: إسناده صحيح، خ: (٣٩٥٢).

pleased with that. Abu Nu'aim said: And I saw the Messenger of Allah (ﷺ) with his face brightening, and he was pleased with that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

٣٦٩٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» حَتَّى يُرَى بَيَاضُ خَدِّهِ. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح.

3699. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say the *salam* to his right and to his left, *"As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah,"* until the whiteness of his cheek could be seen.

Comments: [Its *isnad* is *saheeh*]

٣٧٠٠- حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ ابْنَةُ أَبِي سُفْيَانَ: اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، قَالَ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّكِ سَأَلْتِ اللَّهَ لِآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَنْ يُعَجِّلَ شَيْءٌ قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْءٌ عَنْ حِلِّهِ، وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، كَانَ أَخْيَرَ، أَوْ أَفْضَلَ». قَالَ: وَذُكِرَ عِنْدَهُ الْقِرَدَةُ - قَالَ مِسْعَرٌ: أُرَاهُ قَالَ: وَالْخَنَازِيرُ - أَنَّهُ مِمَّا مُسِخَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَمْ يَمْسَخْ

3700. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah, the daughter of Abu Sufyan, said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable." He said: And mention of monkeys was made in his

presence. Mis'ar said: And pigs, which were transformed. The Prophet (ﷺ) said: "Allah never gives those who have been transformed offspring. Monkeys and pigs existed before that."

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

شَيْئًا فَيَدَعَ لَهُ نَسْلًا أَوْ عَاقِبَةً، وَقَدْ كَانَتِ الْقِرَدَةُ، أَوِ الْخَنَازِيرُ قَبْلَ ذَلِكَ». [انظر: ٣٩٢٥، ٤١١٩، ٤١٢٠، ٤٢٥٤، ٤٤٤١، ٣٧٤٧، ٣٧٦٨، ٣٩٩٧].

تخريج: إسناده صحيح، م: (٢٦٦٣).

3701. It was narrated from 'Abdullah (ﷺ) that some people came to the Prophet (ﷺ) and said: A friend of ours is sick; should we use cautery? And he kept quiet. Then they said: Should we use cautery? And he kept quiet. Then he said: "Cauterize him using hot stones."

Comments: [Its *isnad* is *saheeh*]

٣٧٠١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ: أَنَّ قَوْمًا أَتَوُا النَّبِيَّ ﷺ، فَقَالُوا: صَاحِبٌ لَنَا يَشْتَكِي، أَنَكْوِيهِ؟ قَالَ: فَسَكَتَ، ثُمَّ قَالُوا: أَنَكْوِيهِ؟ فَسَكَتَ، ثُمَّ قَالَ: «اكْوُوهُ وَارْضِفُوهُ رَضْفًا». [انظر: ٣٨٥٢، ٤٠٢١، ٤٠٥٤].

تخريج: إسناده صحيح.

3702. It was narrated that 'Abdullah (ﷺ) said: I have not forgotten, among the things I forgot, that the Messenger of Allah (ﷺ) used to say the *salam* to his right and to his left, "*As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah,*" until the whiteness of his cheeks could be seen - or until we could see the whiteness of his cheeks.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٣٧٠٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا نَسِيتُ فِيمَا نَسِيتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى ـ أَوْ نَرَى بَيَاضَ خَدَّيْهِ. [راجع: ٣٦٩٩، ٣٦٦٠].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

3666. (sic) It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: 'Allah has angels who travel about the earth, conveying to me the *salam* of my *ummah*."

٣٦٦٦م- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ، يُبَلِّغُونِي مِنْ

أُمَّتِي السَّلَامَ». [راجع: ٣٦٦٦، وانظر: ٤٢١٠، ٤٣٢٠].

تخريج: سقط هذا الحديث من الأصول ماعدا نسخة (ظ١٤) وتقدم برقم: (٣٦٦٦).

Comments: [This *hadeeth* was omitted from *al-Usool*; it appears in *Atraful-Musnad* by Ibn Hajar, 4/135; it appeared above (3666 [sic])]

٣٧٠٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [انظر: ٤١٩٦، ٤١٩٧].

تخريج: إسناده صحيح، خ: (٤٨٠٤).

3703. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4804)]

٣٧٠٤- حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ عُثْمَانَ الثَّقَفِيِّ _ أَوِ الْحَسَنِ بْنِ سَعْدٍ، شَكَّ الْمَسْعُودِيُّ، عَنْ عَبْدَةَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ، أَوِ الذُّبَابِ». [انظر: ٤٠٢٨].

تخريج: إسناده حسن، سماع وكيع من المسعودي قبل الاختلاط.

3704. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah did not forbid anything but He knew beforehand that he would see some of you [committing it], but I will grab hold of your waistbands lest you fall into the Fire like moths or flies."

Comments: [Its *isnad* is *hasan*]

٣٧٠٥- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهْدِيِّ... فَذَكَرَهُ، وَكَذَا قَالَ يَزِيدُ وَأَبُو كَامِلٍ عَنِ الْحَسَنِ بْنِ سَعْدٍ، قَالَ رَوْحٌ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، أَوِ الذُّبَابُ. [راجع: ٣٧٠٤].

تخريج: إسناده حسن، سماع أبي قطن وروح من المسعودي قبل الاختلاط.

3705. It was narrated from 'Abdah an-Nahdi... And he narrated it. And this was narrated by Yazeed and Abu Kamil from al-Hasan bin Sa'd. Rawh said: al-Mas'oodi told us, Abul-Mugheerah told us, from al-Hasan bin Sa'd, and he said: Moths or flies.

Comments: [Its *isnad* is *hasan*]

3706. It was narrated that Ibn Mas'ood said: We were on a campaign with the Prophet (ﷺ), and we were young men and had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5071) and Muslim (1404)]

٣٧٠٦- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَنَحْنُ شَبَابٌ، وَلَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ ذَلِكَ. [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، خ: (٥٠٧١)، م: (١٤٠٤).

3707. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A *hasan hadeeth*]

٣٧٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَدُورُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ هَلَكُوا، فَسَبِيلُ مَنْ هَلَكَ، وَإِنْ بَقُوا، يَقُمْ لَهُمْ دِينُهُمْ سَبْعِينَ سَنَةً». [انظر: ٣٧٣٠، ٣٧٣١، ٣٧٥٨].

تخريج: حديث حسن، وأن عبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسير.

3708. It was narrated that Abu Wa'il said: 'Abdullah (ﷺ) said when Ibn an-Nawwahah was killed: This man and Ibn Uthal came to the Prophet (ﷺ) as envoys of Musailimah the Liar. The Messenger of Allah (ﷺ) said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "If I were to kill any envoy, I would have struck your necks." And it became a precedent that envoys were not to be killed. As for Ibn Uthal, Allah, may He be

٣٧٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ: حَدَّثَنِي عَاصِمٌ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ حَيْثُ قَتَلَ ابْنَ النَّوَّاحَةِ: إِنَّ هَذَا وَابْنَ أُثَالٍ، كَانَا أَتَيَا النَّبِيَّ ﷺ، (١/ ٣٩١) رَسُولَيْنِ لِمُسَيْلِمَةَ الْكَذَّابِ، فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» قَالَا: نَشْهَدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ!! فَقَالَ: «لَوْ كُنْتُ قَاتِلًا رَسُولًا، لَضَرَبْتُ أَعْنَاقَكُمَا». قَالَ: فَجَرَتْ سُنَّةٌ أَنْ لَا يُقْتَلَ الرَّسُولُ، فَأَمَّا ابْنُ أُثَالٍ، فَكَفَانَاهُ اللَّهُ عَزَّ وَجَلَّ، وَأَمَّا هَذَا، فَلَمْ

glorified and exalted, took care of him for us. And as for this one, he persisted in his misguidance until Allah enabled the Muslims to capture him now.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

يَزَلْ ذَلِكَ فِيهِ، حَتَّى أَمْكَنَ اللَّهُ مِنْهُ الآنَ.
[انظر: ٣٧٦١، وراجع: ٣٦٤٢].

تخريج: حديث صحيح، وهذا إسناد ضعيف، يزيد سمع من المسعودي بعد ما اختلط. والمسعودي كان يغلط فيما يرويه عن عاصم.

3709. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) lay down on a reed mat and it left marks on his side. When he woke up, I started wiping his side and I said: O Messenger of Allah, why don't you allow us to spread something on top of this reed mat for you? The Messenger of Allah (ﷺ) said: "What do I have to do with this world? What do I have to do with this world? The likeness of me and this world is that of a traveller who seeks shade under a tree, then he moves on and leaves it."

Comments: [A *saheeh hadeeth*]

٣٧٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: اضْطَجَعَ رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ، فَأَثَّرَ فِي جَنْبِهِ، فَلَمَّا اسْتَيْقَظَ جَعَلْتُ أَمْسَحُ جَنْبَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا آذَنْتَنَا حَتَّى نَبْسُطَ لَكَ عَلَى الْحَصِيرِ شَيْئًا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي وَلِلدُّنْيَا؟ مَا أَنَا وَالدُّنْيَا؟ إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ ظَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا». [انظر: ٤٢٠٨].

تخريج: حديث صحيح، يزيد- وإن سمع من المسعودي بعد الاختلاط- متابع.

3710. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: When we were on our way back after the campaign of al-Hudaibiyah, the Messenger of Allah (ﷺ) said: "Who will guard us tonight?" 'Abdullah said: I said: I will. He said: "You will fall asleep." Then he repeated it: "Who will guard us tonight?" I said: I will. That happened several times. I said: I will, O Messenger of Allah. He said: "So you will guard us then." I guarded them until, as morning approached, the words of the Messenger of Allah (ﷺ), "You

٣٧١٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَلْقَمَةَ الثَّقَفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا انْصَرَفْنَا مِنْ غَزْوَةِ الْحُدَيْبِيَةِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» قَالَ عَبْدُ اللَّهِ: فَقُلْتُ: أَنَا، فَقَالَ: «إِنَّكَ تَنَامُ»، ثُمَّ أَعَادَ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» فَقُلْتُ: أَنَا، حَتَّى عَادَ مِرَارًا، قُلْتُ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَأَنْتَ إِذًا» قَالَ: فَحَرَسْتُهُمْ، حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ، أَدْرَكَنِي قَوْلُ رَسُولِ اللَّهِ

will fall asleep," caught up with me and I fell asleep. And we did not wake up until we felt the heat of the sun on our backs. Then the Messenger of Allah (ﷺ) got up and did what he used to do of *wudoo'* and praying the two (*Sunnah*) *rak'ahs* of *Fajr*, then he led us in praying *Fajr*. When he had finished, he said: If Allah, may He be glorified and exalted, had willed that you should not sleep (and miss it), you would not have fallen asleep. But He willed that you should (set an example) for those who come after you. This is what one who falls asleep or forgets should do." Then the she-camel of the Messenger of Allah (ﷺ) and the people's camels had scattered, so the people set out looking for them, and they brought their camels except the she-camel of the Messenger of Allah (ﷺ). 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Go and look in that direction." So I went where he told me and I found that its reins had got caught on a tree and could only be undone by hand. So I brought it to the Prophet (ﷺ) and said: O Messenger of Allah, by the One Who sent you with the truth as a Prophet, I found its reins caught on a tree and they could only be undone by hand. Then Soorat al-Fath, "Verily, we have given you (O Muhammad ﷺ) a manifest victory." [al-Fath 48:1], was revealed to the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

ﷺ: «إِنَّكَ تَنَامُ» فَنِمْتُ، فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ فِي ظُهُورِنَا، فَقَامَ رَسُولُ اللَّهِ ﷺ، وَصَنَعَ كَمَا كَانَ يَصْنَعُ مِنَ الْوُضُوءِ، وَرَكْعَتَيِ الْفَجْرِ، ثُمَّ صَلَّى بِنَا الصُّبْحَ، فَلَمَّا انْصَرَفَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ، لَوْ أَرَادَ أَنْ لَا تَنَامُوا عَنْهَا، لَمْ تَنَامُوا، وَلَكِنْ أَرَادَ أَنْ تَكُونُوا لِمَنْ بَعْدَكُمْ، فَهَكَذَا لِمَنْ نَامَ أَوْ نَسِيَ»، قَالَ: ثُمَّ إِنَّ نَاقَةَ رَسُولِ اللَّهِ ﷺ وَإِبِلَ الْقَوْمِ تَفَرَّقَتْ، فَخَرَجَ النَّاسُ فِي طَلَبِهَا، فَجَاءُوا بِإِبِلِهِمْ، إِلَّا نَاقَةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَبْدُ اللَّهِ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «خُذْ هَهُنَا» فَأَخَذْتُ حَيْثُ قَالَ لِي، فَوَجَدْتُ زِمَامَهَا قَدِ الْتَوَى عَلَى شَجَرَةٍ، مَا كَانَتْ لِتَحُلَّهَا إِلَّا يَدٌ، قَالَ: فَجِئْتُ بِهَا النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا، لَقَدْ وَجَدْتُ زِمَامَهَا مُلْتَوِيًا عَلَى شَجَرَةٍ، مَا كَانَتْ لِتَحُلَّهَا إِلَّا يَدٌ، قَالَ: وَنَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ سُورَةُ الْفَتْحِ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾ (الفتح: ١). [انظر: ٤٤٢١، وراجع: ٣٦٥٧].

تخريج: إسناده ضعيف، يزيد سمع من المسعودي بعد الاختلاط.

3711. It was narrated that Abu Majid said: A man came to Ibn Mas'ood with a nephew of his and said: This is the son of my brother; he drank alcohol. 'Abdullah said: The first *hadd* punishment to be carried out in Islam was a woman who stole, and her hand was cut off. The face of the Messenger of Allah (ﷺ) changed a great deal (i.e., in disapproval), then he said: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

Comments: [Its *isnad* is a chain of weak narrators]

٣٧١١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ يَحْيَى بْنِ الْحَارِثِ الْجَابِرِ، عَنْ أَبِي مَاجِدٍ قَالَ: أَتَى رَجُلٌ ابْنَ مَسْعُودٍ بِابْنِ أَخٍ لَهُ؛ فَقَالَ: إِنَّ هَذَا ابْنُ أَخِي، وَقَدْ شَرِبَ، فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَلِمْتُ أَوَّلَ حَدٌّ كَانَ فِي الْإِسْلَامِ، امْرَأَةٌ سَرَقَتْ، فَقُطِعَتْ يَدُهَا، فَتَغَيَّرَ لِذَلِكَ وَجْهُ رَسُولِ اللَّهِ ﷺ تَغَيُّرًا شَدِيدًا، ثُمَّ قَالَ: ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (النور: ٢٢).

تخريج: إسناده مسلسل بالضعفاء، يزيد سمع من المسعودي بعد الاختلاط يحيى ضعيف أبو ماجد مجهول.

3712. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no-one who is afflicted by distress and grief, and says: 'O Allah, I am Your slave, son of Your slave, son of Your maidservant; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or You taught to any of Your creation, or You revealed in Your Book or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety,' but Allah will take away his distress and grief, and replace it with joy." It was said: O Messenger

٣٧١٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَنِيُّ عَنِ الْقَاسِمِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ، فَقَالَ: «اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ، وَأَبْدَلَهُ مَكَانَهُ فَرَحًا» قَالَ: فَقِيلَ: يَا رَسُولَ اللَّهِ، أَلَا نَتَعَلَّمُهَا؟ فَقَالَ: «بَلَى، يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا».

of Allah, should we not learn it (by heart)? He said: "Of course. Everyone who hears it should learn it (by heart)."

تخريج: إسناده ضعيف، وأبو سلمة الجهني، مجهول.

Comments: [Its *isnad* is *da'eef,* Abu Salamah al-Juhani is unknown]

3713. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "When the Children of Israel fell into sin, their scholars told them to give it up but they did not give it up, yet they (the scholars) joined them in their gatherings - Yazeed said: I think he said: and their marketplaces - and they ate with them and drank with them. So Allah hardened their hearts equally and cursed them on the lips of Dawood and 'Eesa bin Maryam, because they disobeyed [Allah and the Messengers] and were transgressors (cf. al-Ma'idah 5:38)." The Messenger of Allah (ﷺ) was reclining and he sat up and said: "No, by the One in Whose hand is my soul, not until you put firm pressure on them to follow the truth."

٣٧١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي، نَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا، فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ _ قَالَ يَزِيدُ: أَحْسِبُهُ قَالَ: وَأَسْوَاقِهِمْ _ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ، ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ»، وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَّكِئًا، فَجَلَسَ، فَقَالَ: «لَا، وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرًا».

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3714. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) said: "The last one to enter Paradise will be a man who will walk on the *Sirat*; he will stumble once and walk once and be touched by the Fire once. When he has crossed the *Sirat,* he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised

٣٧١٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ (١/ ٣٩٢) عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ آخِرَ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ يَمْشِي عَلَى الصِّرَاطِ، فَيَنْكَبُّ مَرَّةً، وَيَمْشِي مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا جَاوَزَ الصِّرَاطَ الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِي اللَّهُ مَا لَمْ يُعْطِ أَحَدًا مِنَ الْأَوَّلِينَ

وَالْآخِرِينَ، قَالَ: فَتُرْفَعُ لَهُ شَجَرَةٌ فَيَنْظُرُ إِلَيْهَا، فَيَقُولُ: يَا رَبِّ أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، فَلَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا يَا رَبِّ، وَيُعَاهِدُ اللَّهَ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَالرَّبُّ عَزَّ وَجَلَّ يَعْلَمُ أَنَّهُ سَيَسْأَلُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ - يَعْنِي عَلَيْهِ - فَيُدْنِيهِ مِنْهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ، وَهِيَ أَحْسَنُ مِنْهَا، فَيَقُولُ: يَا رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، أَلَمْ تُعَاهِدْنِي؟ يَعْنِي أَنَّكَ لَا تَسْأَلُنِي غَيْرَهَا! فَيَقُولُ: يَا رَبِّ، هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، وَيُعَاهِدُهُ، وَالرَّبُّ يَعْلَمُ أَنَّهُ سَيَسْأَلُهُ غَيْرَهَا، فَيُدْنِيهِ مِنْهَا، فَتُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنْهَا، فَيَقُولُ: رَبِّ أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، أَسْتَظِلُّ بِظِلِّهَا، وَأَشْرَبُ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟! فَيَقُولُ: يَا رَبِّ، هَذِهِ الشَّجَرَةُ، لَا أَسْأَلُكَ غَيْرَهَا، وَيُعَاهِدُهُ، وَالرَّبُّ يَعْلَمُ أَنَّهُ سَيَسْأَلُهُ غَيْرَهَا، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهَا، فَيُدْنِيهِ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: يَا رَبِّ، الْجَنَّةَ، الْجَنَّةَ، فَيَقُولُ: عَبْدِي، أَلَمْ تُعَاهِدْنِي أَنَّكَ لَا تَسْأَلُنِي غَيْرَهَا؟! فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ، قَالَ: فَيَقُولُ عَزَّ وَجَلَّ: مَا يَصْرِينِي مِنْكَ، أَيْ عَبْدِي؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ مِنَ الْجَنَّةِ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ:

for him and he will look at it and will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, perhaps if I bring you close to it, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Allah that he will not ask Him for anything else, although the Lord knows that he will ask Him, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will raise up for him another tree that is even more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me,' i.e., that you would not ask Me for anything else? He will say: 'O Lord, only this, and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he will ask Him for something else. So He will bring him close to it. Then he will raise up for him a tree at the gate of Paradise that is more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, only this tree and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he

فيقول: أتهزأ بي، أي ربي، وأنت رب العزة؟»، قال: فضحك عبد الله، حتى بدت نواجذه، ثم قال: ألا تسألوني لم ضحكت؟ قالوا له: لم ضحكت؟ قال: لضحك رسول الله ﷺ، ثم قال لنا رسول الله ﷺ: «ألا تسألوني لم ضحكت؟» قالوا: لم ضحكت يا رسول الله؟ قال: لضحك الرب، حين قال: أتهزأ بي، وأنت رب العزة؟!».
[انظر: ٣٨٩٩، وراجع: ٣٥٩٥].

تخريج: إسناده صحيح، خ: (٦٥٧١)،م: (١٨٦).

will ask Him for something else, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will hear the voices of the people of Paradise, and he will say: 'O Lord, Paradise, Paradise.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, admit me to Paradise.' Allah, may He be glorified and exalted will say: 'What will make you stop asking, O My slave? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'Are you making fun of me, O my Lord, when You are the Lord of Glory?''' And 'Abdullah smiled so much that his molars could be seen, then he said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (ﷺ) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "because the Lord smiled when he said, 'Are you making fun of me, when You are the Lord of Glory?'''

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6571) and Muslim (186)]

٣٧١٥- حدثنا يزيد: أخبرني شعبة بن الحجاج عن يزيد بن أبي زياد، عن أبي سعد، عن أبي الكنود، عن عبد الله قال: نهانا رسول الله ﷺ عن خاتم الذهب، أو حلقة الذهب.
[انظر: ٣٨٠٤، وراجع: ٣٥٨٢].

3715. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) forbade us to wear gold rings or iron rings.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Yazeed is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد.

3716. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "They kept us from offering the middle prayer until the sun set; may Allah fill their bellies and their graves with fire."

Comments: [A *saheeh hadeeth*]

٣٧١٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ بُطُونَهُمْ وَقُبُورَهُمْ نَارًا». [انظر: ٣٨٢٩، ٤٣٦٥].

تخريج: حديث صحيح، م: (٦٢٨) وهذا إسناد فيه محمد بن طلحة مختلف فيه.

3717. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor,* because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep may wake up. It is not when it is like this; rather it is until it is like this" - and Ibn Abi 'Adiyy Abu 'Amr put his fingers together and held them pointing down (to indicate vertical) -and he spread his forefingers apart (to indicate horizontal), i.e. the dawn.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (621) and Muslim (1093)]

٣٧١٧- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ إِنَّمَا يُنَادِي (أَوْ قَالَ: يُؤَذِّنُ) لِيَرْجِعَ قَائِمَكُمْ، وَيُنَبِّهَ نَائِمَكُمْ، لَيْسَ أَنْ يَقُولَ هَكَذَا، وَلَكِنْ حَتَّى يَقُولَ هَكَذَا، وَضَمَّ ابْنُ أَبِي عَدِيٍّ أَبُو عَمْرٍو أَصَابِعَهُ، وَصَوَّبَهَا، وَفَتَحَ مَا بَيْنَ أُصْبُعَيْهِ السَّبَّابَتَيْنِ، يَعْنِي الْفَجْرَ. [راجع: ٣٦٥٤].

تخريج: إسناده صحيح، خ: (٦٢١)، م: (١٠٩٣).

3718. It was narrated from 'Abdullah (رضي الله عنه) from the Prophet (ﷺ) that he said: "a man will be with those whom he loves."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6168) and Muslim (2640)]

٣٧١٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

تخريج: إسناده صحيح، خ: (٦١٦٨)، م: (٢٦٤٠).

3701. (sic) It was narrated that 'Abdullah (ﷺ) said: Some people asked the Prophet (ﷺ) about a companion of theirs who cauterized himself, and he remained silent. Then the third time (they asked) he said: "Cauterize him with hot stones, burn him." And he disliked that.

Comments: [This *hadeeth* appears in this place in some copies; it appeared above, no. 3701, and will be repeated below, nos. 3852, 4021 and 4054]

٣٧٠٨ م- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: إِنَّ نَاسًا سَأَلُوا النَّبِيَّ ﷺ عَنْ صَاحِبٍ لَهُمْ يَكْوِي نَفْسَهُ، قَالَ: فَسَكَتَ، ثُمَّ قَالَ فِي الثَّالِثَةِ: «ارْضِفُوهُ، أَحْرِقُوهُ»، قَالَ: وَكَرِهَ ذَلِكَ. [انظر: ٣٨٥٢، ٤٠٢١، ٤٠٥٤].

تخريج: هذا الحديث انفردت نسخة (ظ١٤) بإيراده هنا وقد تقدم برقم: (٣٧٠١).

3719. It was narrated from 'Abdullah (ﷺ) that one of the things that the Prophet (ﷺ) often said was: "Glory and praise be to You our Lord, O Allah forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he said: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted].

٣٧١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ مِمَّا يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» قَالَ: فَلَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) قَالَ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله.

3720. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) taught us *Khutbatal-Hajah*: "All praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray,

٣٧٢٠- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَّمَنَا خُطْبَةَ الْحَاجَةِ: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ،

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» ثُمَّ يَقْرَأُ ثَلَاثَ آيَاتٍ: ﴿يَاأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (آل عمران: ١٠٢)، ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ (١/ ٣٩٣) وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء: ١)، ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (الأحزاب: ٧٠، ٧١) ثُمَّ تَذْكُرُ حَاجَتَكَ. [انظر: ٣٧٢، ٤١١٦، ٤١١٥].

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة بن عبدالله، لم يسمع من أبيه.

no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses: 'O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.' [Al 'Imran 3:102] 'O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you.' [an-Nisa' 4:1] 'O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise') [al-Ahzab 33:70, 71], then state your need."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is interrupted]

٣٧٢١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ وَأَبِي الْأَحْوَصِ، قَالَ: وَهَذَا حَدِيثُ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ، قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَتَيْنِ: خُطْبَةَ الْحَاجَةِ، وَخُطْبَةَ الصَّلَاةِ: الْحَمْدُ لِلَّهِ، أَوْ: إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ... فَذَكَرَ مَعْنَاهُ. [انظر: ٤١١٦].

3721. It was narrated from Abu 'Ubaidah and Abul-Ahwas, who said: This is the *hadeeth* of Abu 'Ubaidah from his father, who said: The Messenger of Allah (ﷺ) taught us two *khutbahs*, *khutbatal-hajah* and *khutbatas-salah* (i.e., "*at-tahiyyatu...*"): "'Praise be to Allah' or 'Verily praise is to Allah we

seek His help...''' And he mentioned a similar report.

تخريج: إسناده من طريق أبي عبيدة ضعيف لانقطاعه، ومن طريق أبي الأحوص، صحيح.

Comments: [The *isnad* via Abu 'Ubaidah - i.e. Ibn 'Abdullah bin Mas'ood - is *da'eef* because it is interrupted. The *isnad* via Abul-Ahwas - i.e., 'Awf bin Malik bin Nadlah al-Jushami is *saheeh* according to the conditions of Muslim]

3722. It was narrated that 'Abdullah (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was prostrating and some people of Quraish were around him, 'Uqbah bin Abi Mu'ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allah (ﷺ), and he did not raise his head. Then Fatimah came and took it from his back, and she prayed against those who had done that. And he said: "O Allah, I urge You to deal with this group of Quraish: Abu Jahl bin Hisham, 'Utbah bin Rabee'ah, Shaibah bin Rabee'ah, 'Uqbah bin Abi Mu'ait and Umayyah bin Khalaf" or "Ubayy bin Khalaf" - Shu'bah [one of the narrators] was not sure. He said: and I saw them slain on the day of Badr. They were thrown into a dry well, except for Umayyah or Ubayy, because his body started disintegrating, so he was not thrown into the well.

٣٧٢٢- حَدَّثَنَا: مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ رَسُولِ اللهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ، فَأَخَذَتْهُ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، قَالَ: فَقَالَ: «اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ: أَبَا جَهْلِ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ ابْنَ خَلَفٍ» - أَوْ «أُبَيَّ بْنَ خَلَفٍ» شُعْبَةُ الشَّاكُّ - قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بِئْرٍ، غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبِئْرِ. [انظر: ٣٧٢٣، ٣٧٧٥، ٣٩٦٢].

تخريج: إسناده صحيح، خ: (٣٨٥٤)، م: (١٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3854) and Muslim (1794)]

3723. Isra'eel narrated... And he mentioned the *hadeeth*, except that he said: 'Amr bin Hisham and Umayyah bin Khalaf, and he added: and 'Umarah bin al-Waleed.

٣٧٢٣- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: عَمْرَو بْنَ هِشَامٍ، وَأُمَيَّةَ ابْنَ خَلَفٍ، وَزَادَ: وَعُمَارَةَ بْنَ الْوَلِيدِ.

تخريج: إسناده صحيح، خ: (٥٢٠)، م: (١٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (520) and Muslim (1794)]

3724. It was narrated from 'Abdullah (ﷺ) that he said: I heard a man reciting a verse and I had heard it differently from the Messenger of Allah (ﷺ), so I brought him to the Messenger of Allah. The face of the Messenger of Allah (ﷺ) changed, or I saw disapproval on the face of the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) said: "You are both good. Those who came before you got into disputes concerning it (the Book) so they were doomed." Shu'bah said: Mis'ar narrated it to me from him, and attributed it to 'Abdullah from the Prophet (ﷺ): "So do not differ."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2410)]

٣٧٢٤- حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ ابْنِ سَبْرَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً، وَسَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ غَيْرَهَا، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْكَرَاهِيَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كِلَاكُمَا مُحْسِنٌ، إِنَّ مَنْ قَبْلَكُمُ اخْتَلَفُوا فِيهِ فَأَهْلَكَهُمْ». قَالَ شُعْبَةُ: وَحَدَّثَنِي مِسْعَرٌ عَنْهُ، وَرَفَعَهُ إِلَى عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «فَلَا تَخْتَلِفُوا». [انظر: ٣٩٠٧، ٣٩٠٨، ٤٣٦٤، ٣٨٠٣، ٣٩٨١، ٣٩٩٢، ٣٩٩٣].

تخريج: إسناده صحيح، خ: (٢٤١٠).

3725. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that he said: Two deals in one are not valid. The Messenger of Allah (ﷺ) said: "May Allah curse the one who consumes *riba*, the one who pays it, the one who witnesses it and the one who writes it down."

Comments: [*Saheeh* because of corroborating evidence, Muslim (1597) and its *isnad* is *hasan*]

٣٧٢٥- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ أَنَّهُ قَالَ: لَا تَصْلُحُ سَفْقَتَانِ فِي سَفْقَةٍ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَهُ، وَكَاتِبَهُ». [انظر: ٣٧٨٣].

تخريج: صحيح لغيره، م: (١٥٩٧)، وهذا إسناد حسن، وعبدالرحمن بن عبدالله بن مسعود صرح بسماعه لهذا الحديث من أبيه.

3726. It was narrated that Simak said: I heard 'Abdur-Rahman bin 'Abdullah narrate from his father - Shu'bah said: I think he attributed it to the Messenger of Allah (ﷺ) - that he said: "The likeness of the one who helps his

٣٧٢٦- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ - قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَدْ رَفَعَهُ إِلَى رَسُولِ اللَّهِ ﷺ - قَالَ: «مَثَلُ الَّذِي يُعِينُ عَشِيرَتَهُ عَلَى غَيْرِ الْحَقِّ، مَثَلُ

clan in an unjust cause is that of the camel that falls into a dry well and stretches out its tail (trying to get out)."

الْبَعِيرِ رَدَى فِي بِئْرٍ، فَهُوَ يَمُدُّ بِذَنَبِهِ». [انظر: ٣٨٠١، و راجع: ٣٦٩٣].

Comments: [Its *isnad* is *hasan* according to those who regard what 'Abdur-Rahman heard from his father as *saheeh*; and it is regarded as *da'eef* by those who say that he only heard a little from him]

تخريج: إسناده حسن عند من يصحح سماع عبدالرحمن من أبيه، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير.

3727. It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he said: "A man may continue to tell the truth and endeavour to be truthful until he is recorded as a speaker of truth or he may continue to tell lies and endeavour to tell lies until he is recorded as a liar."

٣٧٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ، حَتَّى يُكْتَبَ صِدِّيقًا، وَلَا يَزَالُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى يُكْتَبَ كَذَّابًا». [انظر: ٤١٨٧ و راجع: ٣٦٣٨].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

3728. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Those who show the most restraint at the time of killing are the people of faith."

٣٧٢٨- حَدَّثَنَا مُحَمَّدٌ عَنْ شُعْبَةَ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيِّ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَعَفُّ النَّاسِ قِتْلَةً أَهْلُ الْإِيمَانِ». [انظر: ٣٧٢٩].

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن.

3729. It was narrated that Ibn Mas'ood (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Verily those who show the most restraint at the time of killing are the people of faith."

٣٧٢٩- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مُغِيرَةُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَعَفَّ النَّاسِ قِتْلَةً أَهْلُ الْإِيمَانِ». [راجع: ٣٧٢٩].

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر سابقه.

3730. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." I said: (Seventy years) including that or seventy years in addition to that? He said: "In addition to that."

Comments: [A *hasan hadeeth*]

٣٧٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَدُورُ رَحَى الْإِسْلَامِ بِخَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ يَهْلِكُوا، فَسَبِيلُ مَنْ قَدْ هَلَكَ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ سَبْعِينَ عَامًا». قَالَ: قُلْتُ: أَمِمَّا مَضَى أَمْ مِمَّا بَقِيَ؟ قَالَ: «مِمَّا بَقِيَ». [انظر: ٣٧٣١، وراجع: ٣٧٠٧].

تخريج: حديث حسن، البراء بن ناجية، قد عرفه العجلي وابن حبان.

3731. A similar report was narrated from Ibn Mas'ood (ﷺ) from the Prophet (ﷺ), except that he said: 'Umar said to him: O Messenger of Allah, does that includes what has passed or is it in addition to that? He said: "It is in addition to that."

Comments: [It is a repeat of the previous report]

٣٧٣١- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ الْكَاهِلِيِّ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ .... مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ،(١/ ٣٩٤) مَا مَضَى أَمْ مَا بَقِيَ؟ قَالَ: «مَا بَقِيَ». [راجع: ٣٧٠٧].

تخريج: هو مكرر سابقه.

3732. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have given you permission to lift the curtain and to listen to my private conversation until I tell you not to."

Comments: [A *saheeh hadeeth*; and Muslim (2169)this is a *da'eef isnad*]

٣٧٣٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْحَسَنِ ـ يَعْنِي ابْنَ عُبَيْدِ اللَّهِ ـ ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَذِنْتُ لَكَ أَنْ تَرْفَعَ الْحِجَابَ، وَتَسْمَعَ سِوَادِي، حَتَّى أَنْهَاكَ». [انظر: ٣٨٣٣].

تخريج: حديث صحيح، م: (٢١٦٩) وهذا إسناد ضعيف، إبراهيم لم يسمع من ابن مسعود.

3733. It was narrated that 'Abdullah (ﷺ) said: The bone (with meat attached) that was most liked by the Messenger of

٣٧٣٣- حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعْدِ بْنِ

Allah (ﷺ) was the foreleg, the foreleg of a sheep. Poison was put in the foreleg and he thought that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef,* and Sa'd bin 'Iyad is unknown]

عِيَاضٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ أَحَبَّ الْعُرَاقِ إِلَى رَسُولِ اللَّهِ ﷺ، الذِّرَاعُ، ذِرَاعُ الشَّاةِ، وَكَانَ قَدْ سُمَّ فِي الذِّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ هُمْ سَمُّوهُ. [انظر: ٣٧٧٧، ٣٧٧٨، ٣٨٧٣، ٤١٣٩].

تخريج: إسناده ضعيف، سعد بن عياض مجهول.

3734. Abu Majid, a man of Banu Haneefah, narrated that 'Abdullah bin Mas'ood (ﷺ) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, it is good to which you are hastening him, and if he were otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid is unknown]

٣٧٣٤- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى الْجَابِرُ أَبُو الْحَارِثِ التَّيْمِيُّ: أَنَّ أَبَا مَاجِدٍ رَجُلٌ مِنْ بَنِي حَنِيفَةَ حَدَّثَهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «السَّيْرُ مَا دُونَ الْخَبَبِ، فَإِنْ يَكُ خَيْرًا تَعَجَّلَ إِلَيْهِ _ أَوْ قَالَ: تُعَجِّلْ إِلَيْهِ _ ، وَإِنْ يَكُ سِوَى ذَاكَ، فَبُعْدًا لِأَهْلِ النَّارِ، الْجِنَازَةُ مَتْبُوعَةٌ، وَلَا تَتْبَعُ، لَيْسَ مِنْهَا مَنْ تَقَدَّمَهَا».

تخريج: إسناده ضعيف لجهالة أبي ماجد، ويحيى الجابر ضعيف.

3735. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Hour will not come except upon the most evil of people."

Comments: [Its *isnad* is *saheeh,* Muslim (2949)]

٣٧٣٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَلِيُّ ابْنُ الْأَقْمَرِ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ».

تخريج: إسناده صحيح، م: (٢٩٤٩).

3736. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he raised or lowered his head (in prayer), when standing and sitting, and he

٣٧٣٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ، وَقِيَامٍ

said the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah,* until I could see the whiteness of his cheek and I saw Abu Bakr and 'Umar doing likewise.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلَانِ ذَاكَ. [راجع: ٣٦٦٠].

تخريج: حديث صحيح، وهذا إسناد ضعيف، زهير سمع من أبي إسحاق بعد الاختلاط.

3737. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba,* the one who pays it, the two who witness it, and the one who writes it down.

Comments: [A *saheeh hadeeth,* Muslim (1597)]

٣٧٣٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ. [راجع: ٣٧٢٥].

تخريج: حديث صحيح، م: (١٥٩٧).

3738. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the *tashahhud* as he used to teach us a soorah of the Qur'an.

Comments: [*Saheeh,* al-Bukhari (6265) and Muslim (402) this is a *da'eef isnad* because Shareek is *da'eef*]

٣٧٣٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. [انظر: ٣٩٣٥، ٣٦٢٢].

تخريج: صحيح، خ: (٦٢٦٥)، م: (٤٠٢) وهذا إسناد ضعيف لضعف شريك.

3739. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Thuwair bin Abu Fakhitah is *da'eef*]

٣٧٣٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ شَرِيكٍ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَبَّى رَسُولُ اللَّهِ ﷺ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ٣٥٤٩].

تخريج: صحيح لغيره، م: (١٢٨٣) وهذا إسناد ضعيف، لضعف ثوير، وشريك بن عبدالله سيء الحفظ.

3740. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in

٣٧٤٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،

what he (Muhammad (ﷺ)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (ﷺ) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3232) and Muslim (174)]

عَنْ عَبْدِ اللَّهِ فِي قَوْلِهِ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. [انظر: ٣٧٤٨، ٣٧٨٠، ٣٨٦٢، ٣٨٦٣، ٣٨٦٤، ٣٩١٥، ٤٣٩٦].

تخريج: إسناده صحيح، خ: (٣٢٣٢)، م: (١٧٤).

3741. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwar-razzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its *isnad* is *saheeh*]

٣٧٤١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ. [انظر: ٣٧١٧، ٣٩٧٠].

تخريج: إسناده صحيح.

3742. It was narrated from 'Abdullah (ﷺ) that when the Prophet (ﷺ) lay down on his side on his bed, he said: "Protect me from Your punishment on the Day You gather Your slaves together."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٤٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا وَضَعَ جَنْبَهُ عَلَى فِرَاشِهِ قَالَ: «قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ». [انظر: ٣٧٩٦، ٣٩٣١، ٣٩٣٢، ٤٢٢٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3743. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I thought of ordering a man to lead the people in prayer, then I would order that the houses of people who do not pray with us to be burned down around them."

٣٧٤٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا، فَيُصَلِّيَ بِأُنَاسٍ، ثُمَّ آمُرَ بِأُنَاسٍ لَا يُصَلُّونَ مَعَنَا، فَتُحَرَّقَ عَلَيْهِمْ

بيوتهم». [انظر: ٣٨١٦، ٤٠٠٧، ٤٢٩٥، ٤٢٩٧، ٤٣٩٨].

تخريج: إسناده صحيح، م: (٦٥٢).

Comments: [Its *isnad* is *saheeh*, Muslim (652)]

٣٧٤٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا إِسْرَائِيلُ وَأَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: _ قَالَ أَبُو أَحْمَدَ: عَنِ ابْنِ مَسْعُودٍ قَالَ: _ كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ أَنْ يَدْعُوَ ثَلَاثًا، وَيَسْتَغْفِرَ ثَلَاثًا. [انظر: ٣٧٦٩].

تخريج: إسناده صحيح.

3744. It was narrated that 'Abdullah (ﷺ) said - Abu Ahmad said: that Ibn Mas'ood said - The Prophet (ﷺ) liked to repeat supplications three times and prayers for forgiveness three times.

Comments: [Its *isnad* is *saheeh*]

٣٧٤٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مُنْذُ أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ (النصر: ١) كَانَ يُكْثِرُ أَنْ يَقُولَ، إِذَا قَرَأَهَا ثُمَّ رَكَعَ بِهَا، أَنْ يَقُولَ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ» ثَلَاثًا. [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

3745. It was narrated that 'Abdullah (ﷺ) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (ﷺ), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [*Hasan* because of corro-borating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٤٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ وَيُونُسُ، قَالَا: حَدَّثَنَا دَاوُدُ _ يَعْنِي ابْنَ الْفُرَاتِ _ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي (١/ ٣٩٥) الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، قَالَ: بَيْنَ ابْنُ مَسْعُودٍ يَخْطُبُ ذَاتَ يَوْمٍ، فَإِذَا هُوَ بِحَيَّةٍ تَمْشِي عَلَى

3746. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a *khutbah* one day, he saw a snake on the wall, so he interrupted his *khutbah* and struck it with his stick or cane and killed it, then he said: I heard the Messenger of

الْجِدَارِ، فَقَطَعَ خُطْبَتَهُ، ثُمَّ ضَرَبَهَا بِقَضِيبِهِ، أَوْ بِقَصَبَةٍ _ قَالَ يُونُسُ: بِقَضِيبِهِ _ حَتَّى قَتَلَهَا، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَتَلَ حَيَّةً، فَكَأَنَّمَا قَتَلَ رَجُلًا مُشْرِكًا قَدْ حَلَّ دَمُهُ». [راجع: ٣٧٠٠].

Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a *mushrik* man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef* and it is marfoo']

تخريج: إسناده ضعيف مرفوعا، أبو الأعين العبدي ضعيف، لكنه صحيح موقوفا.

٣٧٤٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، وَيُونُسُ، قَالَا: حَدَّثَنَا دَاوُدُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ: أَهِيَ مِنْ نَسْلِ الْيَهُودِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَلْعَنْ قَوْمًا قَطُّ، فَمَسَخَهُمْ، فَكَانَ لَهُمْ نَسْلٌ حِينَ يُهْلِكُهُمْ، وَلَكِنْ هَذَا خَلْقٌ كَانَ، فَلَمَّا غَضِبَ اللَّهُ عَلَى الْيَهُودِ، مَسَخَهُمْ، فَجَعَلَهُمْ مِثْلَهُمْ».

3747. It was narrated that Ibn Mas'ood (ﷺ) said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷺ) said: "Allah never cursed any people and transformed them, then gave them offspring when He caused their doom. These (animals) are a creation that existed before. When Allah got angry with the Jews, He transformed them and made them like them."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف. أبو الأعين العبدي: ضعيف.

٣٧٤٨- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي صُورَتِهِ، وَلَهُ سِتُّ مِائَةِ جَنَاحٍ، كُلُّ جَنَاحٍ مِنْهَا قَدْ سَدَّ الْأُفُقَ، يَسْقُطُ مِنْ جَنَاحِهِ مِنَ التَّهَاوِيلِ وَالدُّرِّ وَالْيَاقُوتِ مَا اللَّهُ بِهِ عَلِيمٌ. [راجع: ٣٧٤٠].

3748. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) saw Jibreel in his true form: he has six hundred wings, each of which fills the horizon and there falls from his wings things of different colours, pearls and rubies, of which Allah knows best.

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

تخريج: إسناده ضعيف لضعف شريك وأصله في، خ: (٣٢٣٢)، م: (١٧٤).

3749. Ma'mar narrated concerning the verse, "And Allah did take Ibraheem (Abraham) as a *Khaleel* (an intimate friend)" [an-Nisa' 4:125]: 'Abdul-Malik bin 'Umair told me, from Khalid bin Rib'i, from Ibn Mas'ood (ﷺ) that he said: Allah took your companion as a close friend, meaning Muhammad (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٧٤٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ فِي قَوْلِهِ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ (النساء: ١٢٥)، قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ خَالِدِ بْنِ رِبْعِيٍّ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ اتَّخَذَ صَاحِبَكُمْ خَلِيلًا، يَعْنِي مُحَمَّدًا ﷺ. [راجع: ٣٥٨٠].

تخريج: صحيح لغيره، م: (٢٣٨٣)وهذا إسناد ضعيف خالد بن ربعي مجهول.

3750. It was narrated that Khalid bin Rib'i al-Asadi said: I heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

٣٧٥٠- حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ: عَنْ عَبْدِ الْمَلِكِ عَنْ خَالِدِ بْنِ رِبْعِيٍّ الْأَسَدِيِّ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ».

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3751. It was narrated from Khalid bin Rib'i that he heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

٣٧٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِدِ بْنِ رِبْعِيٍّ الْأَسَدِيِّ أَنَّهُ سَمِعَ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3752. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

٣٧٥٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ خَالِدِ بْنِ رِبْعِيٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ». [راجع: ٣٥٨٠].

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3753. It was narrated that Khalid bin Rib'i said: 'Abdullah (ﷺ) said: Verily, your companion is the close friend of Allah, may He be exalted and glorified.

٣٧٥٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ خَالِدِ بْنِ رِبْعِيٍّ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ.

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

تخريج: صحيح لغيره، وهو مكرر ماقبله.

3754. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) said: "No matter how much *riba* increases, it will ultimately lead to less."

٣٧٥٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّبَا وَإِنْ كَثُرَ، فَإِنَّ عَاقِبَتَهُ تَصِيرُ إِلَى قُلٍّ». [انظر: ٤٠٢٦].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، شريك: وإن كان سيء الحفظ، متابع.

3755. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17]. A man said: O Abu 'Abdur-Rahman, is it *muddakir* or *mudhdhakkir? He said: The Messenger of Allah (ﷺ)* taught me (to say) "*muddakir*".

٣٧٥٥- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ﴾ فَقَالَ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، (مُدَّكِرٍ) أَوْ (مُذَّكِرٍ)؟ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: (مُدَّكِرٍ). [انظر: ٣٨٥٣، ٣٩١٨، ٤١٠٥، ٤١٦٣، ٤٤٠١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3345) and Muslim (823)]

تخريج: إسناده صحيح، خ: (٣٣٤٥)، م: (٨٢٣).

3756. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "Horses are of three types: horses that are for the

٣٧٥٦- حَدَّثَنَا الْحَجَّاجُ: أَخْبَرَنَا شَرِيكٌ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ:

Most Merciful, horses that are for man, and horses that are for the *Shaitan*. As for horses that are for the Most Merciful, they are the ones that are allocated for (*jihad*) for the sake of Allah; (their owner will be rewarded for) their food, dung and urine - and he mentioned whatever Allah willed. As for the horses that are for the *Shaitan*, they are those on which people gamble and bet. As for the horses that are for man, they are horses that a man keeps for breeding and they ward off poverty."

«الْخَيْلُ ثَلَاثَةٌ، فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلْإِنْسَانِ، وَفَرَسٌ لِلشَّيْطَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ: فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللَّهِ، فَعَلَفُهُ وَرَوْثُهُ وَبَوْلُهُ، وَذَكَرَ مَا شَاءَ اللَّهُ، وَأَمَّا فَرَسُ الشَّيْطَانِ: فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ عَلَيْهِ، وَأَمَّا فَرَسُ الْإِنْسَانِ: فَالْفَرَسُ يَرْتَبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ تَسْتُرُ مِنْ فَقْرٍ».

Comments: [*Saheeh*; this is a *da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ القاسم لم يدرك عبدالله.

3757. It was narrated from a man of the Ansar that the Prophet (ﷺ) said: "Horses are of three types..." And he narrated the *hadeeth*.

Comments: [Its *isnad* is *saheeh*]

٣٧٥٧- **حَدَّثَنَا** مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الرُّكَيْنُ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ ثَلَاثَةٌ...» فَذَكَرَ الْحَدِيثَ.

تخريج: إسناده صحيح، وسيأتي في مسند رجل من الأنصار.

3758. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Verily the millstone of Islam will stop turning after thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." 'Umar said: O Messenger of Allah, (seventy years) including that or seventy years in addition to that? He said: "In addition to that."

٣٧٥٨- **حَدَّثَنَا** حَجَّاجٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ عَنْ رِبْعِيٍّ، عَنِ الْبَرَاءِ بْنِ نَاجِيَةَ الْكَاهِلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَحَى الْإِسْلَامِ سَتَزُولُ بِخَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ يَهْلِكْ، فَكَسَبِيلِ مَا هَلَكَ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ سَبْعِينَ عَامًا» قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَبِمَا مَضَى أَمْ بِمَا بَقِيَ؟ قَالَ: «بَلْ بِمَا بَقِيَ». [راجع: ٣٧٠٧].

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، البراء بن ناجية قد عرفه العجلي وابن حبان.

3759. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said to his Companions: "I do not want anyone to tell me anything (negative) about any of my Companions, for I like to come out to you with no ill feeling in my heart (towards anyone)." Some wealth came to the Messenger of Allah (ﷺ) and he shared it out. Then I passed by two men, one of whom was saying to the other: By Allah, in the way he divided it Muhammad was not seeking the Countenance of Allah or the Hereafter. I paused so that I could hear what they were saying, then I went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, you said to us, "I do not want anyone to tell me anything (negative) about any of my Companions," but I passed by So-and-so and So-and-so, and they were saying such and such. The face of the Messenger of Allah (ﷺ) turned red and he was very distressed. Then he said: "Leave us alone. Moosa was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *da'eef* with this wording; there is corroborating evidence for some of it]

٣٧٥٩- حَدَّثَنَا حَجَّاجٌ قَالَ: سَمِعْتُ إِسْرَائِيلَ ابْنَ يُونُسَ عَنِ الْوَلِيدِ بْنِ (١/٣٩٦) أَبِي هِشَامٍ مَوْلًى لِهَمْدَانَ، عَنْ زَيْدِ بْنِ أَبِي زَائِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ» قَالَ: وَأَتَى رَسُولَ اللَّهِ ﷺ مَالٌ، فَقَسَمَهُ. قَالَ: فَمَرَرْتُ بِرَجُلَيْنِ، وَأَحَدُهُمَا يَقُولُ لِصَاحِبِهِ: وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ وَجْهَ اللَّهِ، وَلَا الدَّارَ الْآخِرَةَ، فَتَثَبَّتُّ، حَتَّى سَمِعْتُ مَا قَالَا: ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ لَنَا: «لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا»، وَإِنِّي مَرَرْتُ بِفُلَانٍ وَفُلَانٍ، وَهُمَا يَقُولَانِ كَذَا وَكَذَا، قَالَ: فَاحْمَرَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، وَشَقَّ عَلَيْهِ، ثُمَّ قَالَ: «دَعْنَا مِنْكَ، فَقَدْ أُوذِيَ مُوسَى أَكْثَرَ مِنْ ذَلِكَ، ثُمَّ صَبَرَ».

تخريج: إسناده ضعيف بهذه السياقة ولبعضه شواهد، الوليد مستور وزيد لا يصح حديثه.

3760. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) delayed *'Isha'* prayer then he came out to the mosque

٣٧٦٠- حَدَّثَنَا أَبُو النَّضْرِ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ صَلَاةَ

الْعِشَاءِ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ يَنْتَظِرُونَ الصَّلَاةَ، قَالَ: «أَمَا إِنَّهُ لَيْسَ مِنْ أَهْلِ هَذِهِ الْأَدْيَانِ أَحَدٌ يَذْكُرُ اللَّهَ هَذِهِ السَّاعَةَ غَيْرُكُمْ»، قَالَ: وَأُنْزِلَ هَؤُلَاءِ الْآيَاتِ: ﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ﴾ حَتَّى بَلَغَ: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ (آل عمران: ١١٣- ١١٥).

تخريج: صحيح لغيره، وهذا إسناد حسن.

and saw the people waiting for the prayer. He said: "Verily, none of the followers of these other religions is remembering Allah at this moment except you." Then these verses were revealed: "Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating them- selves in prayer. They believe in Allah and the Last Day; they enjoin *Al-Ma'roof* (Islamic Monotheism, and following Prophet Muhammad (ﷺ)) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad (ﷺ)); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are *Al-Muttaqoon* (the pious" [Al 'Imran 3:113-115].

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٧٦١- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ ابْنُ النَّوَّاحَةِ وَابْنُ أُثَالٍ رَسُولَا مُسَيْلِمَةَ إِلَى النَّبِيِّ ﷺ، فَقَالَ لَهُمَا: «أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟»، قَالَا: نَشْهَدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ!! فَقَالَ النَّبِيُّ ﷺ: «آمَنْتُ بِاللَّهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا رَسُولًا لَقَتَلْتُكُمَا». قَالَ عَبْدُ اللَّهِ: قَالَ: فَمَضَتِ السُّنَّةُ أَنَّ الرُّسُلَ لَا تُقْتَلُ.

[راجع: ٣٧٠٨].

3761. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Ibn an-Nawwahah and Ibn Uthal came as envoys of Musailimah to the Prophet (ﷺ) and he said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." 'Abdullah said: And it became a precedent that envoys were not to be killed.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، أبو النضر سمع من المسعودي بعد ما اختلط والمسعودي كان يغلط.

3762. It was narrated that 'Abdullah (ﷺ) said: We regarded verses (of Qur'an) at the time of the Prophet (ﷺ) as blessings, but you regard them as a cause of alarm.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٧٦٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَرَى الْآيَاتِ فِي زَمَانِ النَّبِيِّ ﷺ بَرَكَاتٍ، وَأَنْتُمْ تَرَوْنَهَا تَخْوِيفًا. [انظر: ٤٣٩٣].

تخريج: حديث صحيح، وهذا إسناد حسن.

3763. It was narrated from 'Abdullah (ﷺ) that he said: The Prophet (ﷺ) halted in some place and went to relieve himself. Then he came and found that a man had set fire to an ant colony, either on the ground or in a tree. The Messenger of Allah (ﷺ) said: "Which of you did this?" One of the people said: I did, O Messenger of Allah. He said: "Put it out, put it out."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٣٧٦٣- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: نَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فَانْطَلَقَ لِحَاجَتِهِ، فَجَاءَ وَقَدْ أَوْقَدَ رَجُلٌ عَلَى قَرْيَةِ نَمْلٍ، إِمَّا فِي الْأَرْضِ، وَإِمَّا فِي شَجَرَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ فَعَلَ هَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَطْفِهَا، أَطْفِهَا». [انظر: ٤٠١٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو النضر سمع من المسعودي بعد الاختلاط.

3764. It was narrated from 'Abdullah (ﷺ) that a man came to the Messenger of Allah (ﷺ) and asked him about *Lailatal-Qadr*? The Messenger of Allah (ﷺ) said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, by Allah, I remember it O Messenger of Allah, may my father and mother be sacrificed for you. I had some dates in my

٣٧٦٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرِو بْنِ جَعْدَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ يَسْأَلُهُ عَنْ لَيْلَةِ الْقَدْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ يَذْكُرُ لَيْلَةَ الصَّهْبَاوَاتِ؟» فَقَالَ عَبْدُ اللَّهِ: أَنَا وَاللَّهِ أَذْكُرُهَا، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، وَإِنَّ فِي يَدَيَّ لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ،

hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

مُسْتَتِرًا بِمُؤْخِرَةِ رَحْلِي مِنَ الْفَجْرِ وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ. [انظر: ٣٨٤٢].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3765. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (ﷺ) ordered Abu Bakr to lead the people in prayer? Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

Comments: [Its *isnad* is *hasan*]

٣٧٦٥- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، قَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، قَالَ: فَأَتَاهُمْ عُمَرُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يَؤُمَّ بِالنَّاسِ؟ فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ فَقَالُوا: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ.

تخريج: إسناده حسن.

3766. It was narrated that 'Abdullah (ﷺ) said: I prayed with the Messenger of Allah (ﷺ), and he stood for such a long time that I thought of doing something bad. We said: What was it? He said: I thought of sitting down.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1135) and Muslim (773)]

٣٧٦٦- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَطَالَ الْقِيَامَ، حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قَالَ: قُلْنَا: وَمَا هُوَ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ. [راجع: ٣٦٤٦].

تخريج: إسناده صحيح، خ: (١١٣٥)، م: (٧٧٣).

3767. It was narrated that Ibn Mas'ood (ﷺ) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a man detracts from what belongs to his brother. There is not even a pebble of land

٣٧٦٧- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الظُّلْمِ أَعْظَمُ؟ قَالَ: «ذِرَاعٌ مِنَ الْأَرْضِ يَنْتَقِصُهُ

that he takes, but he will be encircled by it on the Day of Resurrection down through the depths of the earth, and no one knows how deep it is except the One Who created it."

مِنْ حَقِّ أَخِيهِ، فَلَيْسَتْ حَصَاةٌ مِنَ الْأَرْضِ أَخَذَهَا، إِلَّا طُوِّقَهَا يَوْمَ الْقِيَامَةِ إِلَى قَعْرِ الْأَرْضِ، وَلَا يَعْلَمُ قَعْرَهَا إِلَّا الَّذِي خَلَقَهَا». [انظر: ٣٧٧٣].

Comments: [Its *isnad* is *da'eef* because 'Abdullah bin Lahee'ah is *da'eef* and because it is interrupted].

تخريج: إسناده ضعيف لضعف عبدالله بن لهيعة ولانقطاعه، أبو عبدالرحمن الحبلي: لم يذكر أنه روى عن ابن مسعود.

3768. It was narrated that Ibn Mas'ood (ﷺ) said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷺ) said: "It never happened that Allah cursed any people and transformed them, and they had offspring until they died. These (animals) are a creation that existed before. But Allah, may He be glorified and exalted, got angry with the Jews, so He transformed them and made them like them."

٣٧٦٨- حَدَّثَنَا أَبُو سَعِيدٍ: هُوَ مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ (١/٣٩٧) الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ، أَمِنْ نَسْلِ الْيَهُودِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَلْعَنْ قَوْمًا قَطُّ، فَمَسَخَهُمْ وَكَانَ لَهُمْ نَسْلٌ حَتَّى يُهْلِكَهُمْ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ، غَضِبَ عَلَى الْيَهُودِ، فَمَسَخَهُمْ، وَجَعَلَهُمْ مِثْلَهُمْ». [راجع: ٣٧٤٧].

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو الأعين العبدي: ضعيف.

3769. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) liked to repeat supplications three times, and prayers for forgiveness three times.

٣٧٦٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُعْجِبُهُ أَنْ يَدْعُوَ ثَلَاثًا، وَيَسْتَغْفِرَ ثَلَاثًا. [راجع: ٣٧٤٤].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3770. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) liked

٣٧٧٠ - (وقع في النسخة ....الحديث، وهو ملفق من تداخل إسناد الحديث الآتي

to repeat supplications three times, and prayers for forgiveness three times.

مع متن الحديث السابق: وآثرنا إبقاء رقمه هنا فقط).

Comments: [This *hadeeth* is not repeated in this place in any of the manuscript copies except in the Maimaniyyah copy and the Shaikh Ahmad Shakir edition.]

3771. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], *"Inni Anar-Razzaqu dhul-quwwatil-mateen"* [a variant reading of "Innallaha huwar-razzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" - adh-Dhariyat 51:58].

٣٧٧١- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ. [راجع: ٣٧٤١].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3772. It was narrated from Ibraheem bin 'Ubaid bin Rifa'ah that Abu Muhammad, who was one of the companions of Ibn Mas'ood (ﷺ), told him, narrating from the Messenger of Allah (ﷺ), that mention of the martyrs was made in his presence and he said: "Most of the martyrs of my *ummah* will be people who die in their beds. It may be that the one who dies on the battlefield, Allah knows best what his intention is."

٣٧٧٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ: أَنَّ أَبَا مُحَمَّدٍ أَخْبَرَهُ، وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ، حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذُكِرَ عِنْدَهُ الشُّهَدَاءُ، فَقَالَ: «إِنَّ أَكْثَرَ شُهَدَاءِ أُمَّتِي أَصْحَابُ الْفُرُشِ، وَرُبَّ قَتِيلٍ بَيْنَ الصَّفَّيْنِ، اللَّهُ أَعْلَمُ بِنِيَّتِهِ».

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef*]

تخريج: إسناده ضعيف لضعف ابن لهيعة وأبو محمد مجهول.

3773. It was narrated that Ibn Mas'ood (ﷺ) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a Muslim man detracts from what belongs to his brother. There is not even a pebble of land that he takes, but he will be encircled by it on the

٣٧٧٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الظُّلْمِ أَظْلَمُ؟ قَالَ: «ذِرَاعٌ مِنَ الْأَرْضِ يَنْتَقِصُهَا الْمَرْءُ الْمُسْلِمُ مِنْ حَقِّ أَخِيهِ، فَلَيْسَ حَصَاةٌ مِنَ الْأَرْضِ يَأْخُذُهَا أَحَدٌ

إِلَّا طُوِّقَهَا يَوْمَ الْقِيَامَةِ إِلَى قَعْرِ الْأَرْضِ وَلَا يَعْلَمُ قَعْرَهَا إِلَّا اللَّهُ عَزَّ وَجَلَّ الَّذِي خَلَقَهَا».

تخريج: إسناده ضعيف، لضعف ابن لهيعة ولانقطاعه، أبو عبدالرحمن الحبلي لم يذكر أنه روى عن ابن مسعود.

Day of Resurrection down through the depths of the earth, and no one knows how deep it is except Allah, may He be glorified and exalted, Who created it."

Comments: [Its *isnad* is *da'eef*; because Ibn Labee'ah is *da'eef* and it is interrupted]

٣٧٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الرُّكَيْنُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنِ ابْنِ مَسْعُودٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ عَشْرَ خِلَالٍ «الصُّفْرَةُ،وَتَغْيِيرُ الشَّيْبِ، وَتَخَتُّمُ الذَّهَبِ، وَجَرُّ الْإِزَارِ، وَالتَّبَرُّجُ بِالزِّينَةِ بِغَيْرِ مَحَلِّهَا، وَضَرْبُ الْكِعَابِ، وَعَزْلُ الْمَاءِ عَنْ مَحَلِّهِ، وَفَسَادُ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ، وَعَقْدُ التَّمَائِمِ، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ».

تخريج: إسناده ضعيف، القاسم حديثه منكر وعبدالرحمن، متكلم فيه.

3774. It was narrated that Ibn Mas'ood (ﷺ) said: The Prophet (ﷺ) disliked ten characteristics: *sufrah* (a type of perfume); changing grey hair; wearing gold rings; letting the lower garment drag; showing one's adornment before non-*mahrams* (for women); stamping the heels; coitus interruptus (*'azl*); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*; wearing amulets; and *ruqyah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah).

Comments: [Its *isnad* is *da'eef*]

٣٧٧٥- حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، فَدَعَا عَلَى نَفَرٍ مِنْ قُرَيْشٍ سَبْعَةٍ، فِيهِمْ أَبُو جَهْلٍ، وَأُمَيَّةُ بْنُ خَلَفٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بنُ رَبِيعَةَ وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأُقْسِمُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى عَلَى بَدْرٍ، وَقَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا».

3775. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) turned to face the Ka'bah and prayed against seven people of Quraish, including Abu Jahl, Umayyah bin Khalaf, 'Utbah bin Rabee'ah, and Shaibah and 'Uqbah the sons of Abu Mu'ait. And I swear by Allah that I saw them lying slain at Badr, when the sun had changed them and it was a hot day.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3960) and Muslim (1794)]

تخريج: إسناده صحيح، خ: (٣٩٦٠)، م: (١٧٩٤).

3776. 'Amr bin al-Harith al-Khuza'i said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more often that I fasted thirty days with him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٧٧٦- حَدَّثَنَا أَبُو الْمُنْذِرِ، حَدَّثَنَا عِيسَى بْنُ دِينَارٍ الْخُزَاعِيُّ، قَالَ حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ عَمْرَو بْنَ الْحَارِثِ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: «مَا صُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ». [انظر: ٣٨٤٠، ٣٨٧١، ٤٢٠٩، ٤٣٠٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة حال دينار والد عيسى.

3777. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The bone (with meat attached) that was most liked by the Messenger of Allah (ﷺ) was the foreleg of a sheep. He used to think that he had been poisoned with poison put in the foreleg of the sheep, and we used to think that that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef*]

٣٧٧٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدٍ، أَوْ سَعِيدِ بْنِ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كَانَ أَحَبَّ الْعَرْقِ إِلَى رَسُولِ اللَّهِ ﷺ ذِرَاعُ الشَّاةِ، وَكَانَ يَرَى أَنَّهُ سُمَّ فِي ذِرَاعِ الشَّاةِ، وَكُنَّا نَرَى أَنَّ الْيَهُودَ الَّذِينَ سَمُّوهُ.

تخريج: إسناده ضعيف، سعد أو سعيد هذا مجهول.

3778. It was narrated that Ibn Mas'ood (ﷺ) said: Some eloquence is magic. We used to think that the Messenger of Allah (ﷺ) had been poisoned with poison put in the foreleg of a sheep, that the Jews had poisoned.

Comments: [Its *isnad* is *da'eef*]

٣٧٧٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: إِنَّ مِنَ الْبَيَانِ سِحْرًا، قَالَ: وَكُنَّا نَرَى أَنَّ رَسُولَ اللَّهِ ﷺ سُمَّ فِي ذِرَاعِ شَاةٍ، سَمَّتْهُ الْيَهُودُ. [راجع: ٣٧٣٣].

تخريج: إسناده ضعيف، وهو مكرر ماقبله.

3779. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "There is no one among you

٣٧٧٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا سُفْيَانُ ابْنُ سَعِيدٍ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ

who does not have his companion from among the angels and from among the jinn." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, and he does not tell me to do anything but good."

Comments: [Its *isnad* is *saheeh*, Muslim (2814)]

بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَمَعَهُ قَرِينُهُ مِنَ الْمَلَائِكَةِ وَمِنَ الْجِنِّ» قَالُوا: أَوَ أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَنَا، إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، وَلَا يَأْمُرُنِي (١/ ٣٩٨) إِلَّا بِخَيْرٍ». [راجع: ٣٦٤٨].

تخريج: إسناده صحيح. م: (٢٨١٤).

3780. Abu Ishaq ash-Shaibani said: I came to Zirr bin Hubaish and I felt at ease with him. There were some young men with him who said to me: Ask him (about the verse), "And was at a distance of two bows' length or (even) nearer" [an-Najm 53:9]. So I asked him and he said: 'Abdullah bin Mas'ood (ﷺ) told us that the Messenger of Allah (ﷺ) saw Jibreel with six hundred wings.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3232) and Muslim (174)]

٣٧٨٠- حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، قَالَ أَتَيْتُ زِرَّ بْنَ حُبَيْشٍ، وَعَلَيَّ دَرْبَانٍ، فَأُلْقِيَتْ عَلَيَّ مَحَبَّةٌ مِنْهُ، وَعِنْدَهُ شَبَابٌ، فَقَالُوا لِي سَلْهُ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [النجم: ٩] فَسَأَلْهُ فَقَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى جِبْرِيلَ وَلَهُ سِتُّ مِائَةِ جَنَاحٍ.

تخريج: إسناده صحيح، خ: (٣٢٣٢)، م: (١٧٤).

3781. It was narrated that Masrooq said: We were sitting with 'Abdullah bin Mas'ood and he was teaching us the Qur'an. A man said to him: O Abu 'Abdur-Rahman, did you ask the Messenger of Allah (ﷺ) how many caliphs this *ummah* would have? 'Abdullah said: Nobody has asked me about that before you, since I came to Iraq. Then he said: Yes, we asked the Messenger of Allah (ﷺ) (about that) and he said: "Twelve, like the number of the leaders of the Children of Israel."

٣٧٨١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ، وَهُوَ يُقْرِئُنَا الْقُرْآنَ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، هَلْ سَأَلْتُمْ رَسُولَ اللَّهِ ﷺ، كَمْ يَمْلِكُ هَذِهِ الْأُمَّةَ مِنْ خَلِيفَةٍ؟ فَقَالَ عَبْدُ اللهِ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ قَدِمْتُ الْعِرَاقَ قَبْلَكَ، ثُمَّ قَالَ: نَعَمْ، وَلَقَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: «اثْنَا عَشَرَ، كَعِدَّةِ نُقَبَاءِ بَنِي إِسْرَائِيلَ». [انظر: ٣٨٥٩].

Comments: [Its *isnad* is *da'eef* because Mujalid - bin Sa'eed al-Hamdani - is *da'eef*]

تخريج: إسناده ضعيف لضعف مجالد.

3782. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that he was with the Messenger of Allah (ﷺ) on the night of the jinn. The Prophet (ﷺ) said to him: "O 'Abdullah, do you have any water with you?" ['Abdullah] said: I have some *nabeedh* in a vessel. He said: "Pour it for me." And he did *wudoo'*. And the Prophet (ﷺ) said: "O 'Abdullah bin Mas'ood, a drink and a means of purification."

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef*]

٣٧٨٢- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ قَيْسِ بْنِ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: يَا عَبْدَ اللَّهِ، أَمَعَكَ مَاءٌ؟» قَالَ: مَعِي نَبِيذٌ فِي إِدَاوَةٍ، فَقَالَ: «اصْبُبْ عَلَيَّ»، فَتَوَضَّأَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ شَرَابٌ وَطَهُورٌ» [انظر: ٣٨١٠، ٤٢٩٦، ٤٣٠١، ٤٣٥٣، ٤٣٨١، ٤١٤٩].

تخريج: إسناده ضعيف لضعف ابن لهيعة، وقد ثبت بإسناد صحيح، أن ابن مسعود لم يشهد ليلة الجن مع النبي ﷺ.

3783. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood (ﷺ), that his father said: The Messenger of Allah (ﷺ) forbade two transactions in one. Aswad said: Shareek said: Simak said: A man makes a sale and says: The price on credit is such and such and the price if paid on the spot is such and such.

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad* because Shareek is *da'eef*]

٣٧٨٣- حَدَّثَنَا حَسَنٌ وَأَبُو النَّضْرِ، وَأَسْوَدُ بْنُ عَامِرٍ، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَفْقَتَيْنِ فِي صَفْقَةٍ وَاحِدَةٍ قَالَ أَسْوَدُ: قَالَ شَرِيكٌ: قَالَ سِمَاكٌ: الرَّجُلُ يَبِيعُ الْبَيْعَ، فَيَقُولُ: هُوَ بِنَسَاءٍ بِكَذَا وَكَذَا، وَهُوَ بِنَقْدٍ بِكَذَا وَكَذَا. [راجع: ٣٧٢٥].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك.

3784. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Islam began as something strange and will go back to being something strange as

٣٧٨٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، [قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ:] وَسَمِعْتُهُ أَنَا مِنِ ابْنِ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ،

it began, so glad tidings to the strangers." It was said: Who are the strangers? He said: "Those who are alienated from their tribes."

Comments: [Its *isnad* is *saheeh*]

عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ قِيلَ: وَمَنِ الْغُرَبَاءُ؟ قَالَ: «النُّزَّاعُ مِنَ الْقَبَائِلِ»

تخريج: إسناده صحيح.

3785. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that there was a man who had never done any good deed except believing in the Oneness of Allah (*Tawheed*). When he was dying, he said to his family: When I die, take me and burn me until I become like charcoal. Then grind me up and scatter me on the sea on a windy day. So they did that for him, then he immediately found himself in the grasp of Allah. Allah, may He be glorified and exalted, said to him: What made you do what you did? He said: Fear of You. And Allah forgave him.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٧٨٥- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ الله،أَنَّ رَجُلًا لَمْ يَعْمَلْ مِنَ الْخَيْرِ شَيْئًا قَطُّ إِلَّا التَّوْحِيدَ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِأَهْلِهِ: إِذَا أَنَا مِتُّ، فَخُذُونِي وَاحْرُقُونِي، حَتَّى تَدَعُونِي حُمَمَةً، ثُمَّ اطْحَنُونِي، ثُمَّ اذْرُونِي فِي الْبَحْرِ فِي يَوْمٍ رَاحٍ، قَالَ: فَفَعَلُوا بِهِ ذَلِكَ، قَالَ: فَإِذَا هُوَ فِي قَبْضَةِ اللَّهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: مَخَافَتُكَ، قَالَ: فَغَفَرَ اللَّهُ لَهُ .

تخريج: صحيح لغيره، وهذا إسناد حسن.

3786. A similar report was narrated from Abu Hurairah (ﷺ), from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3481) and Muslim (2756)]

٣٧٨٦- قَالَ يَحْيَى: و حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [انظر: ٧٥٣٥، ٨٠٢٧].

تخريج: إسناده صحيح، خ: (٣٤٨١)، م: (٢٧٥٦).

3787. It was narrated that Ibn Mas'ood (ﷺ) said: The two sons of Mulaikah came to the Prophet

٣٧٨٧- حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ

الْبُنَانِيُّ، عَنْ عُثْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: جَاءَ ابْنَا مُلَيْكَةَ إِلَى النَّبِيِّ ﷺ، فَقَالَا: إِنَّ أُمَّنَا كَانَتْ تُكْرِمُ الزَّوْجَ، وَتَعْطِفُ عَلَى الْوَلَدِ، قَالَ: وَذَكَرَ الضَّيْفَ. غَيْرَ أَنَّهَا كَانَتْ وَأَدَتْ فِي الْجَاهِلِيَّةِ. قَالَ: «أُمُّكُمَا فِي النَّارِ» فَأَدْبَرَا، وَالشَّرُّ يُرَى فِي وُجُوهِهِمَا، فَأَمَرَ بِهِمَا، فَرُدَّا، فَرَجَعَا وَالسُّرُورُ يُرَى فِي وُجُوهِهِمَا، رَجَيَا أَنْ يَكُونَ قَدْ حَدَثَ شَيْءٌ، فَقَالَ: «أُمِّي مَعَ أُمِّكُمَا» فَقَالَ رَجُلٌ مِنَ الْمُنَافِقِينَ: «وَمَا يُغْنِي هَذَا عَنْ أُمِّهِ شَيْئًا، وَنَحْنُ نَطَأُ عَقِبَيْهِ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَلَمْ أَرَ رَجُلًا قَطُّ أَكْثَرَ سُؤَالًا مِنْهُ، يَا رَسُولَ اللَّهِ، هَلْ وَعَدَكَ رَبُّكَ فِيهَا أَوْ فِيهِمَا، قَالَ: فَظَنَّ أَنَّهُ مِنْ شَيْءٍ قَدْ سَمِعَهُ، فَقَالَ: مَا سَأَلْتُهُ رَبِّي، وَمَا أَطْمَعَنِي فِيهِ، وَإِنِّي لَأَقُومُ الْمَقَامَ الْمَحْمُودَ يَوْمَ الْقِيَامَةِ» فَقَالَ الْأَنْصَارِيُّ: وَمَا ذَاكَ الْمَقَامُ الْمَحْمُودُ؟ قَالَ: «ذَاكَ إِذَا جِيءَ بِكُمْ عُرَاةً حُفَاةً غُرْلًا، فَيَكُونُ أَوَّلَ مَنْ يُكْسَى إِبْرَاهِيمُ، يَقُولُ: اكْسُوا خَلِيلِي، فَيُؤْتَى بِرَيْطَتَيْنِ بَيْضَاوَيْنِ فَلَيَلْبِسُهُمَا ثُمَّ يَقْعُدُ فَيَسْتَقْبِلُ الْعَرْشَ ثُمَّ أُوتَى بِكِسْوَتِي فَأَلْبَسُهَا فَأَقُومُ عَنْ يَمِينِهِ مَقَامًا لَا يَقُومُهُ أَحَدٌ (١/٣٩٩) غَيْرِي، يَغْبِطُنِي بِهِ الْأَوَّلُونَ وَالْآخِرُونَ قَالَ: «وَيُفْتَحُ نَهَرٌ مِنَ الْكَوْثَرِ إِلَى الْحَوْضِ» فَقَالَ الْمُنَافِقُونَ: فَإِنَّهُ مَا جَرَى مَاءٌ قَطُّ إِلَّا عَلَى حَالٍ، أَوْ رَضْرَاضٍ، قَالَ: يَا رَسُولَ اللَّهِ،

(ﷺ) and said: Our mother honoured her husband, was kind to her children - and he mentioned guests - but she had buried an infant alive during the Jahiliyyah. He said: "Your mother is in the Fire." They turned away, looking upset. Then he ordered that they be called back, so they came back looking happy and hoping that something had happened. He said: "My mother is with your mother." One of the hypocrites said: This man cannot even help his mother yet we are following in his footsteps. One of the Ansar - and I never saw any man ask more questions than him - said: O Messenger of Allah, has your Lord made you any promise concerning her or concerning them (your parents)? He said: He thought that (this man) based it on something he heard. He said: "I did not ask my Lord, and He did not promise me anything concerning that, even though I will stand in the station of praise and glory (*al-maqamul-mahmood*) on the Day of Resurrection." The Ansari said: What is that station of praise and glory? He said: "That will be when you are brought, naked, barefoot and uncircumcised. The first one to be clothed will be Ibraheem. It will be said: 'Clothe My close friend.' And he will be given two white garments and will put them on, then he will sit facing the Throne. Then I will be given my garment and I will put it on, then I will

عَلَى حَالٍ أَوْ رَضْرَاضٍ؟ قَالَ: «حَالُهُ الْمِسْكُ، وَرَضْرَاضُهُ التُّومُ» قَالَ الْمُنَافِقُ: لَمْ أَسْمَعْ كَالْيَوْمِ، قَلَّمَا جَرَى مَاءٌ قَطُّ عَلَى حَالٍ أَوْ رَضْرَاضٍ إِلَّا كَانَ لَهُ نَبْتٌ فَقَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، هَلْ لَهُ نَبْتٌ؟ قَالَ: «نَعَمْ، قُضْبَانُ الذَّهَبِ» قَالَ الْمُنَافِقُ: لَمْ أَسْمَعْ كَالْيَوْمِ، فَإِنَّهُ قَلَّمَا نَبَتَ قَضِيبٌ إِلَّا أَوْرَقَ، وَإِلَّا كَانَ لَهُ ثَمَرٌ قَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، هَلْ مِنْ ثَمَرٍ؟ قَالَ: «نَعَمْ، أَلْوَانُ الْجَوْهَرِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، إِنَّ مَنْ شَرِبَ مِنْهُ مَشْرَبًا لَمْ يَظْمَأْ بَعْدَهُ، وَإِنْ حُرِمَهُ لَمْ يُرْوَ بَعْدَهُ».

تخريج: إسناده ضعيف لضعف عثمان، وسعيد مختلف فيه.

stand on his right, in a position where no one will stand but me, and the first and the last will envy me for it." He said: "Then a channel will be opened up from al-Kawthar to the Cistern." The hypocrites said: Water could only flow on mud or small pebbles. He said: O Messenger of Allah, will it flow on mud or small pebbles? He said: "Its mud is musk and its small pebbles are pearls." The hypocrite said: I have never heard anything like today; water hardly ever flows over mud or small pebbles but it must have some vegetation. The Ansari said: O Messenger of Allah, will it have any vegetation? He said: "Yes, reeds of gold." The hypocrite said: I have never heard anything like today. Reeds hardly ever grow but they have leaves and fruit. The Ansari said: O Messenger of Allah, will it have fruit? He said: "Yes; different kinds of gems, and its water is whiter than milk and sweeter than honey. Whoever drinks one draught from it will never thirst after that, and if he is deprived of it, his thirst will never be quenched."

Comments: [Its *isnad* is *da'eef* because 'Uthman is *da'eef* - he is Ibn 'Umair al-Bajali Abul-Yaqazan]

٣٧٨٨- حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: قَالَ أَبِي: حَدَّثَنِي أَبُو تَمِيمَةَ، عَنْ عَمْرٍو، لَعَلَّهُ أَنْ يَكُونَ قَدْ قَالَ: الْبِكَالِيَّ يُحَدِّثُهُ عَمْرٌو، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَمْرٌو: إِنَّ عَبْدَ اللَّهِ قَالَ: اسْتَبْعَثَنِي رَسُولُ

3788. It was narrated from 'Abdullah bin Mas'ood (ﷺ): 'Amr said: 'Abdullah said: The Messenger of Allah (ﷺ) asked me to come with him, so we set out until I came to such and such a place. He drew a line for me and said to me: "Stay there, within

this line, and do not come out. If you come out you will perish." So I stayed within it. The Messenger of Allah (ﷺ) went on, as far as one could throw a stone or a little further - or words to that effect. Then he mentioned the shapes of figures as if they were black people; they were not wearing any clothes but I could not see their private parts, and they were tall and slim. They came and started climbing on the Messenger of Allah (ﷺ), and the Prophet of Allah (ﷺ) started reciting Qur'an to them. He said: And they started coming and going around me, getting in my way. 'Abdullah said: And I got very scared of them, so I sat down - or words to that effect. When dawn came, they began to leave - or words to that effect. Then the Messenger of Allah (ﷺ) came, looking drawn and tired, or almost ill because of their climbing over him. He said: "I feel very tired" - or words to that effect. The Messenger of Allah (ﷺ) put his head in my lap - or words to that effect. Then these figures came, wearing long white garments - or words to that effect. The Messenger of Allah (ﷺ) had gone to sleep. 'Abdullah said: And I felt more afraid of them than I had the first time. ('Arim said in his *hadeeth*:) they said to one another: This slave of Allah has been given something good - or words to that effect - his eyes are sleeping, or his eye is sleeping - or words to that effect -

اللَّهِ ﷺ، قَالَ: فَانْطَلَقْنَا، حَتَّى أَتَيْتُ مَكَانَ كَذَا وَكَذَا فَخَطَّ لِي خِطَّةً، فَقَالَ لِي: «كُنْ بَيْنَ ظَهْرَيْ هَذِهِ لَا تَخْرُجْ مِنْهَا، فَإِنَّكَ إِنْ خَرَجْتَ هَلَكْتَ» قَالَ: فَكُنْتُ فِيهَا، قَالَ: فَمَضَى رَسُولُ اللَّهِ ﷺ، حَذَفَةً، أَوْ أَبْعَدَ شَيْئًا، أَوْ كَمَا قَالَ: ثُمَّ إِنَّهُ ذَكَرَ هَنِينًا كَأَنَّهُمْ الزُّطُّ. - قَالَ عَفَّانُ: أَوْ كَمَا قَالَ عَفَّانُ إِنْ شَاءَ اللَّهُ - لَيْسَ عَلَيْهِمْ ثِيَابٌ، وَلَا أَرَى سَوْآتِهِمْ، طِوَالًا، قَلِيلٌ لَحْمُهُمْ. قَالَ: فَأَتَوْا، فَجَعَلُوا يَرْكَبُونَ رَسُولَ اللَّهِ ﷺ. قَالَ: وَجَعَلَ نَبِيُّ اللَّهِ ﷺ يَقْرَأُ عَلَيْهِمْ. قَالَ: وَجَعَلُوا يَأْتُونِي فَيُخَيِّلُونَ حَوْلِي، وَيَعْتَرِضُونَ لِي. قَالَ عَبْدُ اللَّهِ: فَأُرْعِبْتُ مِنْهُمْ رُعْبًا شَدِيدًا. قَالَ: فَجَلَسْتُ، أَوْ كَمَا قَالَ قَالَ: فَلَمَّا انْشَقَّ عَمُودُ الصُّبْحِ جَعَلُوا يَذْهَبُونَ، أَوْ كَمَا قَالَ قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ثَقِيلًا وَجِعًا، أَوْ يَكَادُ أَنْ يَكُونَ وَجِعًا مِمَّا رَكِبُوهُ قَالَ: «إِنِّي لَأَجِدُنِي ثَقِيلًا»، أَوْ كَمَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فِي حِجْرِي أَوْ كَمَا قَالَ قَالَ: ثُمَّ إِنَّ هَنِينَ أَتَوْا، عَلَيْهِمْ ثِيَابٌ بِيضٌ طِوَالٌ أَوْ كَمَا قَالَ، وَقَدْ أَغْفَى رَسُولُ اللَّهِ ﷺ. قَالَ عَبْدُ اللَّهِ: فَأُرْعِبْتُ أَشَدَّ مِمَّا أُرْعِبْتُ الْمَرَّةَ الْأُولَى (قَالَ عَارِمٌ فِي حَدِيثِهِ) قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ أُعْطِيَ هَذَا الْعَبْدُ خَيْرًا، أَوْ كَمَا قَالُوا: إِنَّ عَيْنَيْهِ نَائِمَتَانِ، أَوْ قَالَ: عَيْنَهُ، أَوْ كَمَا قَالُوا: وَقَلْبَهُ يَقْظَانُ، ثُمَّ قَالَ: (قَالَ عَارِمٌ وَعَفَّانُ) قَالَ بَعْضُهُمْ لِبَعْضٍ: هَلُمَّ

but his heart is awake. Then they said to one another: Let us try to find a likeness for him - or words to that effect. They said to one another: Coin for us a likeness and we will interpret it, or we will coin a likeness and you interpret it. They said to one another: His likeness is that of a leader who builds a fortified structure. Then he invites people to come and eat - or words to that effect. And whoever does not come and eat his food, or who does not follow him, he punishes him severely - or words to that effect. Others said: As for the leader, he is the Lord of the Worlds. As for the structure, it is Islam; the food is Paradise and he is the caller: whoever follows him will be in Paradise - or words to that effect. And whoever does not follow him will be punished - or words to that effect. Then the Messenger of Allah (ﷺ) woke up and said: "What did you see, O Ibn Umm 'Abd?" 'Abdullah said: I saw such and such. The Prophet (ﷺ) said: "Nothing of what they said was hidden from me." The Prophet of Allah (ﷺ) said: "They are a group of the angels" or he said, "some of the angels, or whatever Allah willed."

فَلْنَضْرِبْ لَهُ مَثَلًا، أَوْ كَمَا قَالُوا. قَالَ بَعْضُهُمْ لِبَعْضٍ: اضْرِبُوا لَهُ مَثَلًا وَنُؤَوِّلُ نَحْنُ، أَوْ نَضْرِبُ نَحْنُ وَتُؤَوِّلُونَ أَنْتُمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: مَثَلُهُ كَمَثَلِ سَيِّدٍ ابْتَنَى بُنْيَانًا حَصِينًا، ثُمَّ أَرْسَلَ إِلَى النَّاسِ بِطَعَامٍ، أَوْ كَمَا قَالَ فَمَنْ لَمْ يَأْتِ طَعَامَهُ، أَوْ قَالَ: لَمْ يَتْبَعْهُ، عَذَّبَهُ عَذَابًا شَدِيدًا أَوْ كَمَا قَالُوا قَالَ الْآخَرُونَ: أَمَّا السَّيِّدُ فَهُوَ رَبُّ الْعَالَمِينَ، وَأَمَّا الْبُنْيَانُ فَهُوَ الْإِسْلَامُ، وَالطَّعَامُ الْجَنَّةُ، وَهُوَ الدَّاعِي، فَمَنِ اتَّبَعَهُ كَانَ فِي الْجَنَّةِ (قَالَ عَارِمٌ فِي حَدِيثِهِ) أَوْ كَمَا قَالُوا. وَمَنْ لَمْ يَتْبَعْهُ عُذِّبَ أَوْ كَمَا قَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ اسْتَيْقَظَ، فَقَالَ: «مَا رَأَيْتَ يَا ابْنَ أُمِّ عَبْدٍ» فَقَالَ عَبْدُ اللَّهِ: رَأَيْتُ كَذَا وَكَذَا فَقَالَ نَبِيُّ اللَّهِ ﷺ: «مَا خَفِيَ عَلَيَّ مِمَّا قَالُوا شَيْءٌ» قَالَ نَبِيُّ اللَّهِ ﷺ: «هُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ، أَوْ قَالَ: هُمْ مِنَ الْمَلَائِكَةِ، أَوْ كَمَا شَاءَ اللَّهُ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف عمرو البكالي، لم يثبت سماعه لهذا الحديث من ابن مسعود.

3789. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one will enter the Fire who has in his heart faith the weight of

٣٧٨٩- حَدَّثَنَا عَارِمٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ الْقَسْمَلِيُّ، حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ

a grain, and no one will enter Paradise who has in his heart pride the weight of a grain." A man said: O Messenger of Allah, I like my garment to be clean, my hair to be well groomed and my shoelaces to be in good condition - and he mentioned some other things, until he mentioned the handle of his whip - is that pride, O Messenger of Allah? He said: "No, that is beauty. Allah is beautiful and loves beauty. Rather pride is rejecting the truth and looking down on people."

Comments: [*Marfoo', saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is *mursal*]

رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لَيُعْجِبُنِي أَنْ يَكُونَ ثَوْبِي غَسِيلًا، وَرَأْسِي دَهِينًا، وَشِرَاكُ نَعْلِي جَدِيدًا، وَذَكَرَ أَشْيَاءَ، حَتَّى ذَكَرَ عِلَاقَةَ سَوْطِهِ، أَفَمِنَ الْكِبْرِ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا ذَاكَ الْجَمَالُ، إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، وَلَكِنَّ الْكِبْرَ مَنْ سَفِهَ الْحَقَّ، وَازْدَرَى النَّاسَ».

تخريج: مرفوعه صحيح لغيره، م: (٩١) وهذا إسناد ضعيف لإرساله، يحيى بن جعدة لم يلق ابن مسعود.

3790. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be in charge of your affairs after I am gone men who will extinguish the *sunnah* and introduce *bid'ah* (innovation); they will delay the prayer from its proper time." Ibn Mas'ood (ﷺ) said: O Messenger of Allah, what should I do if I live to see them? He said: "O Ibn Umm 'Abd, there is no obedience to the one who disobeys Allah." And he said it three times.

Comments: [Its *isnad* is *hasan* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who say that he only heard a little from his father]

٣٧٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْنِ خُثَيْمٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَلِي أَمْرَكُمْ (١/ ٤٠٠) مِنْ بَعْدِي رِجَالٌ يُطْفِئُونَ السُّنَّةَ، وَيُحْدِثُونَ بِدْعَةً، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا»، قَالَ ابْنُ مَسْعُودٍ: يَا رَسُولَ اللَّهِ، كَيْفَ بِي إِذَا أَدْرَكْتُهُمْ؟ قَالَ: «لَيْسَ يَا ابْنَ أُمِّ عَبْدٍ طَاعَةٌ لِمَنْ عَصَى اللَّهَ» قَالَهَا ثَلَاثَ مَرَّاتٍ [قَالَ عَبْدُ اللهِ بنُ أَحْمَدَ]: وَ سَمِعْتُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ مِثْلَهُ.

تخريج: - إسناده حسن عند من يصحح سماع عبدالرحمن من أبيه عبدالله، وهو ضعيف عند من يقول: إنه لم يسمع من أبيه إلا اليسير.

3791. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Prophet (ﷺ) used to eat meat, then he would get up and pray and he would not touch water.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٩١- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ: أَخْبَرَنِي عَمْرٌو - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عُبَيْدِ اللَّهِ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ اللَّحْمَ ثُمَّ يَقُومُ إِلَى الصَّلَاةِ وَلَا يَمَسُّ مَاءً. [انظر: ٣٧٩٢].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، عبيدالله وحمزة لم يدركا عم أبيهما عبدالله بن مسعود.

3792. It was narrated that Ibn Mas'ood (ﷺ) said: I saw the Messenger of Allah (ﷺ) eating meat, then he got up to pray and he did not touch a drop of water.

Comments: [*Saheeh*; this is a *da'eef isnad* because it is interrupted]

٣٧٩٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرٍو - يَعْنِي ابْنَ أَبِي عَمْرٍو - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى الصَّلَاةِ، فَمَا يَمَسُّ قَطْرَةَ مَاءٍ.

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، وهو مكرر سابقه.

3793. It was narrated that Ibn Mas'ood (ﷺ) said: I saw the Messenger of Allah eating meat, then he got up to pray and he did not touch water.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٩٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ حَمْزَةَ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ لَحْمًا ثُمَّ قَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَّ مَاءً.

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، حمزة لم يدرك ابن مسعود.

3794. It was narrated that 'Abdullah (ﷺ) said: Sa'd bin Mu'adh set out to do *'umrah* and he stayed with Safwan bin Umayyah bin Khalaf. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd.

٣٧٩٤- حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى صَفْوَانَ بْنِ أُمَيَّةَ بْنِ خَلَفٍ، وَكَانَ أُمَيَّةُ

إِذَا انْطَلَقَ إِلَى الشَّامِ، فَمَرَّ بِالْمَدِينَةِ، نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمَيَّةُ لِسَعْدٍ: انْتَظِرْ، حَتَّى إِذَا انْتَصَفَ النَّهَارُ، وَغَفَلَ النَّاسُ، انْطَلَقْتَ فَطُفْتَ، فَبَيْنَمَا سَعْدٌ يَطُوفُ، إِذْ أَتَاهُ أَبُو جَهْلٍ، فَقَالَ: مَنْ هَذَا يَطُوفُ بِالْكَعْبَةِ آمِنًا؟ قَالَ سَعْدٌ: أَنَا سَعْدٌ، فَقَالَ أَبُو جَهْلٍ: تَطُوفُ بِالْكَعْبَةِ آمِنًا، وَقَدْ آوَيْتُمْ مُحَمَّدًا؟ فَتَلَاحَيَا، فَقَالَ أُمَيَّةُ لِسَعْدٍ: لَا تَرْفَعَنَّ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، فَإِنَّهُ سَيِّدُ أَهْلِ الْوَادِي، فَقَالَ لَهُ سَعْدٌ: وَاللَّهِ إِنْ مَنَعْتَنِي أَنْ أَطُوفَ بِالْبَيْتِ، لَأَقْطَعَنَّ عَلَيْكَ مَتْجَرَكَ إِلَى الشَّامِ، فَجَعَلَ أُمَيَّةُ يَقُولُ: لَا تَرْفَعَنَّ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، وَجَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ، فَقَالَ: دَعْنَا مِنْكَ، فَإِنِّي سَمِعْتُ مُحَمَّدًا يَزْعُمُ أَنَّهُ قَاتِلُكَ، قَالَ: إِيَّايَ؟ قَالَ: نَعَمْ. قَالَ: وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ. فَلَمَّا خَرَجُوا، رَجَعَ إِلَى امْرَأَتِهِ، فَقَالَ: أَمَا عَلِمْتِ مَا قَالَ لِيَ الْيَثْرِبِيُّ؟ فَأَخْبَرَهَا بِهِ فَلَمَّا جَاءَ الصَّرِيخُ، وَخَرَجُوا إِلَى بَدْرٍ، قَالَتِ امْرَأَتُهُ: أَمَا تَذْكُرُ مَا قَالَ أَخُوكَ الْيَثْرِبِيُّ؟ فَأَرَادَ أَنْ لَا يَخْرُجَ، فَقَالَ لَهُ أَبُو جَهْلٍ: إِنَّكَ مِنْ أَشْرَافِ الْوَادِي، فَسِرْ مَعَنَا يَوْمًا أَوْ يَوْمَيْنِ، فَسَارَ مَعَهُمْ، فَقَتَلَهُ اللَّهُ عَزَّ وَجَلَّ.

تخريج: إسناده صحيح، خ: (٣٦٣٢).

Umayyah said to Sa'd: Wait until midday, when there are not many people around, then go and do *tawaf*. Whilst Sa'd was doing *tawaf*, Abu Jahl came to him and said: Who is this who is circumambulating the Ka'bah in safety? Sa'd said: I am Sa'd. Abu Jahl said: Are you circumambulating the Ka'bah in safety when you have given refuge to Muhammad? And they traded insults. Umayyah said to Sa'd: Do not raise your voice to Abul-Hakam, for he is the leader of the people of the valley. Sa'd said to him: By Allah, if you prevent me from circumambulating the House, I shall certainly cut off your trade with Syria. Umayyah kept saying: Do not raise your voice to Abul-Hakam, and he tried to hold him back. Sa'd got angry and said: Leave us alone, for I heard Muhammad (ﷺ) saying that he is going to kill you. Umayyah said: Me? He said: Yes. He said: By Allah, Muhammad does not tell lies. Then when they left, he went back to his wife and said: Do you know what the Yathribi [i.e. Sa'd] said to me? And he told her about it. When the call for mobilization came and they set out for Badr, his wife said: Don't you remember what your brother the Yathribi said? He wanted not to go out, but Abu Jahl said to him: You are one of the nobles of the valley; come with us for a day or two. So he went with them, and Allah, may He be exalted and glorified, caused him to be killed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3632)]

3795. It was narrated that 'Abdullah (ﷺ) said: Sa'd bin Mu'adh set out to do *'umrah* and he stayed with Umayyah bin Khalaf bin Safwan. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd... And he narrated the *hadeeth*, except that he said: He went back to Umm Safwan and said: Do you know what my brother the Yathribi said to me? She said: What did he say? He said: He claimed that he heard Muhammad say that he is my killer. She said: By Allah, Muhammad does not tell lies. And when they set out for Badr... And he quoted the report.

Comments: [Its *isnad* is *saheeh*]

٣٧٩٥- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: انْطَلَقَ سَعْدُ بْنُ مُعَاذٍ مُعْتَمِرًا فَنَزَلَ عَلَى أُمَيَّةَ بْنِ خَلَفِ بْنِ صَفْوَانَ، وَكَانَ أُمَيَّةُ إِذَا انْطَلَقَ إِلَى الشَّامِ، وَمَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ ...... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: فَرَجَعَ إِلَى أُمِّ صَفْوَانَ، فَقَالَ: أَمَا تَعْلَمِي مَا قَالَ أَخِي الْيَثْرِبِيُّ: قَالَتْ وَمَا قَالَ؟ قَالَ: زَعَمَ أَنَّهُ سَمِعَ مُحَمَّدًا يَزْعُمُ أَنَّهُ قَاتِلِي. قَالَتْ: فَوَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ فَلَمَّا خَرَجُوا إِلَى بَدْرٍ ..... وَسَاقَهُ.

تخريج: إسناده صحيح، وهو مكرر سابقه.

3796. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that when he went to sleep, he would put his right hand under his cheek and say: "O Allah, protect me from Your punishment on the Day when You gather Your slaves together."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٩٦- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا نَامَ، وَضَعَ يَمِينَهُ تَحْتَ خَدِّهِ، وَقَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ، يَوْمَ تَجْمَعُ عِبَادَكَ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبوعبيدة لم يسمع من عبدالله وهو أبوه.

3797. It was narrated from 'Abdullah (ﷺ) that he was in the mosque, offering supplication, when the Prophet (ﷺ) came in whilst he was offering supplication and he said: "Ask, you will be given," when he was saying: O Allah, I ask You for faith that does

٣٧٩٧- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ فِي الْمَسْجِدِ يَدْعُو، فَدَخَلَ النَّبِيُّ ﷺ، وَهُوَ يَدْعُو، فَقَالَ: «سَلْ تُعْطَهْ»، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا

لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ ﷺ مُحَمَّدٍ، فِي أَعْلَى غُرَفِ الْجَنَّةِ جَنَّةِ الْخُلْدِ. [راجع: ٣٦٦٢، وانظر: ٤٢٥٥، ٤٣٤٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

not waver, blessing that does not end and to accompany the Prophet (ﷺ) in the highest station in Paradise, the Paradise of eternity.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

٣٧٩٨- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فِي الْيَقَظَةِ، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ عَلَى صُورَتِي».

تخريج: إسناده صحيح، وسيأتي في مسند أبي هريرة.

3798. It was narrated that Abu Hurairah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream it is as if he has seen me when awake, for the *Shaitan* cannot appear in my form."

Comments: [Its *isnad* is *saheeh*]

٣٧٩٩- حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ ...... مِثْلَهُ. (إسناده صحيح). [راجع: ٣٥٥٩].

تخريج: إسناده صحيح.

3799. A similar report was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣٨٠٠- (١/٤٠١) حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي إِبْرَاهِيمُ» قَالَ: ثُمَّ قَرَأَ: ﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ﴾ [آل عمران: ٦٨] إِلَى آخِرِ الْآيَةِ.

تخريج: إسناده ضعيف لانقطاعه، أبو الضحى، لم يدرك ابن مسعود.

3800. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord, Ibraheem." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims). And Allah is the *Wali* (Protector and

Helper) of the believers" [Al 'Imran 3:68].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3801. It was narrated that 'Abdullah (ﷺ) said: I came to the Prophet (ﷺ) when he was in a red tent ('Abdul-Malik said: of leather) with approximately forty men. He said: "You will conquer other lands and you will prevail and acquire booty. Whoever among you lives to see that, let him fear Allah and enjoin what is good and forbid what is evil, and let him uphold his ties of kinship. And whoever tells a lie about me deliberately, let him take his place in Hell. The likeness of the one who helps his people in something other than the truth is like that of the camel that falls into the well and stretches out its tail."

Comments: [Its *isnad* is *hasan* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who think that he only heard a little from his father]

٣٨٠١- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، وَمُؤَمَّلٌ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ، قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي قُبَّةٍ حَمْرَاءَ (قَالَ عَبْدُ الْمَلِكِ: مِنْ أَدَمٍ) فِي نَحْوٍ مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ «إِنَّكُمْ مَفْتُوحٌ عَلَيْكُمْ، مَنْصُورُونَ، وَمُصِيبُونَ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ، فَلْيَتَّقِ اللَّهَ، وَلْيَأْمُرْ بِالْمَعْرُوفِ، وَلْيَنْهَ عَنِ الْمُنْكَرِ، وَلْيَصِلْ رَحِمَهُ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَثَلُ الَّذِي يُعِينُ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ، كَمَثَلِ بَعِيرٍ رُدِّيَ فِي بِئْرٍ، فَهُوَ يَنْزِعُ مِنْهَا بِذَنَبِهِ». [راجع: ٣٦٩٤، ٣٧٢٦].

تخريج: إسناده حسن عند من يصحح سماع عبدالرحمن من أبيه، وضعيف عند من يقول: لم يسمع منه إلا اليسير.

3802. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one of you but he has appointed to him a companion from among the jinn and a companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, so he does not tell me to do anything but good."

٣٨٠٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ» قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِيَّايَ، لَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ». [راجع: ٣٦٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (2814)]

تخريج: إسناده صحيح، م: (٢٨١٤).

3803. It was narrated that 'Abdullah (ﷺ) said: I heard a man reciting Ha-Meem (i.e. al-Ahqaf); he recited it in one mode of recitation and another man recited it in another mode of recitation that his companion did not use, and I recited it in yet another mode of recitation that my two companions had not used. We came to the Prophet (ﷺ) and told him, and he said: "Do not differ; those who came before you were destroyed because they differed." Then he said: "See which one among you has the most knowledge of recitation, and follow his recitation."

٣٨٠٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَّامٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ حم الثَّلَاثِينَ، يَعْنِي (الْأَحْقَافَ) فَقَرَأَ حَرْفًا، وَقَرَأَ رَجُلٌ آخَرُ حَرْفًا، لَمْ يَقْرَأْهُ صَاحِبُهُ، وَقَرَأْتُ أَحْرُفًا فَلَمْ يَقْرَأْهَا صَاحِبَيَّ، فَانْطَلَقْنَا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرْنَاهُ، فَقَالَ: «لَا تَخْتَلِفُوا، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ» ثُمَّ قَالَ: «انْظُرُوا أَقْرَأَكُمْ رَجُلًا، فَخُذُوا بِقِرَاءَتِهِ» [راجع: ٣٧٢٤].

Comments: [*Saheeh*, its *isnad* is *hasan*, al-Bukhari (2410)]

تخريج: صحيح، إسناده حسن، خ: (٢٤١٠).

3804. It was narrated that Abul-Kanood said: I got a ring of gold during one of the campaigns and I put it on and came to 'Abdullah. He took it and put it between his jaws and chewed it, and he said: The Messenger of Allah (ﷺ) forbade wearing rings of gold.

٣٨٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، وَعَنْ أَبِي سَعْدٍ، عَنْ أَبِي الْكَنُودِ، قَالَ: أَصَبْتُ خَاتَمًا مِنْ ذَهَبٍ فِي بَعْضِ الْمَغَازِي، فَلَبِسْتُهُ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَأَخَذَهُ، فَوَضَعَهُ بَيْنَ لَحْيَيْهِ، فَمَضَغَهُ، وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَخَتَّمَ بِخَاتَمِ الذَّهَبِ، أَوْ قَالَ: بِحَلْقَةِ الذَّهَبِ.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Yazeed bin Abi Ziyad is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد.

3805. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) prostrated in Soorat an-Najm, and there was no one among the people who did not prostrate, except an old man who took a handful of pebbles and

٣٨٠٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي سُورَةِ النَّجْمِ، فَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَجَدَ، إِلَّا شَيْخٌ أَخَذَ

raised it to his forehead, and he said: This is enough for me. And 'Abdullah said: I saw him slain as a *kafir*.

كَفًّا مِنْ حَصًى، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1070) and Muslim (576)]

تخريج: إسناده صحيح، خ: (١٠٧٠)، م: (٥٧٦).

3806. It was narrated that Ibn Mas'ood (ﷺ) said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations. A Prophet came past with three people, and another with a small group, and another with a few followers, and another with no one with him, until Moosa passed by me with a company of the Children of Israel, and they impressed me. I said: Who are these? It was said to me: This is your brother Moosa, and with him are the Children of Israel. I said: Where is my *ummah*? It was said to me: Look to your right. I looked and I could not see the hills because of so many people. Then it was said to me: Look to your left. So I looked and I saw the horizon filled with people. It was said to me: Are you pleased? I said: I am pleased, O Lord; I am pleased, O Lord. It was said to me: With these are seventy thousand who will enter Paradise without being brought to account." The Prophet (ﷺ) said: "May my father and mother be sacrificed for you; if you can be one of the seventy

٣٨٠٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: أَكْثَرْنَا الْحَدِيثَ عِنْدَ رَسُولِ اللَّهِ ﷺ، ذَاتَ لَيْلَةٍ، ثُمَّ غَدَوْنَا إِلَيْهِ، فَقَالَ: «عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ اللَّيْلَةَ بِأُمَمِهَا، فَجَعَلَ النَّبِيُّ يَمُرُّ، وَمَعَهُ الثَّلَاثَةُ، وَالنَّبِيُّ وَمَعَهُ الْعِصَابَةُ، وَالنَّبِيُّ وَمَعَهُ النَّفَرُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى مَرَّ عَلَيَّ مُوسَى، مَعَهُ كَبْكَبَةٌ مِنْ بَنِي إِسْرَائِيلَ، فَأَعْجَبُونِي، فَقُلْتُ: مَنْ هَؤُلَاءِ؟ فَقِيلَ لِي: هَذَا أَخُوكَ مُوسَى، مَعَهُ بَنُو إِسْرَائِيلَ قَالَ: قُلْتُ: فَأَيْنَ أُمَّتِي؟ فَقِيلَ لِي: انْظُرْ عَنْ يَمِينِكَ فَنَظَرْتُ، فَإِذَا الظِّرَابُ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، ثُمَّ قِيلَ لِي: انْظُرْ عَنْ يَسَارِكَ فَنَظَرْتُ، فَإِذَا الْأُفُقُ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، فَقِيلَ لِي: أَرَضِيتَ؟ فَقُلْتُ: رَضِيتُ يَا رَبِّ رَضِيتُ يَا رَبِّ، قَالَ: فَقِيلَ لِي: إِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا، يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ» فَقَالَ النَّبِيُّ ﷺ: «فِدًا لَكُمْ أَبِي وَأُمِّي، إِنِ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنَ السَّبْعِينَ الْأَلْفِ، فَافْعَلُوا، فَإِنْ قَصَّرْتُمْ، فَكُونُوا مِنْ أَهْلِ الظِّرَابِ، فَإِنْ قَصَّرْتُمْ، فَكُونُوا مِنْ أَهْلِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ ثَمَّ

thousand, then do so. If you cannot, then be among the people of the hills; and if you cannot, then be among the people on the horizon, for I saw a lot of people crowded there." Then 'Ukkashah bin Mihsan stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of the seventy. So he prayed for him, then another man stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of them. He said " 'Ukkashah beat you to it." Then we talked and said: Who do you think these seventy thousand are? Are they people who were born in Islam and did not associate anything with Allah until they died? News of that reached the Prophet and he said: "They are the ones who did not use cautery or ask for *ruqyah* or believe in bird omens, and they put their trust in their Lord."

Comments: [A *saheeh hadeeth*]

نَاسًا يَتَهَاوَشُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ، فَقَالَ: ادْعُ اللَّهَ لِي، يَا رَسُولَ اللَّهِ، أَنْ يَجْعَلَنِي مِنَ السَّبْعِينَ، فَدَعَا لَهُ، فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: ادْعُ اللَّهَ، يَا رَسُولَ اللَّهِ، أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ «قَدْ سَبَقَكَ بِهَا عُكَّاشَةُ» قَالَ: ثُمَّ تَحَدَّثْنَا، فَقُلْنَا: مَنْ تَرَوْنَ هَؤُلَاءِ السَّبْعُونَ الْأَلْفُ؟ قَوْمٌ وُلِدُوا فِي الْإِسْلَامِ، لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا حَتَّى مَاتُوا؟ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». [انظر: ٣٨١٩، ٣٩٦٤، ٣٩٨٧، ٣٩٨٨، ٣٩٨٩، ٤٠٠٠، ٤٣٣٩].

تخريج: حديث صحيح، الحسن البصري وإن لم يسمع من عمران، قد تابعه العلاء بن زياد.

3807. It was narrated that 'Abdullah (ﷺ) said: We were with the Prophet (ﷺ) on a journey and when they did not find any water, a vessel of water was brought. The Prophet (ﷺ) put his hand in it and spread his fingers apart, and I saw water spring up between the fingers of the Prophet (ﷺ). Then he said: "Come and do *wudoo'* and the blessing is from Allah.' Al-A'mash said: Salim bin Abul-Ja'd told me: I said to Jabir bin 'Abdullah: How many were the people? He said: We were one thousand and five hundred.

٣٨٠٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: (١/٤٠٢) كُنَّا مَعَ النَّبِيِّ ﷺ، فِي سَفَرٍ، فَلَمْ يَجِدُوا مَاءً، فَأُتِيَ بِتَوْرٍ مِنْ مَاءٍ، فَوَضَعَ النَّبِيُّ ﷺ فِيهِ يَدَهُ، وَفَرَّجَ بَيْنَ أَصَابِعِهِ، قَالَ: فَرَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِ النَّبِيِّ ﷺ [ثُمَّ قَالَ: «حَيَّ عَلَى الْوُضُوءِ، وَالْبَرَكَةُ مِنَ اللَّهِ» قَالَ الْأَعْمَشُ: فَأَخْبَرَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، قَالَ: قُلْتُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ: كَمْ كَانَ النَّاسُ يَوْمَئِذٍ؟

قَالَ: كُنَّا أَلْفًا وَخَمْسَ مِائَةٍ. [انظر ٤٢٩٣، و راجع: ٣٧٦٢].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٣٨٠٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: «إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ، يَقُولُونَ: قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ»

تخريج: إسناده صحيح.

3808. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: A man said to the Messenger of Allah (ﷺ): How can I know whether I am doing good or bad? The Prophet (ﷺ) said: "If you hear your neighbours saying that you have done good, then you have done good, and if you hear them saying that you have done bad, then you have done bad."

Comments: [Its *isnad* is *saheeh*]

٣٨٠٩- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَعَنَ اللَّهُ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ» قَالَ: وَقَالَ: «مَا ظَهَرَ فِي قَوْمٍ الرِّبَا وَالزِّنَا، إِلَّا أَحَلُّوا بِأَنْفُسِهِمْ عِقَابَ اللَّهِ عَزَّ وَجَلَّ».

تخريج: صحيح لغيره، م: (١٥٩٧) وهذا إسناد ضعيف، لضعف شريك.

3809. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, that the Prophet (ﷺ) said: "May Allah curse the one who consumes *riba*, the one who pays it, the two who witness it and the one who writes it down." And he said: "*Riba* and *zina* never become widespread among a people but they bring down the punishment of Allah upon themselves."

Comments: [*Saheeh* because of corroborating evidence; Muslim (1597) this is a *da'eef isnad* because Shareek is *da'eef*]

٣٨١٠- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ إِسْرَائِيلَ، عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ لَقِيَ الْجِنَّ، فَقَالَ: «أَمَعَكَ مَاءٌ» فَقُلْتُ: لَا، فَقَالَ: «مَا هَذَا فِي الْإِدَاوَةِ؟» قُلْتُ: نَبِيذٌ قَالَ:

3810. It was narrated that Ibn Mas'ood (ﷺ) said: I was with the Prophet (ﷺ) on the night he met the jinn and he said: "Do you have any water with you?' I said: No. He said: "What is this in the vessel?" I said: *Nabeedh*. He said: "Show me; good dates and purifying water." And he did

«أَرِنِيهَا، تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ مِنْهَا، ثُمَّ صَلَّى بِنَا. [راجع: ٣٧٨٢].

تخريج: إسناده ضعيف لجهالة أبي زيد.

wudoo' with it, then he led us in prayer.

Comments: [Its *isnad* is *da'eef* because Abu Zaid the freed slave of 'Amr bin Huraith is unknown]

٣٨١١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ جَعَلَ لِلَّهِ نِدًّا، جَعَلَهُ اللَّهُ فِي النَّارِ»، و قَالَ: وَأُخْرَى أَقُولُهَا، لَمْ أَسْمَعْهَا مِنْهُ: مَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدًّا، أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَإِنَّ هَذِهِ الصَّلَوَاتِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَ الْمَقْتَلُ. [راجع: ٤٥٦، ٣٥٥٢، وانظر: ٤٠٤٣].

3811. 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

تخريج: صحيح، وهذا إسناد حسن.

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٨١٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأُنَازَعُ رِجَالًا، فَأُغْلَبُ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيُقَالُ: لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ» [حديث الأعمش راجع: ٣٦٣٩، و حديث المغيرة انظر: ٤١٨٠].

3812. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

تخريج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).

Comments: [*Saheeh*; this is a *hasan isnad*, al-Bukhari (6576) and Muslim (2297)]

٣٨١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَصُومُ فِي السَّفَرِ، وَيُفْطِرُ، وَيُصَلِّي رَكْعَتَيْنِ، لَا يَدَعُهُمَا، يَقُولُ: لَا يَزِيدُ عَلَيْهِمَا، يَعْنِي الْفَرِيضَةَ.

3813. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two *rak'ahs* only, i.e. he did not add to them - i.e., the obligatory prayers.

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

تخريج: إسناده ضعيف جدا، عبدالسلام ضعيف جدا، منكر الحديث.

3814. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٨١٤- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ عَاصِمًا، يُحَدِّثُ عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» [انظر: ٣٤٧، ٤٣٣٨، وراجع: ٣٦٩٤].

تخريج: حديث صحيح، وهذا إسناد حسن.

3815. It was narrated from 'Abdur-Rahman bin 'Abdullah, from his father, that the Prophet (ﷺ) said: Do not go back to *kufr* after I am gone, striking one another's necks."

Comments: [*Saheeh*. This is a *saheeh isnad* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who say that he only heard a little from his father]

٣٨١٥- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنِ عُمَيْرٍ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: صحيح، وهذا إسناد صحيح، عند من يصحح سماعه عبدالرحمن عن أبيه مطلقا، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير.

3816. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said concerning the people who stayed away from *Jumu'ah*: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah*."

Comments: [Its *isnad* is *saheeh*, Muslim (652)]

٣٨١٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُم» قَالَ زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، أَنَّهُ سَمِعَهُ مِنْ أَبِي الْأَحْوَصِ. [راجع: ٣٧٤٣، وانظر: ٤٠٠٧].

تخريج: إسناده صحيح، م: (٦٥٢).

3817. It was narrated that 'Abdullah and Abu Moosa al-Ash'ari (ﷺ) said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." He said: And *harj* means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7062) and Muslim (2676)]

٣٨١٧- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، وَأَبِي مُوسَى الْأَشْعَرِيِّ، قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهِنَّ الْعِلْمُ، وَيَنْزِلُ فِيهِنَّ الْجَهْلُ، وَيَكْثُرُ فِيهِنَّ الْهَرْجُ» قَالَ: وَالْهَرْجُ: الْقَتْلُ. [راجع: ٣٦٩٥].

تخريج: إسناده صحيح، خ: (٧٠٦٢)، م: (٢٦٧٢).

3818. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Beware of sins that are thought of as little, because they accumulate until they cause a man's doom." The Messenger of Allah (ﷺ) gave us the likeness of that: the likeness of people who have halted in the desert and the time comes to cook, so one man goes out and brings a stick, and another man brings another stick, until they have accumulated a lot, then they light a fire and cook what they put on it."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because 'Abd Rabbihi (one of the narrators) is unknown]

٣٨١٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ» وَإِنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ لَهُنَّ مَثَلًا: كَمَثَلِ قَوْمٍ نَزَلُوا أَرْضَ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ، فَجَعَلَ الرَّجُلُ يَنْطَلِقُ، فَيَجِيءُ بِالْعُودِ، (١/ ٤٠٣) وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا، فَأَجَّجُوا نَارًا وَأَنْضَجُوا مَا قَذَفُوا فِيهَا.

تخريج: حديث حسن لغيره، وهذا إسناد ضعيف لجهالة حال عبد ربه.

3819. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) was shown the nations during *Hajj* season, and his *ummah* came late. He said: "I was shown my *ummah* and I liked their large numbers; they filled the plain and the mountain. It

٣٨١٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيَ الْأُمَمَ بِالْمَوْسِمِ، فَرَاثَتْ عَلَيْهِ أُمَّتُهُ، قَالَ: «فَأُرِيتُ أُمَّتِي، فَأَعْجَبَنِي كَثْرَتُهُمْ، قَدْ مَلَئُوا السَّهْلَ وَالْجَبَلَ، فَقِيلَ لِي: إِنَّ مَعَ

was said to me: Along with these are seventy thousand who will enter Paradise without being called to account. They are the ones who did not use cautery and did not seek *ruqyah* and did not believe in bird omens, and they put their trust in their Lord." 'Ukkashah said: O Messenger of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَالَ عُكَّاشَةُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهُ، ثُمَّ قَامَ - يَعْنِي آخَرُ - فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٨٦].

تخريج: حديث صحيح، وهذا إسناد حسن.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

3820. It was narrated from Ibn Mas'ood (ﷺ) that it was said to the Messenger of Allah (ﷺ): How will you recognize those of your *ummah* who have not seen you? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

٣٨٢٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قِيلَ لَهُ: كَيْفَ تَعْرِفُ مَنْ لَمْ يَرَكَ مِنْ أُمَّتِكَ؟ فَقَالَ: «إِنَّهُمْ غُرٌّ مُحَجَّلُونَ بُلْقٌ مِنْ آثَارِ الْوُضُوءِ» [انظر: ٤٣١٧، ٤٣٢٩].

تخريج: صحيح لغيره، وهذا إسناد حسن.

Comments: [*Saheeh* because of corroborating evidence and its *isand* is *da'eef*]

3821. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

٣٨٢١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثُلُثُ اللَّيْلِ الْبَاقِي يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ تُفْتَحُ أَبْوَابُ السَّمَاءِ، ثُمَّ يَبْسُطُ يَدَهُ فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى سُؤْلَهُ؟ وَلَا يَزَالُ كَذَلِكَ حَتَّى يَسْطَعَ الْفَجْرُ».

تخريج: حديث صحيح.

Comments: [A *saheeh hadeeth*]

3822. It was narrated from Kareem bin Abi Hazim, from his grandmother Salma bint Jabir, that her husband was martyred and she came to 'Abdullah bin Mas'ood (ﷺ) and said: I am a woman whose husband has been martyred, and men have proposed marriage to me, but I refused to marry until I meet him (i.e., her first husband, in the Hereafter). Do you think, if I meet him, I will be one of his wives? He said: Yes. A man said to him: We have not heard you narrate that since we started sitting and learning from you. He said: I heard the Messenger of Allah (ﷺ) say: "The first of my *ummah* to join me in Paradise will be a woman from (the tribe of) Ahmas."

٣٨٢٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ عَنْ كَرِيمِ بْنِ أَبِي حَازِمٍ، عَنْ جَدَّتِهِ سَلْمَى بِنْتِ جَابِرٍ، أَنَّ زَوْجَهَا اسْتُشْهِدَ، فَأَتَتْ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَقَالَتْ: إِنِّي امْرَأَةٌ قَدْ اسْتُشْهِدَ زَوْجِي، وَقَدْ خَطَبَنِي الرِّجَالُ، فَأَبَيْتُ أَنْ أَتَزَوَّجَ حَتَّى أَلْقَاهُ، فَتَرْجُو لِي إِنِ اجْتَمَعْتُ أَنَا وَهُوَ أَنْ أَكُونَ مِنْ أَزْوَاجِهِ، قَالَ: نَعَمْ فَقَالَ لَهُ رَجُلٌ: مَا رَأَيْنَاكَ نَقَلْتَ هَذَا مُذْ قَاعَدْنَاكَ! قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَسْرَعَ أُمَّتِي بِي لُحُوقًا فِي الْجَنَّةِ، امْرَأَةٌ مِنْ أَحْمَسَ».

تخريج: إسناده ضعيف، كريم مجهول.

Comments: [Its *isnad* is *da'eef* and Kareem is unknown]

3823. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to say: "O Allah, You have given me a good physical shape so grant me a good attitude."

Comments: [Its *isnad* is *hasan*]

٣٨٢٣- حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُوَرِّعِ: حَدَّثَنَا عَاصِمٌ عَنْ عَوْسَجَةَ بْنِ الرَّمَّاحِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي الْهُذَيْلِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِي».

تخريج: إسناده حسن.

3824. It was narrated from Abu 'Ubaidah that his father said: I came to Abu Jahl when he had been wounded and his foot had been cut off, and I started striking him with my sword but it did not do anything to him - it was said to Shareek in the *hadeeth*: Did he try to ward him off with his sword? He said: Yes - He said: So I carried on until I took his sword

٣٨٢٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ أَبَا جَهْلٍ وَقَدْ جُرِحَ، وَقُطِعَتْ رِجْلُهُ، قَالَ: فَجَعَلْتُ أَضْرِبُهُ بِسَيْفِي، فَلَا يَعْمَلُ فِيهِ شَيْئًا. قِيلَ لِشَرِيكٍ فِي الْحَدِيثِ: وَكَانَ يَذُبُّ بِسَيْفِهِ؟ قَالَ: نَعَمْ، قَالَ: فَلَمْ أَزَلْ حَتَّى أَخَذْتُ سَيْفَهُ، فَضَرَبْتُهُ بِهِ، حَتَّى

and struck him with it, until I killed him. Then I went to the Prophet (ﷺ) and said: Abu Jahl has been killed - Perhaps Shareek said: I have killed Abu Jahl - and he said: "Did you see him?" I said: Yes. He said: "Do you swear by Allah?" twice. I said: Yes. He said: "Then let us go so that I can look at him." He went to him and the sun had changed him somewhat, so he ordered that he and his companions be dragged and thrown into the dry well, then he followed the people of the well with a curse and said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

قَتَلْتُهُ، قَالَ: ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: قَدْ قُتِلَ أَبُو جَهْلٍ - وَرُبَّمَا قَالَ شَرِيكٌ: قَدْ قَتَلْتُ أَبَا جَهْلٍ -، قَالَ: «أَنْتَ رَأَيْتَهُ؟» قُلْتُ: نَعَمْ - قَالَ: «آللَّهِ» مَرَّتَيْنِ؟ قُلْتُ: نَعَمْ. قَالَ: «فَاذْهَبْ حَتَّى أَنْظُرَ إِلَيْهِ» قَالَ: فَذَهَبَ، فَأَتَاهُ، وَقَدْ غَيَّرَتِ الشَّمْسُ مِنْهُ شَيْئًا، فَأَمَرَ بِهِ وَبِأَصْحَابِهِ، فَسُحِبُوا حَتَّى أُلْقُوا فِي الْقَلِيبِ، قَالَ: وَأُتْبِعَ أَهْلُ الْقَلِيبِ لَعْنَةً، وَقَالَ: «كَانَ هَذَا فِرْعَوْنَ هَذِهِ الْأُمَّةِ» [راجع: ١٦٧٠، وانظر: ٣٨٢٥، ٣٨٥٦، ٤٠٠٨، ٤٢٤٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

3825. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ), that he said: "This was the pharaoh of my nation."

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

٣٨٢٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «هَذَا فِرْعَوْنُ أُمَّتِي»

تخريج: إسناده ضعيف، وهو مكرر سابقه.

3826. It was narrated that 'Abdullah (ﷺ) said: I was present with the Messenger of Allah (ﷺ) when he prayed for this clan of an-Nakha', or he said: he praised them until I wished that I was one of them.

Comments: [Its *isnad* is *hasan*]

٣٨٢٦- حَدَّثَنَا طَلْقُ بْنُ غَنَّامِ بْنِ طَلْقٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ بَنِي أَسَدٍ، إِمَّا قَالَ: شَقِيقٌ، وَإِمَّا قَالَ: زِرٌّ، عَنْ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ، يَدْعُو لِهَذَا الْحَيِّ مِنَ النَّخَعِ، أَوْ قَالَ: يُثْنِي عَلَيْهِمْ، حَتَّى تَمَنَّيْتُ أَنِّي رَجُلٌ مِنْهُمْ.

تخريج: إسناده حسن.

3827. It was narrated that Ibn Mas'ood (ﷺ) said: I saw the Prophet (ﷺ) eating meat, then he

٣٨٢٧- حَدَّثَنَا أَبُو سَلَمَةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَمْرٍو - يَعْنِي ابْنَ أَبِي عَمْرٍو

got up to pray and he did not touch a drop of water.

Comments: [*Saheeh;* this is a *da'eef isnad* because it is interrupted. It is a repeat of 3791]

ـ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى الصَّلَاةِ، فَمَا يَمَسُّ قَطْرَةً مِنْ مَاءٍ. [راجع: ٣٧٩١].

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، عبيدالله، لم يدرك عم أبيه عبدالله بن مسعود.

3828. It was narrated from 'Abdullah bin Mas'ood (ﷺ) from the Prophet (ﷺ) that he used to seek refuge with Allah from the *Shaitan,* from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that may be *hasan*]

٣٨٢٨- حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ الشَّيْطَانِ، مِنْ هَمْزِهِ، وَنَفْثِهِ، وَنَفْخِهِ ـــ قَالَ: وَهَمْزُهُ: الْمُوتَةُ، وَنَفْثُهُ: الشِّعْرُ، وَنَفْخُهُ: الْكِبْرِيَاءُ.

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين.

3829. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The *mushrikoon* kept the Messenger of Allah (ﷺ) from praying *'Asr* until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [*Saheeh* and its *isnad* is *qawi,* Muslim (628)]

٣٨٢٩- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ طَلْحَةَ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: حَبَسَ الْمُشْرِكُونَ (١/ ٤٠٤) رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اصْفَرَّتْ أَوِ احْمَرَّتِ الشَّمْسُ فَقَالَ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى، مَلَأَ اللَّهُ أَجْوَافَهُمْ ـ أَوْ حَشَا اللَّهُ أَجْوَافَهُمْ ـ وَقُبُورَهُمْ نَارًا».

تخريج: صحيح وإسناده قوي، م: (٦٢٨).

3830. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I seek refuge with You from the *Shaitan,* from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

٣٨٣٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، [قَالَ عَبْدُاللهِ بْنُ أَحْمَدَ:] وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي

أَعُوذُ بِكَ مِنَ الشَّيْطَانِ، مِنْ هَمْزِهِ، وَنَفْثِهِ، وَنَفْخِهِ.» فَهَمْزُهُ: الْمُوتَةُ، وَنَفْثُهُ: الشِّعْرُ، وَنَفْخُهُ: الْكِبْرُ». [راجع: ٣٨٢٨].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، محمد سمع من عطاء بعد الاختلاط.

٣٨٣١- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، سُفَهَاءُ الْأَحْلَامِ، أَحْدَاثٌ - أَوْ قَالَ: حُدَثَاءُ - الْأَسْنَانِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَءُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لَا يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَمَنْ أَدْرَكَهُمْ، فَلْيَقْتُلْهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا عَظِيمًا عِنْدَ اللَّهِ، لِمَنْ قَتَلَهُمْ»

3831. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will emerge at the end of time people who are foolish and young. They will speak the best of people's speech and will recite the Qur'an with their tongues but it will not go past their collarbones. They will pass out of Islam as the arrow passes out of the prey. Whoever lives to see them, let him kill them for in killing them there is great reward with Allah, for the one who kills them."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن.

٣٨٣٢- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَوَّلُ مَنْ أَظْهَرَ إِسْلَامَهُ سَبْعَةٌ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبِلَالٌ، وَالْمِقْدَادُ، فَأَمَّا رَسُولُ اللَّهِ ﷺ، فَمَنَعَهُ اللَّهُ بِعَمِّهِ أَبِي طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ، فَمَنَعَهُ اللَّهُ بِقَوْمِهِ، وَأَمَّا سَائِرُهُمْ فَأَخَذَهُمُ الْمُشْرِكُونَ، فَأَلْبَسُوهُمْ أَدْرَاعَ الْحَدِيدِ، وَصَهَرُوهُمْ فِي الشَّمْسِ، فَمَا مِنْهُمْ إِنْسَانٌ إِلَّا وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا، إِلَّا بِلَالٌ، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ،

3832. It was narrated that 'Abdullah (ﷺ) said: The first ones to show Islam openly were seven: the Messenger of Allah (ﷺ), Abu Bakr, 'Ammar and his mother Sumayyah, Suhaib, Bilal and al-Miqdad. As for the Messenger of Allah (ﷺ), Allah protected him by means of his paternal uncle Abu Talib. As for Abu Bakr, Allah protected him by means of his people. As for the rest of them, the *mushrikoon* took them and clothed them in shirts of iron, and they exposed them to the heat of the sun, and there was not one of them but he did what they

وَهَانَ عَلَى قَوْمِهِ، فَأَعْطَوْهُ الْوِلْدَانَ، وَأَخَذُوا يَطُوفُونَ بِهِ شِعَابَ مَكَّةَ، وَهُوَ يَقُولُ: أَحَدٌ أَحَدٌ.

تخريج: إسناده حسن.

wanted him to do, except Bilal, for he did not care what was done to him for the sake of Allah and his people did not care what happened to him. They handed him over to the children who paraded him around the streets of Makkah as he was saying: One, One.

Comments: [Its *isnad* is *hasan*]

٣٨٣٣- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللهِ: عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّ عَبْدَ اللهِ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْمَعَ سِوَادِي، حَتَّى أَنْهَاكَ». [راجع: ٣٦٨٤].

تخريج: إسناده صحيح، م: (٢١٦٩).

3833. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah told them that the Prophet of Allah (ﷺ) said: "I give you permission to raise the curtain and listen to my private conversation until I tell you not to."

Comments: [Its *isnad* is *saheeh*, Muslim (2169)]

٣٨٣٤- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ، قَالَ: قَالَ سُلَيْمَانُ: سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَكْشِفَ السِّتْرَ». [راجع: ٣٦٨٤].

تخريج: حديث صحيح، م: (٢١٦٩) وهذا إسناد ضعيف لإبهام من سمع منه سليمان.

3834. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I give you permission to raise the curtain."

Comments: [A *saheeh hadeeth*. This is a *da'eef isnad* because of ambiguity concerning the one from whom Sulaiman heard *hadeeth*]

٣٨٣٥- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ، قَالَ: نَزَلَ رَسُولُ اللهِ ﷺ مَنْزِلًا، فَانْطَلَقَ إِنْسَانٌ إِلَى غَيْضَةٍ، فَأَخْرَجَ مِنْهَا بَيْضَ حُمَرَةٍ، فَجَاءَتِ الْحُمَرَةُ تَرِفُّ عَلَى رَأْسِ

3835. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place and a man went to a thicket and brought out the eggs of a bird. The bird came and started soaring above the heads of the Messenger of Allah (ﷺ) and

his Companions. He said: "Which of you upset it?" A man said: I took its eggs. The Messenger of Allah (ﷺ) said: "Put them back."

Comments: [Its *isnad* is *da'eef*]

رَسُولِ اللَّهِ ﷺ، وَرُؤُوسِ أَصْحَابِهِ، فَقَالَ: «أَيُّكُمْ فَجَعَ هَذِهِ؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا أَصَبْتُ لَهَا بَيْضًا، قَالَ رَسُولُ اللَّهِ ﷺ: «ارْدُدْهُ».

تخريج: إسناده ضعيف لإرساله، عبدالرحمن تابعي.

3836. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place... And he narrated a similar report. And he said: "Put them back out of kindness to it."

Comments: [Its *isnad* is *da'eef* because it is *mursal*]

٣٨٣٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْقَاسِمِ وَالْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ، قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ مَنْزِلًا .... فَذَكَرَ مِثْلَهُ، وَقَالَ «رُدَّهُ رَحْمَةً لَهَا».

تخريج: إسناده ضعيف لإرساله، وهو مكرر سابقه.

3837. 'Asim told us, from Abu Wa'il, from Ibn Mu'aiz as-Sa'di who said: I went out to give water to a horse of mine just before dawn, and I passed by the mosque of Banu Haneefah when they were saying: Musailimah is the messenger of Allah. I went to 'Abdullah and told him, and he sent the police to bring them. He asked them to repent, and they repented, so he let them go but 'Abdullah ordered that the neck of Ibnun-Nawwahah be struck. They said: You captured people all for the same reason, then you killed some of them and let some of them go. He said: I heard the Messenger of Allah (ﷺ) say, when this one and Ibn Uthal bin Hajar came, "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah. The Prophet

٣٨٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مُعَيْزٍ السَّعْدِيِّ، قَالَ: خَرَجْتُ أَسْقِي فَرَسًا لِي فِي السَّحَرِ، فَمَرَرْتُ بِمَسْجِدِ بَنِي حَنِيفَةَ، وَهُمْ يَقُولُونَ: إِنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَأَخْبَرْتُهُ، فَبَعَثَ الشُّرْطَةَ، فَجَاءُوا بِهِمْ، فَاسْتَتَابَهُمْ فَتَابُوا فَخَلَّى سَبِيلَهُمْ، وَضَرَبَ عُنُقَ عَبْدِ اللَّهِ بْنِ النَّوَّاحَةِ، فَقَالُوا: آخَذْتَ قَوْمًا فِي أَمْرٍ وَاحِدٍ، فَقَتَلْتَ بَعْضَهُمْ، وَتَرَكْتَ بَعْضَهُمْ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَقَدِمَ عَلَيْهِ هَذَا وَابْنُ أُثَالِ بْنِ حَجَرٍ، فَقَالَ: «أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَا: نَشْهَدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «آمَنْتُ بِاللَّهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا وَفْدًا لَقَتَلْتُكُمَا»، قَالَ: فَلِذَلِكَ قَتَلْتُهُ». [انظر: ٣٧٠٨، ٣٧٦١، وراجع: ٣٦٤٢]..

(ﷺ) said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." That is why I killed him.

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن معيز: مجهول.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

3838. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Accept invitations and do not reject gifts, and do not strike the Muslims."

Comments: [Its *isnad* is *jayyid*]

٣٨٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَجِيبُوا الدَّاعِيَ، وَلَا تَرُدُّوا الْهَدِيَّةَ، وَلَا تَضْرِبُوا الْمُسْلِمِينَ».

تخريج: إسناده جيد.

3839. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "He is not a believer who maligns people or curses people a great deal or is foulmouthed and rude."

Comments: [A *saheeh hadeeth*, but this is a *munkar isnad*]

٣٨٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ (١/٤٠٥) إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِطَعَّانٍ، وَلَا بِلَعَّانٍ، وَلَا الْفَاحِشِ الْبَذِيءِ» وَقَالَ ابْنُ سَابِقٍ مَرَّةً: بِالطَّعَّانِ، وَلَا بِاللَّعَّانِ. [انظر: ٣٩٤٨].

تخريج: حديث صحيح، ولكن هذا الإسناد منكر، لمحمد بن سابق حديثه عن إسرائيل.

3840. 'Amr bin al-Harith said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more often that I fasted thirty days with him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٣٨٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا عِيسَى بْنُ دِينَارٍ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ عَمْرَو بْنَ الْحَارِثِ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، يَقُولُ: مَا صُمْتُ مَعَ النَّبِيِّ ﷺ تِسْعَةً وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة دينار والد عيسى.

3841. It was narrated that Shaqeeq said: I was sitting with 'Abdullah and Abu Moosa, when

٣٨٤١- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: كُنْتُ

they were talking and they said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." And *harj* means killing.

جَالِسًا مَعَ عَبْدِ اللَّهِ، وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهِنَّ الْجَهْلُ، وَيَظْهَرُ فِيهِنَّ الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ. [راجع: ٣٦٩٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2062) and Muslim (2672)]

تخريج: إسناده صحيح، خ: (٢٠٦٢)، م: (٢٦٧٢).

3842. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (ﷺ) ordered Abu Bakr to lead the people in prayer? They said: Yes indeed. He said: Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

٣٨٤٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا قُبِضَ النَّبِيُّ ﷺ، قَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يَؤُمَّ النَّاسَ، قَالُوا: بَلَى، قَالَ: فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالَتِ الْأَنْصَارُ: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ. [راجع: ٣٧٦٥].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3843. It was narrated that 'Abdullah (ﷺ) said: A black slave joined the Prophet (ﷺ). He died and the Prophet (ﷺ) was informed of that. He said: "See whether he left anything behind?" They said: He left behind two dinars. The Prophet (ﷺ) said: "Two brands of fire."

٣٨٤٣- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَحِقَ بِالنَّبِيِّ ﷺ عَبْدٌ أَسْوَدُ فَمَاتَ، فَأُوذِنَ النَّبِيُّ ﷺ، فَقَالَ: «انْظُرُوا هَلْ تَرَكَ شَيْئًا؟» فَقَالُوا: تَرَكَ دِينَارَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «كَيَّتَانِ». [انظر: ٣٩٤٣، ٣٩١٤، ٣٩٩٤، ٤٣٦٧].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٣٨٤٤- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ

3844. It was narrated that 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The most evil of people will be those upon whom the Hour comes when they are still alive and those who take graves as places of worship."

Comments: [Its *isnad* is *hasan*]

عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ وَهُمْ أَحْيَاءٌ، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ». [راجع: ٣٧٣٥، وانظر: ٤١٤٣، ٤٣٤٢].

تخريج: إسناده حسن.

3845. It was narrated that 'Abdur-Rahman bin 'Abis said: A man from Hamdan, one of the companions of 'Abdullah (ﷺ), but he did not tell us his name, told us: When 'Abdullah wanted to go to Madinah, he gathered his companions together and said: By Allah, I hope that among you are the best of the troops of the Muslims with regard to religious commitment, understanding of religion and knowledge of Qur'an. This Qur'an was revealed with different modes of recitation but by Allah, (it so happened that) two men would dispute in the strongest terms (at the time of the Prophet (ﷺ)). One reader would say: This is how I learned it. He (the Prophet (ﷺ)) would say: You did well. And when the other one said (how he learned it) he would say: Both of you are good. And he taught us that truthfulness leads to righteousness and righteousness leads to Paradise, and lying leads to wickedness and wickedness leads to Hell. Think of that when one of you says concerning his companion that he lied or committed some evil, and think about that if he believed him, he

٣٨٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ: حَدَّثَنَا رَجُلٌ مِنْ هَمْدَانَ، مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا، قَالَ: لَمَّا أَرَادَ عَبْدُ اللَّهِ أَنْ يَأْتِيَ الْمَدِينَةَ، جَمَعَ أَصْحَابَهُ، فَقَالَ: وَاللَّهِ إِنِّي لَأَرْجُو أَنْ يَكُونَ قَدْ أَصْبَحَ الْيَوْمَ فِيكُمْ مِنْ أَفْضَلِ مَا أَصْبَحَ فِي أَجْنَادِ الْمُسْلِمِينَ مِنَ الدِّينِ وَالْفِقْهِ وَالْعِلْمِ بِالْقُرْآنِ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى حُرُوفٍ، وَاللَّهِ إِنْ كَانَ الرَّجُلَانِ لَيَخْتَصِمَانِ أَشَدَّ مَا اخْتَصَمَا فِي شَيْءٍ قَطُّ، فَإِذَا قَالَ الْقَارِئُ: هَذَا أَقْرَأَنِي، قَالَ: أَحْسَنْتَ، وَإِذَا قَالَ الْآخَرُ، قَالَ: كِلَاكُمَا مُحْسِنٌ، فَأَقْرَأَنَا: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَالْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَالْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَاعْتَبِرُوا ذَاكَ بِقَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: كَذَبَ وَفَجَرَ، وَبِقَوْلِهِ إِذَا صَدَّقَهُ: صَدَقْتَ وَبَرَرْتَ، إِنَّ هَذَا الْقُرْآنَ، لَا يَخْتَلِفُ، وَلَا يُسْتَشَنُّ، وَلَا يَتْفَهُ لِكَثْرَةِ الرَّدِّ، فَمَنْ قَرَأَهُ عَلَى حَرْفٍ، فَلَا يَدَعْهُ رَغْبَةً عَنْهُ، وَمَنْ قَرَأَهُ عَلَى شَيْءٍ مِنْ تِلْكَ

الْحُرُوفِ، الَّتِي عَلَّمَ رَسُولُ اللَّهِ ﷺ، فَلَا يَدَعْهُ رَغْبَةً عَنْهُ، فَإِنَّهُ مَنْ يَجْحَدْ بِآيَةٍ مِنْهُ، يَجْحَدْ بِهِ كُلِّهِ، فَإِنَّمَا هُوَ كَقَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: اعْجَلْ، وَحَيَّ هَلًا، وَاللَّهِ لَوْ أَعْلَمُ رَجُلًا أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ﷺ مِنِّي لَطَلَبْتُهُ، حَتَّى أَزْدَادَ عِلْمَهُ إِلَى عِلْمِي، إِنَّهُ سَيَكُونُ قَوْمٌ يُمِيتُونَ الصَّلَاةَ، فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ تَطَوُّعًا، وَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَارَضُ بِالْقُرْآنِ فِي كُلِّ رَمَضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ مَرَّتَيْنِ، فَأَنْبَأَنِي أَنِّي مُحْسِنٌ، وَقَدْ قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً.

تخريج: إسناده ضعيف لجهالة الرجل من همدان.

would say: you told the truth and you were righteous. This Qur'an does not change and does not wear out, and it does not become less precious by being recited repeatedly. Whoever learns it in one mode of recitation should not abandon it in favour of another mode. Whoever learns it in any mode of recitation that the Messenger of Allah (ﷺ) taught, should not abandon it in favour of another, for whoever denies one verse has denied all of it. Rather it is like if one of you says to his companion, 'hurry up' or 'quickly.' By Allah, if there was a man who had more knowledge of what Allah revealed to Muhammad (ﷺ), I would have sought him out so that I could add his knowledge to mine. There will be people who delay the prayer, so pray on time and make your prayer with them voluntary. The Messenger of Allah (ﷺ) used to review the Qur'an every Ramadan, and I reviewed it with him twice in the year in which he died and he told me that I was good. I learned from the lips of the Messenger of Allah (ﷺ) seventy soorahs.

Comments: [Its *isnad* is *da'eef* because the man from Hamdan is unknown]

٣٨٤٦- **حَدَّثَنَا** وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتٍ لَهُ ذُؤَابَةٌ فِي الْكُتَّابِ.

تخريج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢) وهذا إسناد ضعيف، خمير مجهول.

3846. It was narrated that 'Abdullah (ﷺ) said: I learned seventy soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A *saheeh hadeeth*, al-Bukhari (5000) and Muslim (2462) and its *isnad* is *da'eef* and Khumair is unknown]

3847. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell." One of them said: in the Fire.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٣٨٤٧- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، وَ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ جَهَنَّمَ» قَالَ أَحَدُهُمْ: مِنَ النَّارِ. [راجع: ٣٨١٤].

تخريج: حديث صحيح، وهذا إسناد حسن.

3848. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "One of the portents of the Hour is that a man will greet another man, and he will only greet him because he knows him."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad* because Shareek is *da'eef*]

٣٨٤٨- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شَرِيكٌ عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنِ الْأَسْوَدِ بْنِ (١/٤٠٦) هِلَالٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ، أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمُ عَلَيْهِ، إِلَّا لِلْمَعْرِفَةِ». [راجع: ٣٦٦٤، وانظر: ٣٨٧٠].

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف شريك بن عبدالله النخعي.

3849. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying the *salam* to his right, *as-salamu 'alaikum wa rahmatullah,* until the whiteness of his right cheek could be seen, and to his left in like manner.

Comments: [Its *isnad* is *saheeh*]

٣٨٤٩- حَدَّثَنَا هَاشِمٌ: وَحُسَيْنٌ الْمَعْنَى، قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، وَالْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، يُسَلِّمُ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ الْأَيْمَنِ، وَعَنْ يَسَارِهِ بِمِثْلِ ذَلِكَ.

تخريج: إسناده صحيح.

3850. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some men of my Companions, then I will have to

٣٨٥٠- حَدَّثَنَا هَاشِمٌ وَحَسَنُ بْنُ مُوسَى، قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَأُنَازَعَنَّ

give them up. It will be said to me: 'You do not know what they did after you were gone.'"

رِجَالًا مِنْ أَصْحَابِي، وَلَأُغْلَبَنَّ عَلَيْهِمْ، ثُمَّ لَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [راجع: ٣٨١٢، ٣٦٣٩].

Comments: [*Saheeh;* this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).

3851. It was narrated from 'Abdullah (ﷺ) that the envoy of Musailimah came to the Prophet (ﷺ), who said to him: "Do you bear witness that I am the Messenger of Allah?" He said something to him, and the Prophet (ﷺ) said: "Were it not that I do not kill envoy - or were I to kill any envoy - I would have killed you."

٣٨٥١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ مُسَيْلِمَةَ أَتَى النَّبِيَّ ﷺ، فَقَالَ لَهُ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ لَهُ شَيْئًا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَوْلَا أَنِّي لَا أَقْتُلُ الرُّسُلَ - أَوْ لَوْ قَتَلْتُ أَحَدًا مِنَ الرُّسُلِ - لَقَتَلْتُكَ». [راجع: ٣٦٤٢].

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because Shareek is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف شريك بن عبدالله النخعي.

3852. It was narrated that 'Abdullah (ﷺ) said: A man was brought to the Prophet (ﷺ) on whom cautery had been performed and he said: "Cauterize him or use hot rocks."

٣٨٥٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللَّهِ، قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ نُعِتَ لَهُ الْكَيُّ، فَقَالَ: «اكْوُوهُ أَوِ ارْضِفُوهُ». [راجع: ٣٧٠١].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3853. It was narrated from 'Abdullah that the Prophet (ﷺ) used to recite "then is there any one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17].

٣٨٥٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقْرَأُ: ﴿فَهَلْ مِنْ مُدَّكِرٍ﴾ [راجع: ٣٧٥٥].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3341) and Muslim (823)]

تخريج: إسناده صحيح، خ: (٣٣٤١)، م: (٨٢٣).

3854. It was narrated that 'Abdullah (ﷺ) said: A man came to the Prophet (ﷺ) and said: O

٣٨٥٤- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى مِنْ أَهْلِ مَرْوَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ

الثَّوْرِيِّ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ مِنَ امْرَأَةٍ كُلَّ شَيْءٍ إِلَّا أَنِّي لَمْ أُجَامِعْهَا؟ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِۚ﴾ [هود: ١١٤] [راجع: ٣٦٥٣].

Messenger of Allah, I did everything with a woman, except that I did not have intercourse with her. Then Allah revealed the words: "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)" [Hood 11:114].

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، خ: (٥٢٦)، م: (٢٧٦٣)، وهذا إسناد ضعيف الحسن بن يحيى المروزي، مجهول.

٣٨٥٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «لَوْلَا أَنَّكَ رَسُولٌ لَقَتَلْتُكَ». [راجع: ٣٦٤٢].

3855. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said to a man: "Were it not that you are an envoy, I would have killed you."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن.

٣٨٥٦- حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ قَتَلَ أَبَا جَهْلٍ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ» وَقَالَ مَرَّةً _ يَعْنِي أُمَيَّةَ _: «صَدَقَ عَبْدَهُ وَأَعَزَّ دِينَهُ» [انظر: ٤٢٤٧، ٣٨٢٤].

3856. It was narrated that 'Abdullah (ﷺ) said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail." On one occasion he - i.e., Umayyah - said: "... Who has fulfilled His promise to His slave and has caused His religion to prevail."

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله بن مسعود.

3857. It was narrated that Abu 'Aqrab said: I went to Ibn Mas'ood one morning in Ramadan and I found him sitting on the roof of his house. We heard his voice and he was saying: Allah spoke the truth and His Messenger conveyed the message. We said: We heard you saying, Allah spoke the truth and His Messenger conveyed the message. He said: Verily the Messenger of Allah (ﷺ) said: "*Lailatal-Qadr* is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays." I looked at it and I found it as the Messenger of Allah (ﷺ) said.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Abus-Salt is unknown]

٣٨٥٧- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - يَعْنِي شَيْبَانَ - عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي عَقْرَبٍ، قَالَ: غَدَوْتُ إِلَى ابْنِ مَسْعُودٍ ذَاتَ غَدَاةٍ فِي رَمَضَانَ، فَوَجَدْتُهُ فَوْقَ بَيْتِهِ جَالِسًا، فَسَمِعْنَا صَوْتَهُ، وَهُوَ يَقُولُ: صَدَقَ اللَّهُ، وَبَلَّغَ رَسُولُهُ، فَقُلْنَا: سَمِعْنَاكَ تَقُولُ: صَدَقَ اللَّهُ، وَبَلَّغَ رَسُولُهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لَيْلَةَ الْقَدْرِ فِي النِّصْفِ مِنَ السَّبْعِ الْأَوَاخِرِ مِنْ رَمَضَانَ، تَطْلُعُ الشَّمْسُ غَدَاةَ إِذٍ صَافِيَةً، لَيْسَ لَهَا شُعَاعٌ» فَنَظَرْتُ إِلَيْهَا فَوَجَدْتُهَا كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٨٥٨، ٤٣٧٤، ٣٥٦٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي الصلت.

3858. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood (ﷺ) one morning... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

٣٨٥٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي عَقْرَبٍ الْأَسَدِيِّ، قَالَ: غَدَوْتُ عَلَى عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ .... فَذَكَرَ مَعْنَاهُ. [راجع: ٣٨٥٧، وانظر: ٤٣٧٤].

تخريج: إسناده ضعيف، وهو مكرر سابقه.

3859. It was narrated that Masrooq said: We were sitting with 'Abdullah in the mosque and he was teaching us Qur'an. A man came and said: O Ibn Mas'ood, did your Prophet tell you how many caliphs there would be after him? He said: Yes, like the number of the leaders of the Children of Israel."

٣٨٥٩- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ جُلُوسًا فِي الْمَسْجِدِ يُقْرِئُنَا، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا ابْنَ مَسْعُودٍ، هَلْ حَدَّثَكُمْ نَبِيُّكُمْ، كَمْ يَكُونُ مِنْ بَعْدِهِ خَلِيفَةً؟ قَالَ: نَعَمْ، كَعِدَّةِ نُقَبَاءِ بَنِي إِسْرَائِيلَ. [راجع: ٣٧٨١].

Comments: [Its *isnad* is *da'eef* because Mujalid is *da'eef*]

تخريج: إسناده ضعيف لضعف مجالد.

3860. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to fast three days at the beginning of every month, and he rarely did not fast on a Friday.

Comments: [Its *isnad* is *hasan*]

٣٨٦٠- حَدَّثَنَا أَبُو النَّضْرِ وَحَسَنٌ، قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِاللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ غُرَّةِ كُلِّ هِلَالٍ، وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

تخريج: إسناده حسن.

3861. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Whilst we were with the Messenger of Allah (ﷺ) on one of his journeys, we heard a caller calling: *Allahu Akbar, Allahu Akbar.* The Prophet of Allah (ﷺ) said: "In a state of *fitrah* (sound human nature)." He said: I bear witness that there is no God but Allah. The Prophet of Allah (ﷺ) said: "He has escaped the Fire." We rushed to see who it was, and it was a man tending a flock of sheep; the time for prayer had come and he gave the call for it.

Comments: [Its *isnad* is *saheeh*]

٣٨٦١- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ وَعَبْدُ الْوَهَّابِ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، فِي بَعْضِ (١/ ٤٠٧) أَسْفَارِهِ سَمِعْنَا مُنَادِيًا يُنَادِي: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «عَلَى الْفِطْرَةِ»، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «خَرَجَ مِنَ النَّارِ» قَالَ: فَابْتَدَرْنَاهُ، فَإِذَا هُوَ صَاحِبُ مَاشِيَةٍ، أَدْرَكَتْهُ الصَّلَاةُ، فَنَادَى بِهَا.

تخريج: إسناده صحيح.

3862. Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha; he had six hundred wings." He said: I asked 'Asim about the wings and he refused to tell me. Then one of his companions told me that the wing (filled the area between) the east and the west.

Comments: [Its *isnad* is *hasan*]

٣٨٦٢- حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنِي حُسَيْنٌ: حَدَّثَنِي عَاصِمُ بْنُ بَهْدَلَةَ، قَالَ: سَمِعْتُ شَقِيقَ ابْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى، وَلَهُ سِتُّ مِائَةِ جَنَاحٍ» قَالَ: سَأَلْتُ عَاصِمًا عَنِ الْأَجْنِحَةِ؟ فَأَبَى أَنْ يُخْبِرَنِي، قَالَ: فَأَخْبَرَنِي بَعْضُ أَصْحَابِهِ: أَنَّ الْجَنَاحَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

تخريج: إسناده حسن، خ: (٣٢٣٢)، م: (١٧٤).

3863. Shaqeeq said: I heard Ibn Mas'ood (ﷺ) say: The Messenger of Allah (ﷺ) said: "Jibreel came to me in green brocade to which pearls were attached."

Comments: [Its *isnad* is *saheeh*, al-Bukahri (4858) and Muslim (174]

٣٨٦٣- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي حُسَيْنٌ: حَدَّثَنِي حُصَيْنٌ: حَدَّثَنِي شَقِيقٌ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٌ بِهِ الدُّرُّ».

تخريج: إسناده صحيح، خ: (٤٨٥٨)، م: (١٧٤).

3864. It was narrated from Ishaq bin Abil-Kahtalah: Muhammad said: I think it was narrated from Ibn Mas'ood that he said: Muhammad did not see Jibreel in his real form except on two occasions. On one occasion he asked him to show himself in his real form, so he showed him his real form and he filled the horizon. On the other occasion, it was when he ascended with him (to heaven). [Allah said:] "While he [Jibreel (Gabriel)] was in the highest part of the horizon, (Tafseer Ibn Katheer). Then he [Jibreel (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His slave [Muhammad (ﷺ) through Jibreel (Gabriel) ﷺ] whatever He revealed" [an-Najm 53:7-10]. When Jibreel came close to his Lord, he went back to his real form and prostrated. [And Allah says:] "And indeed he (Muhammad (ﷺ)) saw him [Jibreel (Gabriel)] at a second descent (i.e. another time). Near Sidratul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the

٣٨٦٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنِ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ إِسْحَاقَ بْنِ أَبِي الْكَهْتَلَةِ، قَالَ مُحَمَّدٌ: أَظُنُّهُ عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ قَالَ: إِنَّ مُحَمَّداً لَمْ يَرَ جِبْرِيلَ فِي صُورَتِهِ، إِلَّا مَرَّتَيْنِ، أَمَّا مَرَّةً، فَإِنَّهُ سَأَلَهُ أَنْ يُرِيَهُ نَفْسَهُ فِي صُورَتِهِ، فَأَرَاهُ صُورَتَهُ فَسَدَّ الْأُفُقَ، وَأَمَّا الْأُخْرَى، فَإِنَّهُ صَعِدَ مَعَهُ حِينَ صَعِدَ بِهِ _ وَقَوْلُهُ: ﴿وَهُوَ بِالْأُفُقِ الْأَعْلَى ٥ ثُمَّ دَنَا فَتَدَلَّى ٥ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ٥ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى﴾ قَالَ: فَلَمَّا أَحَسَّ جِبْرِيلُ رَبَّهُ، عَادَ فِي صُورَتِهِ، وَسَجَدَ، فَقَوْلُهُ: ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ٥ عِنْدَ سِدْرَةِ الْمُنْتَهَى ٥ عِنْدَهَا جَنَّةُ الْمَأْوَى ٥ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ٥ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ٥ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ قَالَ: خَلْقَ جِبْرِيلَ عَلَيْهِ السَّلَامُ. [راجع: ٣٧٤٠].

تخريج: إسناده ضعيف، لجهالة حال إسحاق، وأصله في خ: (٤٨٥٨)، م: (١٧٤).

Paradise of Abode. When that covered the lote tree which did cover it! The sight (of Prophet Muhammad (ﷺ)) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad (ﷺ)) did see of the Greatest Signs, of his Lord (Allah)" [an-Najm 53:13-18], he [Ibn Mas'ood] said: Jibreel's real form.

Comments: [Its *isnad* is *da'eef* because the status of Ibraheem bin Abil-Kahtalah is unknown]

3865. It was narrated that Abu Wa'il said: 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

Comments: [*Saheeh* and its *isnad* is *hasan*]

٣٨٦٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «مَنْ جَعَلَ لِلَّهِ نِدًّا، جَعَلَهُ اللَّهُ فِي النَّارِ» قَالَ: وَأُخْرَى أَقُولُهَا، لَمْ أَسْمَعْهَا مِنْهُ: وَمَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدًّا، أَدْخَلَهُ اللَّهُ، عَزَّ وَجَلَّ، الْجَنَّةَ، وَإِنَّ هَذِهِ الصَّلَوَاتِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَ الْمَقْتَلُ.

تخريج: صحيح، وهذا إسناد حسن.

3866. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [*Saheeh* and its *isnad* is *hasan*, al-Bukhari (6576) and Muslim (2297)]

٣٨٦٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَنْبَأَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأُنَازَعُ رِجَالًا فَأُغْلَبُ عَلَيْهِمْ، فَأَقُولُ: يَارَبِّ، أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

تخريج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).

3867. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two *rak'ahs* only, i.e. he did not add to them - i.e., the obligatory prayers.

Comments: [It *isnad* is *da'eef*]

٣٨٦٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ فِي السَّفَرِ وَيُفْطِرُ، وَيُصَلِّي الرَّكْعَتَيْنِ لَا يَدَعُهُمَا، يَقُولُ: لَا يَزِيدُ عَلَيْهِمَا، يَعْنِي الْفَرِيضَةَ.

تخريج: إسناده ضعيف جدا، عبدالسلام ضعيف جدا، منكر الحديث.

3868. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Those who will be most severely punished on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, a leader who led people in the way of misguidance, and a maker of images."

Comments: [Its *isnad* is *hasan*]

٣٨٦٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، رَجُلٌ قَتَلَهُ نَبِيٌّ، أَوْ قَتَلَ نَبِيًّا، وَإِمَامُ ضَلَالَةٍ، وَمُمَثِّلٌ مِنَ الْمُمَثِّلِينَ».

تخريج: إسناده حسن.

3869. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: Whoever is stricken with poverty and refers his need to people, his poverty will not be alleviated, but whoever refers his need to Allah, may He be glorified and exalted, soon Allah will make him independent of means, either by bringing about his death soon or by swiftly making him independent of means."

Comments: [Its *isnad* is *hasan*]

٣٨٦٩- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ، كَانَ يَنْزِلُ فِي مَسْجِدِ الْمَطْمُورَةِ، عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ، فَأَنْزَلَهَا بِالنَّاسِ، لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، عَزَّ وَجَلَّ، أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى، إِمَّا أَجَلٍ عَاجِلٍ أَوْ غِنًى عَاجِلٍ. [راجع: ٣٦٩٦].

تخريج: إسناده حسن، سيار هذا هو أبو حمزة الكوفي وليس أبا الحكم.

3870. It was narrated that Tariq bin Shihab said: We were sitting with 'Abdullah when a man came

٣٨٧٠- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقِ بْنِ

and said: The *iqamah* (call immediately preceding the prayer) has been given. So he got up and we got up with him, and when we entered the mosque we saw the people bowing at the front of the mosque, so he said *takbeer* and bowed, and we bowed, then we walked and did what he did. A man came rushing past and said, *'Alaikas-salam* (upon you be peace) O Abu 'Abdur-Rahman. He said: Allah and His Messenger spoke the truth. When we had prayed and gone back, he went in to see his family and we sat and said to one another: Did you not hear his response to the man: Allah spoke the truth and His Messengers conveyed (the message)? Which of you will ask him? Tariq said: I will ask him. So he asked him when he came out, and he narrated from the Prophet (ﷺ): "Ahead of the Hour, greetings of *salam* will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; ties of kinship will be severed; there will be false testimony and concealment of testimony; and there will be widespread use of the pen (i.e., literacy)."

شِهَابٍ، قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا، فَجَاءَ رَجُلٌ، فَقَالَ: قَدْ أُقِيمَتِ الصَّلَاةُ فَقَامَ وَقُمْنَا مَعَهُ، فَلَمَّا دَخَلْنَا الْمَسْجِدَ، رَأَيْنَا النَّاسَ رُكُوعًا فِي مُقَدَّمِ الْمَسْجِدِ، فَكَبَّرَ وَرَكَعَ، وَرَكَعْنَا ثُمَّ مَشَيْنَا، وَصَنَعْنَا مِثْلَ الَّذِي صَنَعَ، فَمَرَّ رَجُلٌ يُسْرِعُ، فَقَالَ: عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا صَلَّيْنَا وَرَجَعْنَا، دَخَلَ إِلَى أَهْلِهِ، جَلَسْنَا، فَقَالَ بَعْضُنَا لِبَعْضٍ: أَمَا سَمِعْتُمْ رَدَّهُ عَلَى الرَّجُلِ: صَدَقَ اللَّهُ، وَبَلَّغَتْ رُسُلُهُ، أَيُّكُمْ يَسْأَلُهُ؟ فَقَالَ طَارِقٌ: أَنَا أَسْأَلُهُ، فَسَأَلَهُ حِينَ خَرَجَ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ: «أَنَّ بَيْنَ يَدَيِ السَّاعَةِ تَسْلِيمَ الْخَاصَّةِ، وَفُشُوَّ التِّجَارَةِ، حَتَّى (١/٤٠٨) تُعِينَ الْمَرْأَةُ زَوْجَهَا عَلَى التِّجَارَةِ، وَقَطْعَ الْأَرْحَامِ، وَشَهَادَةَ الزُّورِ، وَكِتْمَانَ شَهَادَةِ الْحَقِّ، وَظُهُورَ الْقَلَمِ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3871. It was narrated that 'Amr bin al-Harith bin Abi Dirar al-Khuza'i said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more

٣٨٧١- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ الْخُزَاعِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، يَقُولُ: مَا صُمْتُ مَعَ رَسُولِ اللَّهِ

often that I fasted thirty days with him.

ﷺ، تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلاثِينَ.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*. It is a repeat of no. 3776 and 3840]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة دينار والد عيسى.

3872. It was narrated from 'Abdur-Rahman bin al-Aswad, from his father, that Ibn Mas'ood (ﷺ) told him that the Messenger of Allah (ﷺ) usually departed, after the prayer, to the left, towards the apartments of his wives.

٣٨٧٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ ابْنَ مَسْعُودٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامَّةً مَا يَنْصَرِفُ مِنَ الصَّلَاةِ عَلَى يَسَارِهِ إِلَى الْحُجُرَاتِ. [راجع: ٣٦٣١].

Comments: [*Saheeh*; this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن، خ: (٨٥٢)، م: (٧٠٧) محمد بن إسحاق- وإن عنعن- صرح بالتحديث.

3873. It was narrated that 'Abdullah (ﷺ) said: To swear nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to think that the Jews had poisoned him and Abu Bakr.

٣٨٧٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَأَنْ أَحْلِفَ تِسْعًا: أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلًا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً أَنَّهُ لَمْ يُقْتَلْ، وَذَلِكَ بِأَنَّ اللَّهَ جَعَلَهُ نَبِيًّا، وَاتَّخَذَهُ شَهِيدًا. قَالَ الْأَعْمَشُ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا يُرَوْنَ أَنَّ الْيَهُودَ سَمُّوهُ، وَأَبَا بَكْرٍ. [انظر: ٤١٣٩].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3874. It was narrated from Ibraheem that 'Abdur-Rahman said: 'Abdullah (ﷺ) used to stone the *Jamrat* from al-Maseel. I [the narrator] said: Do you stone them from here? He said: From here, and by the one besides Whom

٣٨٧٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: كَانَ عَبْدُ اللَّهِ يَرْمِي الْجَمْرَةَ مِنَ الْمَسِيلِ، فَقُلْتُ: أَمِنْ هَاهُنَا تَرْمِيهَا؟

there is no other god, the one to whom Soorat al-Baqarah was revealed stoned them from here.

فَقَالَ: مِنْ هَاهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَاهَا الَّذِي، أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1747) and Muslim (1296)]

تخريج: إسناده صحيح. خ: (١٧٤٧)، م: (١٢٩٦).

3875. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: I was hiding beneath the curtain of the Ka'bah when three men came, a Thaqafi and his two Qurashi in-laws. They were very fat but not very smart. They talked among themselves, then one of them said: Do you think Allah hears what we say? The other said: I think that He will hear us if we raise our voices, but He will not hear us if we lower our voices. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

٣٨٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: إِنِّي لَمُسْتَتِرٌ بِأَسْتَارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلَاثَةُ نَفَرٍ، ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، فَتَحَدَّثُوا بَيْنَهُمْ بِحَدِيثٍ، قَالَ: فَقَالَ أَحَدُهُمْ: تُرَى اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ مَا قُلْنَا؟ قَالَ الْآخَرُ: أُرَاهُ يَسْمَعُ إِذَا رَفَعْنَا، وَلَا يَسْمَعُ إِذَا خَفَضْنَا، قَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ شَيْئًا مِنْهُ، إِنَّهُ لَيَسْمَعُهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ﴾ حَتَّى: ﴿الْخَاسِرِينَ﴾ [راجع: ٣٦١٤، وانظر: ٤٢٢١].

تخريج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥) وفي هذا الإسناد وهب بن ربيعة مجهول.

Comments: [A *saheeh hadeeth*, al-Bukhari (4817) and Muslim (2775)]

3876. It was narrated from al-'Aizar bin Jarwal al-Hadrami, from a man among them who was known by the *kunyah* Abu 'Umair, that he was a friend of 'Abdullah bin Mas'ood and that

٣٨٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنِ الْعَيْزَارِ بْنِ جَرْوَلٍ الْحَضْرَمِيِّ، عَنْ رَجُلٍ مِنْهُمْ يُكْنَى أَبَا عُمَيْرٍ، أَنَّهُ كَانَ صَدِيقًا لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ زَارَهُ فِي

'Abdullah bin Mas'ood visited him at home but did not find him. So he asked permission from his wife to enter and he asked for a drink. She sent the slave girl to bring him a drink from their neighbours, but she was slow and she cursed her, so 'Abdullah left. Abu 'Umair came and said: O Abu 'Abdur-Rahman, one would not feel protective jealousy concerning someone like you. Why did you not greet the wife of your brother and sit down and have something to drink? He said: I did that, and she sent the servant and she was slow; either they did not have anything or they had something but did not want to give it. She thought the servant was too slow and she cursed her, but I heard the Messenger of Allah (ﷺ) say: "If a curse is directed at someone, if it finds a way to reach him it will stay, otherwise it will say: 'O Lord, I was sent to So and so, but I could not find any way to reach him.' Then it is said to it: 'Go back from whence you came.'" And I was afraid that the servant had an excuse and that the curse would come back, and I would be the cause of it.

أَهْلِهِ، فَلَمْ يَجِدْهُ، قَالَ: فَاسْتَأْذَنَ عَلَى أَهْلِهِ، وَسَلَّمَ، فَاسْتَسْقَى، قَالَ: فَبَعَثَتِ الْجَارِيَةَ تَجِيئُهُ بِشَرَابٍ مِنَ الْجِيرَانِ، فَأَبْطَأَتْ فَلَعَنَتْهَا، فَخَرَجَ عَبْدُ اللَّهِ، فَجَاءَ أَبُو عُمَيْرٍ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَيْسَ مِثْلُكَ يُغَارُ عَلَيْهِ، هَلَّا سَلَّمْتَ عَلَى أَهْلِ أَخِيكَ، وَجَلَسْتَ وَأَصَبْتَ مِنَ الشَّرَابِ؟ قَالَ: قَدْ فَعَلْتُ، فَأَرْسَلَتِ الْخَادِمَ، فَأَبْطَأَتْ، إِمَّا لَمْ يَكُنْ عِنْدَهُمْ، وَإِمَّا رَغِبُوا فِيمَا عِنْدَهُمْ، فَأَبْطَأَتِ الْخَادِمُ، فَلَعَنَتْهَا، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ اللَّعْنَةَ إِلَى إِذَا وُجِّهَتْ إِلَى مَنْ وُجِّهَتْ إِلَيْهِ، فَإِنْ أَصَابَتْ عَلَيْهِ سَبِيلًا، أَوْ وَجَدَتْ فِيهِ مَسْلَكًا، وَإِلَّا قَالَتْ: يَا رَبِّ، وُجِّهْتُ إِلَى فُلَانٍ، فَلَمْ أَجِدْ عَلَيْهِ سَبِيلًا، وَلَمْ أَجِدْ فِيهِ مَسْلَكًا، فَيُقَالُ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ» فَخَشِيتُ أَنْ تَكُونَ الْخَادِمُ مَعْذُورَةً، فَتَرْجِعَ اللَّعْنَةُ، فَأَكُونَ سَبَبَهَا.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده محتمل للتحسين.

3877. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) was taught all that is good and how to attain it. We did not know what to say in prayer until he taught us and said: *"At-Tahiyyatu Lillahi was-salawatu wat-*

٣٨٧٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عُلِّمَ فَوَاتِحَ الْخَيْرِ وَجَوَامِعَهُ، - أَوْ جَوَامِعَ الْخَيْرِ وَفَوَاتِحَهُ - وَإِنَّا كُنَّا لَا نَدْرِي مَا نَقُولُ فِي صَلَاتِنَا، حَتَّى

tayyibatu. As-salamu 'alaika ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu 'alaina wa 'ala 'ibadillahis-saliheen. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa rasooluh (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger)."

عَلَّمْنَا، فَقَالَ: قُولُوا: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [انظر: ٣٩٢١، ٣٩٦٧، ٤٠١٧، ٤١٦٠، وراجع: ٣٦٢٢].

Comments: [Its *isnad* is *saheeh*, Muslim (402)]

تخريج: إسناده صحيح، م: (٤٠٢).

3878. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to take anyone as a close friend, I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٨٧٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا أَحَدًا خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

3879. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) used to say the *salam* to his right and to his left until the whiteness of his cheek could be seen: *As-salamu 'alaikum wa rahmatullah*."

Comments: [A *saheeh hadeeth*]

٣٨٧٩- حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْحَسَنُ عَنْ أَبِي إِسْحَاقَ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٩٩، ٣٦٦٠].

تخريج: حديث صحيح.

3880. It was narrated that Abul-Ahwas said: 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said:

٣٨٨٠- (١/ ٤٠٩) حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ

مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلِّهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ، عَزَّ وَجَلَّ»

تخريج: إسناده صحيح، م: (٢٣٨٣).

"I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (*khaleel*) I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend, but your companion (meaning himself) is the close friend (*khaleel*) of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٨٨١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْوَرِ، قَالَ: قَالَ عَبْدُ اللَّهِ: آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ وَشَاهِدَاهُ، إِذَا عَلِمُوا بِهِ، وَالْوَاشِمَةُ وَالْمُسْتَوْشِمَةُ لِلْحُسْنِ، وَلَاوِي الصَّدَقَةِ، وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ هِجْرَتِهِ: مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ، يَوْمَ الْقِيَامَةِ قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: حَدَّثَنِي عَلْقَمَةُ، قَالَ: قَالَ عَبْدُ اللَّهِ: آكِلُ الرِّبَا، وَمُوكِلُهُ سَوَاءٌ.

تخريج: حديث حسن، الحارث بن عبدالله، وإن كان ضعيفا قد توبع وأصله في م: (١٥٩٧).

3881. It was narrated that al-Harith bin 'Abdullah al-A'war said: 'Abdullah (ﷺ) said: The one who consumes *riba*, the one who pays it, the one who writes it down and the two who witness it, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection. He said: I mentioned it to Ibraheem and he said: 'Alqamah told me: 'Abdullah said: The one who consumes *riba* and the one who pays it are the same.

Comments: [A *hasan hadeeth*]

٣٨٨٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَصَفَّ صَفًّا خَلْفَهُ، وَصَفٌّ مُوَازِي الْعَدُوِّ، قَالَ: وَهُمْ فِي صَلَاةٍ كُلُّهُمْ، قَالَ: وَكَبَّرَ وَكَبَّرُوا جَمِيعًا، فَصَلَّى بِالصَّفِّ الَّذِي يَلِيهِ رَكْعَةً، وَصَفٌّ

3882. It was narrated that 'Abdullah (ﷺ) said: We were with the Messenger of Allah (ﷺ), and he made one row stand behind him, and there was another row facing the enemy. They all joined the prayer; he said *takbeer* and they all said *takbeer* together. Then he led the row that was behind

مُوَازِي الْعَدُوِّ، قَالَ: ثُمَّ ذَهَبَ هَؤُلَاءِ وَجَاءَ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَامَ هَؤُلَاءِ الَّذِينَ صَلَّى بِهِمُ الرَّكْعَةَ، الثَّانِيَةَ، فَقَضَوْا مَكَانَهُمْ، ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَجَاءَ أُولَئِكَ فَقَضَوْا رَكْعَةً. [راجع: ٣٥٦١].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

him in praying one *rak'ah*, whilst the other row was facing the enemy. Then they went, and the others came, and he led them in praying one *rak'ah*. Then those whom he had led in praying the second *rak'ah* stood up and made up (the *rak'ah* they had not prayed with the Prophet (ﷺ)), then they went back and switched places with the others, and the others came and made up the *rak'ah* they had missed.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

٣٨٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ، أَوِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَاتَانِ السَّجْدَتَانِ لِمَنْ ظَنَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَ». [راجع: ٣٥٦٦، ٣٥٧٠، وانظر: ٤٠٧٢، ٤٤١٨].

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

3883. It was narrated from 'Abdullah (ﷺ) that the Prophet ﷺ prayed *Zuhr* or *'Asr* with five *rak'ahs*, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (ﷺ) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*, i.e. Ibn Yazeed al-Ju'fi]

٣٨٨٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ، حَتَّى رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا». [راجع: ٣٥٦٣، ٣٥٧٥، وانظر: ٣٨٨٥، ٣٩٤٤، ٤١٤٥، ٤٤١٧].

3884. It was narrated that Ibraheem said: 'Abdullah (ﷺ) said: We used to greet the Messenger of Allah (ﷺ) with *salam* when he was praying (and he would return our greeting), until we came back from being with the Negus; we greeted him with *salam* (whilst he was praying) and he did not return the greeting. And he said: "There is sufficient preoccupation in the prayer."

Comments: [A *saheeh hadeeth,* al-Bukhari (1199) and Muslim (538) this *isnad* appears to be interrupted]

تخريج: حديث صحيح، خ: (١١٩٩)، م: (٥٣٨) وهذا إسناد ظاهره الانقطاع، إبراهيم النخعي لم يسمع من ابن مسعود.

3885. It was narrated that 'Abdullah (ﷺ) said: I used to greet the Messenger of Allah (ﷺ) when he was praying and he would return my greeting. One day I greeted him [when he was praying] but he did not return the greeting and I felt sad. When he had finished praying I said: O Messenger of Allah, I used to greet you when you were praying and you would return the greeting. He said: "Allah introduces whatever He wants into His matter [i.e., religion]."

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٣٨٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الرَّضْرَاضِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كُنْتُ أُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيَّ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ، سَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، فَوَجَدْتُ فِي نَفْسِي، فَلَمَّا فَرَغَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي إِذَا كُنْتُ سَلَّمْتُ عَلَيْكَ فِي الصَّلَاةِ رَدَدْتَ عَلَيَّ؟ قَالَ: فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي أَمْرِهِ مَا يَشَاءُ» [انظر: ٣٩٤٤، ٤١٤٥، ٤٤١٧].

تخريج: حديث صحيح، وهذا إسناد حسن في المتابعات. وانظر ماقبله.

3886. It was narrated that Ibn Mas'ood (ﷺ) said: A man said to the Prophet (ﷺ): Will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6921) and Muslim (120)]

٣٨٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، أَيُؤَاخَذُ أَحَدُنَا بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أُخِذَ بِالْأَوَّلِ وَالْآخِرِ» [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، خ: (٦٩٢١)، م: (١٢٠).

3887. It was narrated that 'Abdullah (ﷺ) said: I did not forget, among the things I forgot from the Messenger of Allah (ﷺ), that he used to say *salam* to his

٣٨٨٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا نَسِيتُ فِيمَا نَسِيتُ

right, *as-salamu 'alaikum wa rahmatullah,* (turning) so far that the whiteness of his cheek could be seen, and to his left, *as-salamu 'alaikum wa rahmatullah,* (turning) so far that the whiteness of his cheek could be seen.

عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَعَنْ يَسَارِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، أَيْضًا. [راجع: ٣٦٩٩، ٣٦٦٥].

Comments: [*Saheeh;* this is a *da'eef isnad* because Jabir is *da'eef* - he is Ibn Yazeed al-Ju'fi]

تخريج: صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

3888. A *hadeeth* similar to that of Abud-Duha was narrated from 'Abdullah, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٣٨٨٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، . . . . مِثْلَ حَدِيثِ أَبِي الضُّحَى. [راجع: ٣٦٣٩، ٣٦٦٠].

تخريج: إسناده صحيح.

3889. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "How will you be, O 'Abdullah, when you have in charge of you rulers who neglect the *Sunnah* and who delay the prayer from its proper time?" He said: What do you instruct me to do, O Messenger of Allah? He said: "Are you asking me what you should do? There is no obedience to any created being if it involves disobedience towards Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *da'eef* because it is interrupted. Al-Qasim bin 'Abdur-Rahman bin 'Abdullah bin Mas'ood did not hear from his grandfather]

٣٨٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «كَيْفَ بِكَ يَا عَبْدَ اللَّهِ إِذَا كَانَ عَلَيْكُمْ أُمَرَاءُ يُضَيِّعُونَ السُّنَّةَ، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا» قَالَ: كَيْفَ تَأْمُرُنِي يَا رَسُولَ اللَّهِ؟ قَالَ: «تَسْأَلُنِي ابْنَ أُمِّ عَبْدٍ، كَيْفَ تَفْعَلُ؟ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٧٩٠].

تخريج: إسناده ضعيف لانقطاعه، القاسم لم يسمع من جده، عبدالله بن مسعود.

3890. Al-Waleed bin al-'Aizar bin Huraith said: I heard Abu 'Amr ash-Shaibani say: The owner

٣٨٩٠- حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي الْوَلِيدُ بْنُ الْعَيْزَارِ بْنِ حُرَيْثٍ

قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ ـ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَلَمْ يُسَمِّهِ ـ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ (١/ ٤١٠) أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ.» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ.» قَالَ: فَحَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [انظر: ٣٩٧٣، ٣٩٩٨، ٤١٨٦، ٤٢٢٣، ٤٢٤٣، ٤٢٨٥، ٤٣١٣].

of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - said: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then *jihad* for the sake of Allah." He told me about them and if I had asked him for more he would have told me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

٣٨٩١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي». فَلَمَّا نَزَلَتْ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

3891. It was narrated that Abu Ishaq said: I heard Abu 'Ubaidah narrate that his father said: The Prophet (ﷺ) often used to say: "O Allah, glory and praise be to You; O Allah, forgive me." When the *soorah* "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he started saying: "O Allah, glory and praise be to You; O Allah, forgive me; for You are the Acceptor of repentance."

Comments: [*Hasan* because of corroborating evidence, its *isnad* is *da'eef* because it is interrupted; it is a repeat of 3719 and also appears above, no. 3683]

٣٨٩٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِدِ بْنِ رِبْعِيٍّ الْأَسَدِيِّ أَنَّهُ سَمِعَ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّوَجَلَّ». [راجع: ٣٥٨٠].

3892. It was narrated from Khalid bin Rib'i al-Asadi that he heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف.

3893. It was narrated that 'Abdur-Rahman bin Yazeed said: We performed *Hajj* with Ibn Mas'ood (ﷺ) during the caliphate of 'Uthman. When we stood in 'Arafah, when the sun set, Ibn Mas'ood (ﷺ) said: If Ameer al-Mu'mineen moves on now, he will have done the right thing. He said: I do not know which came first, the words of Ibn Mas'ood (ﷺ) or 'Uthman's moving on. The people rushed, but Ibn Mas'ood moved at a measured pace until we came to Muzdalifah. Ibn Mas'ood led us in praying *Maghrib*, then he called for his supper and ate his supper, then he got up and prayed *'Isha'*. Then he went to sleep until, when dawn first broke, he got up and prayed *Fajr*. I said to him: You do not usually pray at this hour! - he said: he used to pray when it got very light - and he said: I saw the Messenger of Allah (ﷺ) on this day, in this place, praying at this hour.

٣٨٩٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: حَجَجْنَا مَعَ ابْنِ مَسْعُودٍ فِي خِلَافَةِ عُثْمَانَ، قَالَ: فَلَمَّا وَقَفْنَا بِعَرَفَةَ، قَالَ: فَلَمَّا غَابَتِ الشَّمْسُ قَالَ ابْنُ مَسْعُودٍ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الْآنَ كَانَ قَدْ أَصَابَ، قَالَ: فَلَا أَدْرِي كَلِمَةُ ابْنِ مَسْعُودٍ كَانَتْ أَسْرَعَ، أَوْ إِفَاضَةُ عُثْمَانَ، قَالَ: فَأَوْضَعَ النَّاسُ، وَلَمْ يَزِدِ ابْنُ مَسْعُودٍ عَلَى الْعَنَقِ، حَتَّى أَتَيْنَا جَمْعًا، فَصَلَّى بِنَا ابْنُ مَسْعُودٍ الْمَغْرِبَ، ثُمَّ دَعَا بِعَشَائِهِ، ثُمَّ تَعَشَّى، ثُمَّ قَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ رَقَدَ، حَتَّى إِذَا طَلَعَ أَوَّلُ الْفَجْرِ، قَامَ فَصَلَّى الْغَدَاةَ، قَالَ: فَقُلْتُ لَهُ: مَا كُنْتَ تُصَلِّي الصَّلَاةَ هَذِهِ السَّاعَةَ، _ قَالَ: وَكَانَ يُسْفِرُ بِالصَّلَاةِ _ ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ، وَهَذَا الْمَكَانِ، يُصَلِّي هَذِهِ السَّاعَةَ. [راجع: ٣٦٣٧].

Comments: [A *saheeh hadeeth*; al-Bukhari (1683)]

تخريج: حديث صحيح، خ: (١٦٨٣).

3894. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) disapproved of us stayed up after *'Isha'*.

٣٨٩٤- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَدَبَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ، قَالَ خَالِدٌ: مَعْنَى جَدَبَ إِلَيْنَا، يَقُولُ: عَابَهُ، ذَمَّهُ. [راجع: ٣٦٠٣].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*. It appears above, no. 3603]

تخريج: حسن لغيره، وهذا إسناد ضعيف، خالد الواسطي سمع من عطاء بن السائب بعد الاختلاط.

3895. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear *hadeeth* from his father. It appears above, no. 3656.]

٣٨٩٥- حَدَّثَنَا عَفَّانُ وَبَهْزٌ: قَالَا: حَدَّثَنَا شُعْبَةُ قَالَ: سَعْدُ بْنُ إِبْرَاهِيمَ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: كَانَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ. [راجع: ٣٦٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

3896. It was narrated that Abul-Ahwas said: 'Abdullah (ﷺ) used to say: Lying is not appropriate, either in earnest or in jest - on one occasion 'Affan said: in earnest, and no man should make a promise to a child and not fulfil it. He said: Verily Muhammad (ﷺ) said to us: "A man will continue to speak the truth until he is recorded with Allah as a speaker of truth, and a man will continue to tell lies until he is recorded with Allah as a liar."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

٣٨٩٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَنْبَأَنَا عَنْ أَبِي الْأَحْوَصِ قَالَ: كَانَ عَبْدُ اللَّهِ يَقُولُ: إِنَّ الْكَذِبَ لَا يَصْلُحُ مِنْهُ جِدٌّ وَلَا هَزْلٌ _ وَقَالَ عَفَّانُ مَرَّةً: جِدٌّ _ وَلَا يَعِدُ الرَّجُلُ صَبِيًّا، ثُمَّ لَا يُنْجِزُ لَهُ، قَالَ: وَإِنَّ مُحَمَّدًا قَالَ لَنَا: «لَا يَزَالُ الرَّجُلُ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا». [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، المرفوع منه أخرجه مسلم: (٢٦٠٦)، وأبو يعلى بقسميه الموقوف والمرفوع مطولا: (٥٣٦٣).

3897. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "*Labbaika Allahumma labbaiyk, labbaika la shareeka laka labbaik. Innal-hamda wan-ni'mata laka* (Here I am, O Allah, here I am. Here I am, You have no partner,

٣٨٩٧- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، ذَكَرَ النَّبِيَّ ﷺ أَنَّهُ كَانَ يَقُولُ: «لَبَّيْكَ

here I am. Verily all praise and blessings are Yours)."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ»

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبان بن تغلب لا تعلم روايته عن أبي إسحاق السبيعي هل كانت قبل التغير أو بعده وقد خالفه شعبة فرواه عن أبي إسحاق موقوفا، وهذا أصح.

3898. It was narrated that 'Abdullah (ﷺ) said: Whilst the Prophet (ﷺ) was in some farmland, leaning on a palm tree branch, some of the Jews came to him and asked him about the spirit. He remained silent, then he recited this verse to them: "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85].

Comments: [Its *isnad* is *saheeh*, Muslim (2794)]

٣٨٩٨- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ - [قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ]: وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ - ، حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَرْثٍ، مُتَوَكِّئًا عَلَى عَسِيبٍ، فَقَامَ إِلَيْهِ نَفَرٌ مِنَ الْيَهُودِ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَسَكَتَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ عَلَيْهِمْ: ﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) [راجع: ٣٦٨٨].

تخريج: إسناده صحيح، م: (٢٧٩٤).

3899. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "The last person to enter Paradise will be a man. He will walk once, crawl once, and the Fire will rise above him once. When he has crossed it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised for him and he will

٣٨٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً، وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا جَاوَزَهَا، الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي أَنْجَانِي مِنْكِ، لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَلِأَسْتَظِلَّ

say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' Allah will say to him: 'O son of Adam, perhaps if I give it to you, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Him that he will not ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then (another) tree will be raised up for him that is more beautiful than the first one. He will say: 'O Lord, (bring me close to) this one, so I may drink from its water and seek its shade, and I will not ask You for anything else. He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else? Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then a tree will be raised up for him at the gate of Paradise, and it will be more beautiful than the first two. He will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water, and I will not ask You for

بِظِلِّهَا، فَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ: يَا ابْنَ آدَمَ، فَلَعَلِّي إِذَا أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا يَا رَبِّ، وَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، قَالَ: وَرَبُّهُ عَزَّ وَجَلَّ يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ (١/ ٤١١) أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيْ رَبِّ، هَذِهِ فَلِأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا، فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ عَزَّ وَجَلَّ يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنَ الْأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى، أَيْ رَبِّ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا، فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَعْذِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا، سَمِعَ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا، وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: أَيْ رَبِّ،

أَتَسْتَهْزِئُ بِي، وَأَنْتَ رَبُّ الْعَالَمِينَ؟» فَضَحِكَ ابْنُ مَسْعُودٍ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّا أَضْحَكُ؟ فَقَالُوا: مِمَّ تَضْحَكُ؟ فَقَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكُ؟» فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مِنْ ضَحِكِ رَبِّي حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لَا أَسْتَهْزِئُ مِنْكَ وَلَكِنِّي عَلَى مَا أَشَاءُ قَدِيرٌ». [راجع: ٣٥٩٥].

تخريج: إسناده صحيح، م: (١٨٧).

anything else.' He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes indeed, O Lord, (bring me close to) this one, and I will not ask You for anything else.' He will say: 'Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it, and when He brings him close to it, he will hear the voices of the people of Paradise, and he will say: 'O Lord, admit me to it.' He will say: 'O son of Adam, what will make you stop asking of Me? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'O Lord, are you mocking me, when You are the Lord of the Worlds?'" Ibn Mas'ood smiled and said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (ﷺ) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "Because the Lord smiled when he said, 'Are you mocking me, when You are the Lord of the Worlds?' and He will say: 'I am not mocking you, but I am able to do whatever I will.'"

Comments: [Its *isnad* is *saheeh*, Muslim (187)]

3900. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "For every betrayer there will be a banner on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3184) and Muslim (1736)]

٣٩٠٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ». [انظر: ٣٩٥٩، ٤٢٠١، ٤٢٠٢].

تخريج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

3901. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: On the day of Badr we were three men to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (ﷺ). It was the turn of the Messenger of Allah (ﷺ) to walk, and they said: We will walk and let you ride. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its *isnad* is *hasan*]

٣٩٠١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَى بَعِيرٍ، كَانَ أَبُو لُبَابَةَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ، زَمِيلَيْ رَسُولِ اللَّهِ ﷺ، قَالَ: وَكَانَتْ عُقْبَةُ رَسُولِ اللَّهِ ﷺ، قَالَ: فَقَالَا: نَحْنُ نَمْشِي عَنْكَ، فَقَالَ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَلَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [انظر: ٣٩٦٥، ٤٠٠٩، ٤٠١٠، ٤٠٢٩].

تخريج: إسناده حسن من أجل عاصم.

3902. Abu Wa'il said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) divided some booty one day and a man among the people said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I went to the Messenger of Allah (ﷺ) and told him about that. He got angry and I could see the signs of anger on his face. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3405)]

٣٩٠٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سُلَيْمَانُ الْأَعْمَشُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا يُرَادُ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ! قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَحَدَّثْتُهُ قَالَ: فَغَضِبَ، حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «يَرْحَمُ اللَّهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ ذَلِكَ، فَصَبَرَ». [راجع: ٣٦٠٨].

تخريج: إسناده صحيح، خ: (٣٤٠٥).

3903. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (ﷺ)? He said: Yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6044) and Muslim (64)]

٣٩٠٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: زُبَيْدٌ وَمَنْصُورٌ وَسُلَيْمَانُ أَخْبَرُونِي: أَنَّهُمْ سَمِعُوا أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: فَقُلْتُ لِأَبِي وَائِلٍ مَرَّتَيْنِ: أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٣٦٤٧].

تخريج: إسناده صحيح، خ: (٦٠٤٤)، م: (٦٤).

3904. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he used to say: "O Allah, I ask You for piety, guidance, abstinence (from that which is *haram* and inappropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2721)]

٣٩٠٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَخْبَرَنَا قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ التُّقَى، وَالْهُدَى، وَالْعَفَافَ، وَالْغِنَى». [راجع: ٣٦٩٢].

تخريج: إسناده صحيح، م: (٢٧٢١).

3905. It was narrated from Abu 'Ubaidah that his father said: The Messenger of Allah (ﷺ) wrote concerning *zakah* on cattle: "When (the number of cattle) reaches thirty, a one year old, male or female, is due (as *zakah*), up to forty. When (the number) reaches forty, a two year old, male or female, is due (as *zakah*). If the number of cattle is great, then for every forty, a two year old cow is due (as *zakah*)."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted - Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

٣٩٠٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا مَسْعُودُ بْنُ سَعْدٍ: حَدَّثَنَا خُصَيْفٌ عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَتَبَ رَسُولُ اللَّهِ ﷺ فِي صَدَقَةِ الْبَقَرِ: «إِذَا بَلَغَ الْبَقَرُ ثَلَاثِينَ، فِيهَا تَبِيعٌ مِنَ الْبَقَرِ، جَذَعٌ أَوْ جَذَعَةٌ، حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ، فَفِيهَا بَقَرَةٌ مُسِنَّةٌ، فَإِذَا كَثُرَتِ الْبَقَرُ، فَفِي كُلِّ أَرْبَعِينَ مِنَ الْبَقَرِ، بَقَرَةٌ مُسِنَّةٌ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، وخصيف سيء الحفظ.

3906. It was narrated that Shaqeeq bin Salamah said: 'Abdullah bin

٣٩٠٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ

Mas'ood (ﷺ) addressed us and said: I learned seventy-odd soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a young boy with two braids, playing with the other boys.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5000) and Muslim (2462)]

قَالَ: خَطَبَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَقَالَ: لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً وَزَيْدُ بْنُ ثَابِتٍ غُلَامٌ لَهُ ذُؤَابَتَانِ، يَلْعَبُ مَعَ الْغِلْمَانِ. [راجع: ٣٥٩٨].

تخريج: إسناده صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢).

3907. An-Nazzal bin Sabrah said: I heard a man reciting a verse differently than the way the Messenger of Allah (ﷺ) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (ﷺ), who said: "Both of you are good; do not differ." To the best of my knowledge, or as Mis'ar narrated it to me, "For those who came before you differed concerning it, then they were doomed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2410) it is a repeat of 3724]

٣٩٠٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً عَلَى غَيْرِ مَا أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ، حَتَّى ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ، (١/ ٤١٢) قَالَ: «كِلَاكُمَا مُحْسِنٌ، لَا تَخْتَلِفُوا» _ أَكْبَرُ عِلْمِي وَإِلَّا فَمِسْعَرٌ حَدَّثَنِي بِهَا _: «فَإِنَّ مَنْ قَبْلَكُمُ اخْتَلَفُوا فِيهِ، فَهَلَكُوا». [راجع: ٣٧٢٤].

تخريج: إسناده صحيح، خ: (٢٤١٠).

3908. It was narrated that 'Abdullah (ﷺ) said: I heard a man reciting a verse differently than the way the Messenger of Allah (ﷺ) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (ﷺ), who said: "Both of you have done well." And he got so angry that anger could be seen in his face. Shu'bah said: I think it most likely that he said: "Do not differ, for those who came before you differed concerning it, then they were doomed."

٣٩٠٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً عَلَى غَيْرِ مَا أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَقَالَ: «كِلَاكُمَا قَدْ أَحْسَنَ». قَالَ: وَغَضِبَ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِهِ، قَالَ شُعْبَةُ: أَكْبَرُ ظَنِّي أَنَّهُ قَالَ: «لَا تَخْتَلِفُوا، فَإِنَّ مَنْ قَبْلَكُمُ اخْتَلَفُوا فِيهِ فَهَلَكُوا». [راجع: ٣٧٢٤].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3476)]

تخريج: إسناده صحيح، خ: (٣٤٧٦).

3909. Abul-Ahwas said: 'Abdullah used to say, narrating from the Prophet (ﷺ): "If I were to take a close friend from among my *ummah*, I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٣٩٠٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يَقُولُ: كَانَ عَبْدُ اللَّهِ يَقُولُ عَنِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي، لَاتَّخَذْتُ أَبَا بَكْرٍ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

3910. It was narrated from Zirr that a man said to Ibn Mas'ood (ﷺ): How do you read this phrase: *ma'in ghairi yasin* or *asin* (in the verse, "water the taste and smell of which are not changed (*ma'in ghairi asin*)" [Muhammad 47:15])? 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal in one *rak'ah*. 'Abdullah said: Do you recite Qur'an as you recite poetry (i.e., quickly)? I learned the pairs of soorahs that the Messenger of Allah (ﷺ) used to recite together, pair by pair, from the beginning of al-Mufassal. And the beginning of al-Mufassal according to Ibn Mas'ood was (Soorat) ar-Rahman.

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٩١٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ: أَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ: كَيْفَ تَعْرِفُ هَذَا الْحَرْفَ: مَاءٍ غَيْرِ يَاسِنٍ أَمْ آسِنٍ؟ فَقَالَ: كُلَّ الْقُرْآنِ قَدْ قَرَأْتَ؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفَصَّلَ أَجْمَعَ فِي رَكْعَةٍ وَاحِدَةٍ، فَقَالَ: أَهَذَّ الشِّعْرِ لَا أَبَا لَكَ؟! قَدْ عَلِمْتُ قَرَائِنَ رَسُولِ اللَّهِ ﷺ الَّتِي كَانَ يَقْرُنُ قَرِينَتَيْنِ، قَرِينَتَيْنِ؛ مِنْ أَوَّلِ الْمُفَصَّلِ، وَكَانَ أَوَّلُ مُفَصَّلِ ابْنِ مَسْعُودٍ: ﴿الرَّحْمَٰنُ﴾ (الرحمن: ١). [راجع: ٣٦٠٧].

تخريج: صحيح، وهذا إسناد حسن.

3911. It was narrated that Ibn Udhnan said: I loaned two thousand dirhams to 'Alqamah, then when he received his stipend, I said to him: Pay me back. He said: Give me respite until next year. But I insisted that he pay and I took it. Then I came to him afterwards and he said: You caused me trouble

٣٩١١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنِ ابْنِ أُذْنَانَ قَالَ: أَسْلَفْتُ عَلْقَمَةَ أَلْفَيْ دِرْهَمٍ، فَلَمَّا خَرَجَ عَطَاؤُهُ، قُلْتُ لَهُ: اقْضِنِي، قَالَ: أَخِّرْنِي إِلَى قَابِلٍ، فَأَبَيْتُ عَلَيْهِ، فَأَخَذْتُهَا، قَالَ: فَأَتَيْتُهُ بَعْدُ، قَالَ: بَرَّحْتَ بِيءَ قَدْ مَنَعْتَنِي، فَقُلْتُ:

نَعَمْ، هُوَ عَمَلُكَ، قَالَ: وَمَا شَأْنِي؟ قُلْتُ: إِنَّكَ حَدَّثْتَنِي عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ السَّلَفَ يَجْرِي مَجْرَى شَطْرِ الصَّدَقَةِ». قَالَ: نَعَمْ، فَهُوَ كَذَاكَ، قَالَ: فَخُذِ الْآنَ.

تخريج: إسناده حسن.

and withheld it from me. I said: Yes, it is because of you. He said: What about me? I said: You told me from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: "Lending money is akin to charity." He said: Yes, that is so. He said: Then take (a loan) now.

Comments: [Its *isnad* is *hasan*]

٣٩١٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْعَيْنَانِ تَزْنِيَانِ، وَالْيَدَانِ تَزْنِيَانِ، وَالرِّجْلَانِ تَزْنِيَانِ، وَالْفَرْجُ يَزْنِي».

تخريج: حديث صحيح، وهذا إسناد حسن.

3912. It was narrated from Ibn Mas'ood (ﷺ) from the Prophet (ﷺ) that he said: "The eyes commit *zina*, the hands commit *zina*, the feet commit *zina*, and the private part commits *zina*."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٣٩١٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ». [انظر: ٣٩٤٧].

تخريج: إسناده صحيح، م: (٩١).

3913. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one in whose heart is pride the size of a grain will enter Paradise, and no one in whose heart is faith the size of a mustard seed will enter Hell."

Comments: [Its *isnad* is *saheeh*, Muslim (91)]

٣٩١٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ مَاتَ، فَوُجِدَ فِي بُرْدَتِهِ دِينَارَانِ، فَقَالَ النَّبِيُّ ﷺ: «كَيَّتَانِ». [راجع: ٣٨٤٣].

تخريج: إسناده حسن.

3914. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man of Ahlus-Suffah died. Two dinars were found in his cloak and the Prophet (ﷺ) said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

3915. It was narrated from Ibn Mas'ood (ﷺ) that he said concerning the verse, "And indeed he (Muhammad (ﷺ)) saw him [Jibril (Gabriel)] at a second descent (i.e. another time)" [an-Najm 53:13]: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha, with six hundred wings; there fall from his wings things of different colours, pearls and rubies."

Comments: [Its *isnad* is *hasan*]

٣٩١٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ (النجم: ١٣): قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جِبْرِيلَ عِنْدَ سِدْرَةِ الْمُنْتَهَى، عَلَيْهِ سِتُّ مِائَةِ جَنَاحٍ، يَنْتَثِرُ مِنْ رِيشِهِ التَّهَاوِيلُ: الدُّرُّ وَالْيَاقُوتُ». [راجع: ٣٧٤٠].

تخريج: إسناده حسن.

3916. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Whoever says, 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, I give You my covenant in the life of this world that I bear witness that there is no God but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger; if you leave me to my own devices, You will cause me to get closer to evil and cause me to get further away from good. Verily I trust nothing but Your mercy, so make a covenant for me with You, that You will fulfil for me on the Day of Resurrection, for You never break Your covenant,' Allah will say to His Angels on the Day of Resurrection: 'My slave made a covenant with Me, so fulfil it for him.' And Allah will admit him to Paradise." Suhail said: and al-Qasim bin 'Abdur-Rahman told me that 'Awn told him such and

٣٩١٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ وَعَبْدُ اللَّهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، إِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا، أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، فَإِنَّكَ إِنْ تَكِلْنِي إِلَى نَفْسِي، تُقَرِّبْنِي مِنَ الشَّرِّ، وَتُبَاعِدْنِي مِنَ الْخَيْرِ، وَإِنِّي لَا أَثِقُ إِلَّا بِرَحْمَتِكَ، فَاجْعَلْ لِي عِنْدَكَ عَهْدًا، تُوَفِّينِيهِ يَوْمَ الْقِيَامَةِ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، إِلَّا قَالَ اللَّهُ لِمَلَائِكَتِهِ يَوْمَ الْقِيَامَةِ: إِنَّ عَبْدِي قَدْ عَهِدَ إِلَيَّ عَهْدًا، فَأَوْفُوهُ إِيَّاهُ، فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ».

قَالَ سُهَيْلٌ: فَأَخْبَرْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ عَوْنًا أَخْبَرَ بِكَذَا وَكَذَا، فَقَالَ: مَا فِي أَهْلِنَا جَارِيَةٌ إِلَّا وَهِيَ تَقُولُ هَذَا فِي خِدْرِهَا.

such. He said: There is no young girl among our family who does not say this (*du'a'*) in her seclusion.

تخريج: رجاله ثقات، وهذا إسناد منقطع، عون بن عبدالله لم يسمع من ابن مسعود.

Comments: [Its men are *thiqat* and its *isnad* is interrupted, 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ood]

3917. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "There should be no staying up at night for anyone except two men: one who is praying and one who is travelling."

٣٩١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مَنْصُورٌ قَالَ: سَمِعْتُ خَيْثَمَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَمَرَ إِلَّا لِأَحَدِ رَجُلَيْنِ: لِمُصَلٍّ، أَوْ مُسَافِرٍ». [راجع: ٣٦٠٣] (١/ ٤١٣)

Comments: [*Hasan* because of corroborating evidence and its *isnad* is interrupted]

تخريج: حسن لغيره، وهذا إسناد منقطع، خيثمة لم يسمع من ابن مسعود.

3918. It was narrated from 'Abdullah (ﷺ), from the Prophet (ﷺ), that he used to recite this verse: "then is there any one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17], with (the letter) *dal*.

٣٩١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَخْبَرَنَا قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ (القمر: ١٥) بِالدَّالِ. [راجع: ٣٧٥٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4869) and Muslim (823)]

تخريج: إسناده صحيح، خ: (٤٨٦٩)، م: (٨٢٣).

3919. It was narrated that 'Abdullah (ﷺ) said: When we prayed behind the Messenger of Allah (ﷺ), one of us would say in his prayer: Peace be upon Allah, peace be upon So and so, mentioning some specific names. Then the Messenger of Allah (ﷺ) said to us one day: "Allah, may He be glorified and exalted, is as-Salam, so when one of you sits in his prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the

٣٩١٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا مَنْصُورٌ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ، يَقُولُ الرَّجُلُ مِنَّا فِي صَلَاتِهِ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ، يَخُصُّ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي صَلَاتِهِ، فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِذَا قُلْتُمْ ذَلِكَ، فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ فِي السَّمَوَاتِ وَالْأَرْضِ ـ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ مَا شَاءَ ـ أَوْ مَا أَحَبَّ". [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٦٣٢٨)، م: (٤٠٢).

mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - If you say that, you will have sent *salams* upon every slave (of Allah) in the heavens and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants - or he likes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6328) and Muslim (402)]

٣٩٢٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا قَعَدْنَا فِي الصَّلَاةِ، قُلْنَا: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا، السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، السَّلَامُ عَلَى فُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدْتُمْ فِي الصَّلَاةِ، فَقُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِنَّهُ إِذَا قَالَ ذَلِكَ، أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ ـ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْكَلَامِ مَا شَاءَ». قَالَ سُلَيْمَانُ: وَحَدَّثَنِيهِ أَيْضًا إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ .... بِمِثْلِهِ. [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٦٣٢٨)، م: (٤٠٢).

3920. It was narrated that 'Abdullah (ﷺ) said: When we sat in the prayer, we would say: Peace be upon Allah, peace be upon us from our Lord, peace be upon Jibreel and Mika'eel, peace be upon So and so, peace be upon So and so. Then the Messenger of Allah (ﷺ) said: "Allah is *as-Salam*, so when you sit in the prayer, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave in heaven and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever words he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6328) and Muslim (402)]

3921. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) used to teach us the *tashahhud* in the prayer: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [A *saheeh hadeeth,* al-Bukhari (1202)]

٣٩٢١- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ وَأَبِي الْأَحْوَصِ وَأَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ، يُعَلِّمُنَا التَّشَهُّدَ فِي الصَّلَاةِ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راجع: ٣٦٢٢].

تخريج: حديث صحيح، خ: (١٢٠٢).

3922. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and those who do not know it do not know it."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٩٢٢- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءٍ ـ يَعْنِي ابْنَ السَّائِبِ ـ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ دَاءً، إِلَّا أَنْزَلَ لَهُ دَوَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ». [راجع: ٣٥٧٨].

تخريج: صحيح لغيره، وهذا إسناد حسن.

3923. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [A *saheeh hadeeth,* al-Bukhari (6488)]

٣٩٢٣- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [راجع: ٣٦٦٧].

تخريج: حديث صحيح، خ: (٦٤٨٨).

3924. It was narrated that 'Abdullah (ﷺ) said: The moon split at the time of the Messenger

٣٩٢٤- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ

of Allah (ﷺ) such that I saw the mountain between the two halves of the moon.

Comments: [A *saheeh hadeeth*]

اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، حَتَّى رَأَيْتُ الْجَبَلَ مِنْ بَيْنِ فُرْجَتَيِ الْقَمَرِ. [راجع: ٣٥٨٣].

تخريج: حديث صحيح، خ: (٣٦٣٦)، م: (٢٨٠٠)، مؤمل- وإن كان سيء الحفظ- متابع.

3925. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, provisions that have already been allotted and limits that have already been set. Nothing will be done before its due time or delayed after its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better for you." A man said: O Messenger of Allah, monkeys and pigs, are they (descendents of) those who were transformed [as a punishment]? The Prophet (ﷺ) said: "Allah does not transform a people or cause their doom, then give them offspring. Monkeys and pigs existed before that."

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

٣٩٢٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ مَتِّعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكِ سَأَلْتِ اللَّهَ لِآجَالٍ مَضْرُوبَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَآثَارٍ مَبْلُوغَةٍ، لَا يُعَجِّلُ مِنْهَا شَيْءٌ قَبْلَ حِلِّهِ، وَلَا يُؤَخِّرُ مِنْهَا شَيْءٌ بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيَكِ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا لَكِ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، الْقِرَدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِخَ؟ فَقَالَ النَّبِيُّ ﷺ: «لَمْ يَمْسَخِ اللَّهُ قَوْمًا أَوْ يُهْلِكْ قَوْمًا، فَيَجْعَلْ لَهُمْ نَسْلًا، وَلَا عَاقِبَةً، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ قَدْ كَانَتْ قَبْلَ ذَلِكَ». [راجع: ٣٧٠٠].

تخريج: إسناده صحيح، م: (٢٦٦٣).

3926. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Shaitan passed by me and I grabbed hold of him and strangled him until I

٣٩٢٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ قَالَ: ذَكَرَ أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «مَرَّ عَلَيَّ الشَّيْطَانُ، فَأَخَذْتُهُ، فَخَنَقْتُهُ، حَتَّى إِنِّي لَأَجِدُ بَرْدَ لِسَانِهِ فِي يَدَيَّ، فَقَالَ: أَوْجَعْتَنِي، أَوْجَعْتَنِي».

felt the coolness of his tongue on my hands and he said: 'You hurt me, you hurt me.'"

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

٣٩٢٧- حَدَّثَنَا أَسْوَدُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ (١/ ٤١٤) وَالْأَسْوَدِ: أَنَّهُمَا كَانَا مَعَ ابْنِ مَسْعُودٍ، فَحَضَرَتِ الصَّلَاةُ، فَتَأَخَّرَ عَلْقَمَةُ وَالْأَسْوَدُ، فَأَخَذَ ابْنُ مَسْعُودٍ بِأَيْدِيهِمَا، فَأَقَامَ أَحَدَهُمَا عَنْ يَمِينِهِ، وَالْآخَرَ عَنْ يَسَارِهِ، ثُمَّ رَكَعَا، فَوَضَعَا أَيْدِيَهُمَا عَلَى رُكَبِهِمَا، وَضَرَبَ أَيْدِيَهُمَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ وَشَبَّكَ، وَجَعَلَهُمَا بَيْنَ فَخِذَيْهِ، وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ فَعَلَهُ. [راجع: ٣٥٨٨].

3927. It was narrated from 'Alqamah and al-Aswad that they were with Ibn Mas'ood (ﷺ) when the time for prayer came. 'Alqamah and al-Aswad were late, so Ibn Mas'ood took them by their hands and put one of them on his right and the other on his left, then they bowed and they put their hands on their knees. He smacked their hands, then he put his palms together and interlaced his fingers, and put (his hands) between his thighs. And he said: I saw the Prophet (ﷺ) do that.

تخريج: إسناده صحيح، م: (٥٣٤).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٢٨- حَدَّثَنَاه حُسَيْنٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ وَعَلْقَمَةَ ابْنِ قَيْسٍ .... فَذَكَرَهُ. [راجع: ٣٩٢٧].

3928. It was narrated from al-Aswad bin Yazeed and 'Alqamah bin Qais... And he narrated (the same report).

تخريج: إسناده صحيح، م: (٥٣٤).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٢٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: أُمِرَ بِالْمَصَاحِفِ أَنْ تُغَيَّرَ، قَالَ: قَالَ ابْنُ مَسْعُودٍ: مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَغُلَّ مُصْحَفَهُ فَلْيَغُلَّهُ، فَإِنَّهُ مَنْ غَلَّ شَيْئًا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ، قَالَ: ثُمَّ قَالَ: قَرَأْتُ مِنْ فَمِ رَسُولِ

3929. It was narrated that Khumair bin Malik said: Instructions were issued to replace the *Mushafs*, and Ibn Mas'ood (ﷺ) said: Whoever among you is able to keep his *Mushaf*, let him do so, for the one who keeps something will come with it on the Day of Resurrection. Then he said: I learned seventy

soorahs from the lips of the Messenger of Allah (ﷺ); should I abandon what I learned from the Messenger of Allah (ﷺ)?

اللَّهِ ﷺ سَبْعِينَ سُورَةً، أَفَأَتْرُكُ مَا أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ؟ [راجع: ٣٩٠٦].

Comments: [A *saheeh hadeeth,* al-Bukhari (5000) and Muslim (2462) its *isnad* is *da'eef*]

تخريج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد ضعيف، خمير بن مالك انفرد بالرواية عنه أبو إسحاق السبيعي، ولم يوثقه غير ابن حبان.

3930. It was narrated that Ibn Mas'ood (ﷺ) said: al-'Aqib and as-Sayyid, the leaders of Najran, came and wanted to engage in *mula'anah* (mutual invoking of curses upon whichever party is wrong) with the Messenger of Allah (ﷺ). Then one of them said to the other: Do not engage in *mula'anah* with him, for by Allah if he is a Prophet and engages in *mula'anah* with us, we will never prosper and neither will our offspring. Then they went to him and said: We will not engage in *mula'anah* with you; rather we will give you what you asked for. Send with us a trustworthy man. And the Prophet (ﷺ) said: "I shall certainly send a trustworthy man; he is indeed trustworthy, he is indeed trustworthy." All the Companions of Muhammad (ﷺ) hoped to be the one, then he said: "Get up, O Abu 'Ubaidah bin al-Jarrah." When he left with them, he (the Prophet (ﷺ)) said: "This is the trustee of this *ummah.*"

٣٩٣٠- حَدَّثَنَا أَسْوَدُ قَالَ: وَأَخْبَرَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ، قَالَ: وَأَرَادَا أَنْ يُلَاعِنَا رَسُولَ اللَّهِ ﷺ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تُلَاعِنْهُ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَعَنَّا ـ قَالَ خَلَفٌ: فَلَاعَنَّا ـ لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا أَبَدًا، قَالَ: فَأَتَيَاهُ فَقَالَا: لَا نُلَاعِنُكَ، وَلَكِنَّا نُعْطِيكَ مَا سَأَلْتَ، فَابْعَثْ مَعَنَا رَجُلًا أَمِينًا؟ فَقَالَ النَّبِيُّ ﷺ: «لَأَبْعَثَنَّ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، حَقَّ أَمِينٍ» قَالَ: فَاسْتَشْرَفَ لَهَا أَصْحَابُ مُحَمَّدٍ، قَالَ: فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ». قَالَ: فَلَمَّا قَفَّى، قَالَ: «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ».

تخريج: إسناده من طريق أسود صحيح.

Comments: [Its *isnad* via Aswad is *saheeh*]

3931. It was narrated that 'Abdullah bin Mas'ood said: When the Prophet (ﷺ) went to

٣٩٣١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَأَبُو أَحْمَدَ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَامَ _ قَالَ أَبُو أَحْمَدَ: إِذَا أَوَى إِلَى فِرَاشِهِ _ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ _ قَالَ أَبُو أَحْمَدَ: الْأَيْمَنِ _ ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ». [راجع: ٣٧٤٢].

sleep - Abu Ahmad said: went to his bed - he put his right hand under his cheek - Abu Ahmad said: his right cheek - then he said: "O Allah, protect me from Your punishment on the Day You gather Your slaves together."

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

٣٩٣٢- حَدَّثَنَاه وَكِيعٌ ..... بِمَعْنَاهُ. [راجع: ٣٧٤٢].

3932. Wakee' told us... A similar report.

Comments: [It is a repeat of the previous report]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

٣٩٣٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ سَهْلِ بْنِ سَعْدٍ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ فِي صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ. [راجع: ٣٦٦٠].

3933. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) used to say *salam* in his prayer to his right and to his left, (turning his face so far that) the whiteness of his cheek could be seen.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because Ibn Lahee'ah is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

٣٩٣٤- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فِطْرٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ زَيْدِ بْنِ وَهْبٍ الْجُهَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ _ وَهُوَ الصَّادِقُ الْمَصْدُوقُ _: «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ عَزَّ

3934. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: I heard the Messenger of Allah (ﷺ), who is the most truthful one, (say): "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a *'alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar

period, then Allah sends to him one of the angels and says: 'Write down his deeds, his lifespan, his provision, and write down whether he is doomed (to Hell) or blessed (destined for Paradise).'" Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Paradise until there is nothing between him and Paradise but a cubit, then the misfortune overtakes him and he does the deeds of the people of Hell, then he dies and enters Hell. Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the good fortune overtakes him and he does the deeds of the people of Paradise, then he dies and enters Paradise.

وَجَلَّ إِلَيْهِ مَلَكًا مِنَ الْمَلَائِكَةِ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ، وَاكْتُبْهُ شَقِيًّا أَوْ سَعِيدًا». ثُمَّ قَالَ: وَالَّذِي نَفْسُ عَبْدِ اللَّهِ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ غَيْرُ ذِرَاعٍ، ثُمَّ يُدْرِكُهُ الشَّقَاءُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَمُوتُ، فَيَدْخُلُ النَّارَ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ عَبْدِ اللَّهِ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَ النَّارِ غَيْرُ ذِرَاعٍ، ثُمَّ تُدْرِكُهُ السَّعَادَةُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَمُوتُ، فَيَدْخُلُ الْجَنَّةَ. [راجع: ٣٦٢٤].

تخريج: إسناده صحيح، خ: (٣٢٠٨)، م: (٢٦٤٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3208) and Muslim (2643)]

3935. 'Abdullah bin Sakhbarah Abu Ma'mar said: I heard Ibn Mas'ood (ﷺ) say: The Messenger of Allah (ﷺ) taught me the *tashahhud* - with my hand between his hands - as he would teach me a soorah of the Qur'an. He said: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. (That was) when he

٣٩٣٥- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ ـ كَفِّي بَيْنَ كَفَّيْهِ ـ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ، قَالَ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» وَهُوَ بَيْنَ ظَهْرَانَيْنَا، فَلَمَّا قُبِضَ قُلْنَا: السَّلَامُ عَلَى النَّبِيِّ. [راجع: ٣٦٢٢].

was still among us; when he passed away we began to say: peace be upon the Prophet.

تخريج: إسناده صحيح، خ: (٦٢٦٥)، م: (٤٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6265) and Muslim (402)]

3936. It was narrated from 'Abdullah that he said: Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to your Prophet (ﷺ) and they (the prayers) are among the ways of guidance. If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the *Sunnah* of your Prophet, and if you forsake the *Sunnah* of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away from it but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.

٣٩٣٦- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو عُمَيْسٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْأَقْمَرِ يَذْكُرُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ (١/ ٤١٥) حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ، كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ أَنَّكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ، فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ، إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً، وَلَوْ رَأَيْتُنَا، وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ، حَتَّى يُقَامَ فِي الصَّفِّ. [راجع: ٣٦٢٣].

تخريج: إسناده صحيح، م: (٦٥٤).

Comments: [Its *isnad* is *saheeh*, Muslim (654)]

3937. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he remained standing until I thought of doing something bad. We said: What did you

٣٩٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَزَلْ قَائِمًا، حَتَّى هَمَمْتُ بِأَمْرِ

think of doing? He said: I thought of sitting down and leaving the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1135)]

سَوءٍ، قُلْنَا: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ، وَأَدَعَ النَّبِيَّ ﷺ، قَالَ سُلَيْمَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ ...... مِثْلَهُ. [راجع: ٣٦٤٦].

تخريج: إسناده صحيح، خ: (١١٣٥).

3938. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "Forbidden to the Fire is everyone who has a soft, gentle, easy-going disposition and is close to people."

Comments: [*Hasan* when added to other reports; this is a *da'eef isnad*]

٣٩٣٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا سَعِيدٌ _ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجُمَحِيَّ _ ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ الْأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُرِّمَ عَلَى النَّارِ كُلُّ هَيِّنٍ لَيِّنٍ سَهْلٍ قَرِيبٍ مِنَ النَّاسِ».

تخريج: حسن بشواهده، وهذا إسناد ضعيف، عبدالله بن عمرو الأودي لم يرو عنه غير موسى بن عقبة، ولم يؤثر توثيقه عن غير ابن حبان.

3939. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid al-Hanafi is unknown]

٣٩٣٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: أَخْبَرَنَا زُهَيْرٌ عَنْ أَبِي الْحَارِثِ يَحْيَى التَّيْمِيِّ، عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «السَّيْرُ مَا دُونَ الْخَبَبِ، فَإِنْ يَكُ خَيْرٌ تَعَجَّلْ أَوْ تُعَجَّلْ إِلَيْهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَبُعْدًا لِأَهْلِ النَّارِ، الْجِنَازَةُ مَتْبُوعَةٌ وَلَا تَتْبَعُ، لَيْسَ مِنَّا مَنْ تَقَدَّمَهَا». [راجع: ٣٥٨٥].

تخريج: إسناده ضعيف لجهالة أبي ماجد الحنفي.

3940. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: When I tell you of a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah

٣٩٤٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَوْنُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ

(ﷺ) as being the best, the most guided and the most pious.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef* because it is interrupted]

حَدِيثًا فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ أَهْيَاهُ وَأَهْدَاهُ وَأَتْقَاهُ. [راجع: ٣٦٤٥].

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، عون لم يسمع من عم أبيه ابن مسعود.

3941. It was narrated from 'Abdur-Rahman bin Yazeed that he did *Hajj* with 'Abdullah (ﷺ). He stoned the biggest *Jamarah* with seven pebbles, putting the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1748) and Muslim (1296)]

٣٩٤١- حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ: قَالَ رَوْحٌ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، فَرَمَى الْجَمْرَةَ الْكُبْرَى بِسَبْعِ حَصَيَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: إسناده صحيح، خ: (١٧٤٨)، م: (١٢٩٦).

3942. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah bin Mas'ood went to the bottom of the valley and stood perpendicular to the *Jamarat*, putting the mountain behind his back, then he stoned (the *Jamarat*) and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [A *saheeh hadeeth*, Muslim (1296)]

٣٩٤٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ اسْتَبْطَنَ الْوَادِيَ، وَاعْتَرَضَ الْجِمَارَ اعْتِرَاضًا، وَجَعَلَ الْجَبَلَ فَوْقَ ظَهْرِهِ، ثُمَّ رَمَى، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: حديث صحيح، م: (١٢٩٦).

3943. It was narrated that 'Abdullah said: A black slave came and joined the Prophet (ﷺ). He died and was brought to the Prophet (ﷺ), who said: "Look and see whether he left anything?" They said: He left two dinars. He said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

٣٩٤٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَحِقَ بِالنَّبِيِّ ﷺ عَبْدٌ أَسْوَدُ، فَمَاتَ، فَأُتِيَ بِهِ النَّبِيُّ ﷺ، فَقَالَ: «انْظُرُوا هَلْ تَرَكَ شَيْئًا؟» قَالُوا: تَرَكَ دِينَارَيْنِ، قَالَ: «كَيَّتَانِ». [راجع: ٣٨٤٣].

تخريج: إسناده حسن.

3944. It was narrated that Ibn Mas'ood said: I used to greet the Prophet (ﷺ) with *salam* when he was praying and he would return the greeting. Then I greeted him with *salam* one day and he did not say anything to me in response, and I felt upset. I said: O Messenger of Allah, I used to greet you with *salam* when you were praying and you would return my greeting. Then I greeted you with *salam* and you did not say anything to me in response. The Messenger of Allah (ﷺ) said: "Verily Allah introduces into His matter (i.e. religion) whatever He wants."

Comments: [A *saheeh hadeeth;* this is a *hasan isnad* when joined to other reports]

٣٩٤٤- حَدَّثَنَا أَسْبَاطٌ وَابْنُ فُضَيْلٍ الْمَعْنَى قَالَا: حَدَّثَنَا مُطَرِّفٌ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الرَّضْرَاضِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ أُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيَّ، فَسَلَّمْتُ عَلَيْهِ ذَاتَ يَوْمٍ، فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، فَوَجَدْتُ فِي نَفْسِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كُنْتُ أُسَلِّمُ عَلَيْكَ، وَأَنْتَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيَّ، وَإِنِّي سَلَّمْتُ عَلَيْكَ، فَلَمْ تَرُدَّ عَلَيَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحْدِثُ فِي أَمْرِهِ مَا يَشَاءُ». [راجع: ٣٥٧٥].

تخريج: حديث صحيح، وهذا إسناد حسن في المتابعات.

3945. It was narrated from Masrooq that a woman came to Ibn Mas'ood and said: I have been told that you forbid hair extensions? He said: Yes. She said: Is it something that you find in the Book of Allah or that you heard from the Messenger of Allah (ﷺ)? He said: I find it in the Book of Allah and from the Messenger of Allah (ﷺ). She said: By Allah, I have read what is between the covers of the *Mushaf* and I did not find in it what you are saying. He said: Did you find in it (the words), "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes. He said: Then I heard the Messenger of Allah (ﷺ) forbid plucking facial

٣٩٤٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ مَسْرُوقٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى ابْنِ مَسْعُودٍ، فَقَالَتْ: أُنْبِئْتُ أَنَّكَ تَنْهَى عَنِ الْوَاصِلَةِ؟ قَالَ: نَعَمْ، فَقَالَتْ: أَشَيْءٌ تَجِدُهُ فِي كِتَابِ اللَّهِ، أَمْ سَمِعْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَجِدُهُ فِي كِتَابِ اللَّهِ، وَعَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: وَاللَّهِ لَقَدْ تَصَفَّحْتُ مَا بَيْنَ دَفَّتَيِ الْمُصْحَفِ، فَمَا وَجَدْتُ فِيهِ الَّذِي تَقُولُ، قَالَ: فَهَلْ وَجَدْتِ فِيهِ: ﴿مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: ٧) قَالَتْ: نَعَمْ، قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّامِصَةِ

hair, filing teeth, adding hair extensions and tattooing, except in the case of disease. The woman said: Perhaps some of your womenfolk do that? He said: Go inside (and see). She went inside, then she came out and said: I did not see anything wrong. He said: (If it were otherwise) I would not have paid heed to the recommendation of the righteous slave of Allah, "I wish not, in contradiction to you, to do that which I forbid you" [Hood 11:88].

Comments: [Its *isnad* is *qawi*]

وَالْوَاشِرَةِ وَالْوَاصِلَةِ وَالْوَاشِمَةِ إِلَّا مِنْ دَاءٍ، قَالَتِ الْمَرْأَةُ: فَلَعَلَّهُ فِي بَعْضِ نِسَائِكَ، قَالَ لَهَا: ادْخُلِي، فَدَخَلَتْ ثُمَّ خَرَجَتْ، فَقَالَتْ: مَا رَأَيْتُ بَأْسًا، قَالَ: مَا حَفِظْتُ إِذًا وَصِيَّةَ الْعَبْدِ الصَّالِحِ: ﴿وَمَا أُرِيدُ (١/٤١٦) أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ﴾ [انظر: ٣٩٥٥، ٣٩٥٦، ٤١٢٩، ٤٢٣٠، ٤٢٨٣، ٤٢٨٤، ٤٣٠٨، ٤٣٤٣، ٤٣٤٤، ٤٤٠٤، ٤٤٣٤]. (هود: ٨٨).

تخريج: إسناده قوي، خ: (٥٩٤٨)، م: (٢١٢٥). عبدالوهاب بن عطاء الخفاف: فيه كلام خفيف، وقد عرف بصحبته لسعيد بن أبي عروبة، وسمع منه قبل الاختلاط، وكتب كتبه.

3946. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever usurps the wealth of a Muslim unlawfully will meet Allah, may He be glorified and exalted, when He is angry with him."

Comments: [*Saheeh;* this is a *hasan isnad*]

٣٩٤٦- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللَّهِ قَالَ قَالَ: رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ». [راجع: ٣٥٧٦].

تخريج: صحيح، وهذا إسناد حسن.

3947. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No man in whose heart is pride the size of a grain will enter Paradise, and no man in whose heart is faith the size of a grain will enter Hell."

Comments: [Its *isnad* is *saheeh*]

٣٩٤٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ، وَلَا يَدْخُلُ النَّارَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ». [راجع: ٣٩١٣].

تخريج: إسناده صحيح، م: (٩١).

3948. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The believer is

٣٩٤٨- حَدَّثَنَا أَسْوَدُ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَبْدِ

الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَّانِ وَلَا الطَّعَّانِ، وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ». [راجع: ٣٨٣٩].

تخريج: إسناده صحيح.

not given to cursing people, he does not malign people, and he is not foul-mouthed or rude."

Comments: [Its *isnad* is *saheeh*]

٣٩٤٩- حَدَّثَنَا رَوْحٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ عَفَّانُ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَجِبَ رَبُّنَا عَزَّ وَجَلَّ مِنْ رَجُلَيْنِ، رَجُلٍ ثَارَ عَنْ وِطَائِهِ وَلِحَافِهِ، مِنْ بَيْنِ أَهْلِهِ وَحَيِّهِ إِلَى صَلَاتِهِ، فَيَقُولُ رَبُّنَا: أَيَا مَلَائِكَتِي، انْظُرُوا إِلَى عَبْدِي، ثَارَ مِنْ فِرَاشِهِ وَوِطَائِهِ، وَمِنْ بَيْنِ حَيِّهِ وَأَهْلِهِ إِلَى صَلَاتِهِ، رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، وَرَجُلٍ غَزَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَانْهَزَمُوا، فَعَلِمَ مَا عَلَيْهِ مِنَ الْفِرَارِ، وَمَا لَهُ فِي الرُّجُوعِ، فَرَجَعَ حَتَّى أُهَرِيقَ دَمُهُ، رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ: انْظُرُوا إِلَى عَبْدِي، رَجَعَ رَغْبَةً فِيمَا عِنْدِي، وَرَهْبَةً مِمَّا عِنْدِي، حَتَّى أُهَرِيقَ دَمُهُ».

تخريج: إسناده حسن إلا أن الدارقطني صَحَّحَ وقفه.

3949. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) said: "Our Lord, may He be glorified and exalted, admires two men, a man who got up and left his mattress and blanket, and left his family and friends, to pray, and our Lord says: 'O My angels, look at My slave: he has got up and left his mattress and blanket, and left his family and friends, to pray seeking that which is with Me and fearing that which is with Me.' And [our Lord admires] a man who goes out to fight for the sake of Allah, may He be glorified and exalted; then others fled but he realized the consequences of fleeing and the consequences of returning to the fight, so he went back (and fought) until his blood was shed, seeking that which is with Me and fearing that which is with Me. And Allah, may He be glorified and exalted, says to His angels: 'Look at My slave, he went back (and fought) seeking that which is with Me and fearing that which is with Me, until his blood was shed.'"

Comments: [Its *isnad* is *hasan* except that ad-Daraqutni classed the *mawqoof* version as *saheeh*]

3950. It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he used to recite this supplication: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*]

٣٩٥٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى». [راجع: ٣٦٩٢].

تخريج: إسناده صحيح.

3951. It was narrated from Abu 'Ubaidah bin 'Abdullah bin Mas'ood, 'Affan said: that his father Ibn Mas'ood said: Verily Allah sent His Prophet (ﷺ) to be the cause of a man entering Paradise. He entered the synagogue and saw some Jews, and a Jew was reading the Torah to them. When they came to a description of the Prophet (ﷺ), they stopped reading. There was a sick man in the gathering, and the Prophet (ﷺ) said: "Why did you stop reading?" The sick man said: They came to a description of a Prophet, so they stopped reading. Then the sick man came crawling, until he took the Torah and read until he came to the description of the Prophet (ﷺ) and his *ummah*. And he said: This is a description of you and your *ummah*; I bear witness that there is no god but Allah and that you are the Messenger of Allah. Then he died, and the Prophet (ﷺ) said to his companions: "Take care of your brother."

٣٩٥١- حَدَّثَنَا رَوْحٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَفَّانُ: عَنْ أَبِيهِ ابْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ ابْتَعَثَ نَبِيَّهُ ﷺ لِإِدْخَالِ رَجُلٍ إِلَى الْجَنَّةِ، فَدَخَلَ الْكَنِيسَةَ، فَإِذَا هُوَ بِيَهُودَ، وَإِذَا يَهُودِيٌّ يَقْرَأُ عَلَيْهِمُ التَّوْرَاةَ، فَلَمَّا أَتَوْا عَلَى صِفَةِ النَّبِيِّ ﷺ، أَمْسَكُوا، وَفِي نَاحِيَتِهَا رَجُلٌ مَرِيضٌ، فَقَالَ النَّبِيُّ ﷺ: «مَا لَكُمْ أَمْسَكْتُمْ؟» قَالَ الْمَرِيضُ: إِنَّهُمْ أَتَوْا عَلَى صِفَةِ نَبِيٍّ، فَأَمْسَكُوا، ثُمَّ جَاءَ الْمَرِيضُ يَحْبُو، حَتَّى أَخَذَ التَّوْرَاةَ، فَقَرَأَ حَتَّى أَتَى عَلَى صِفَةِ النَّبِيِّ ﷺ، وَأُمَّتِهِ، فَقَالَ: هَذِهِ صِفَتُكَ وَصِفَةُ أُمَّتِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ رَسُولُ اللَّهِ، ثُمَّ مَاتَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «لُوا أَخَاكُمْ».

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

3952. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: Beware of saying, So and so died as a martyr or So and so was killed as a martyr, for a man may fight to get booty, or he may fight to be remembered, or he may fight to show off. If you must bear witness that someone is a martyr, then bear witness for the group whom the Messenger of Allah (ﷺ) sent on a campaign and they were killed, and they said: O Allah, tell our Prophet (ﷺ) about us, that we have met You and we are pleased with You and You are pleased with us.

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

٣٩٥٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِيَّاكُمْ أَنْ تَقُولُوا: مَاتَ فُلَانٌ شَهِيدًا، أَوْ قُتِلَ فُلَانٌ شَهِيدًا، فَإِنَّ الرَّجُلَ يُقَاتِلُ لِيَغْنَمَ، وَيُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ، فَإِنْ كُنْتُمْ شَاهِدِينَ لَا مَحَالَةَ، فَاشْهَدُوا لِلرَّهْطِ الَّذِينَ بَعَثَهُمْ رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَقُتِلُوا، فَقَالُوا: اللَّهُمَّ بَلِّغْ نَبِيَّنَا ﷺ عَنَّا أَنَّا قَدْ لَقِينَاكَ، فَرَضِينَا عَنْكَ، وَرَضِيتَ عَنَّا.

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

3953. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: I prayed two *rak'ahs* with the Messenger of Allah (ﷺ) in Mina, and two *rak'ahs* with Abu Bakr (ﷺ), and two *rak'ahs* with 'Umar (ﷺ), and I wish that I had of these four *rak'ahs* two that are accepted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1084) and Muslim (695)]

٣٩٥٣- حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عُمَارَةَ ابْنَ عُمَيْرٍ يُحَدِّثُ _ قَالَ ابْنُ جَعْفَرٍ: أَوْ إِبْرَاهِيمَ، شُعْبَةُ شَكَّ _ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ. [راجع: ٣٥٩٣].

تخريج: إسناده صحيح، خ: (١٠٨٤)، م: (٦٩٥).

3954. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "I spent last night reciting Qur'an to the jinn

٣٩٥٤- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ: «بِتُّ اللَّيْلَةَ أَقْرَأُ عَلَى الْجِنِّ، رُفَقَاءَ بِالْحَجُونِ». [انظر: ٤١٤٩]

تخريج: إسناده ضعيف لانقطاعه، عبيدالله ابن عبدالله بن عتبة بن مسعود لم يسمع من عم أبيه عبدالله بن مسعود.

who were accompanying me in al-Hajoon."

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Ubaidullah bin 'Utbah bin Mas'ood did not hear from his father's paternal uncle 'Abdullah bin Mas'ood]

٣٩٥٥- حَدَّثَنَا هِشَامُ بْنُ عَبدِ الْمَلِكِ: حَدَّثَنَا (١/ ٤١٧) أَبُو عَوَانَةَ، وَيَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ الْأَسَدِيِّ قَالَ: انْطَلَقْتُ مَعَ عَجُوزٍ مِنْ بَنِي أَسَدٍ، إِلَى ابْنِ مَسْعُودٍ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُوشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللَّهِ، قَالَ يَحْيَى: وَالْمُوشِمَاتِ اللَّاتِي .... [راجع: ٣٩٤٥].

تخريج: حديث صحيح، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد حسن.

3955. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood and he said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah."

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٣٩٥٦- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ ابْنِ جَابِرٍ الْأَسَدِيِّ قَالَ: انْطَلَقْتُ مَعَ عَجُوزٍ إِلَى ابْنِ مَسْعُودٍ، فَذَكَرَ قِصَّةً، فَقَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللَّهِ عَزَّ وَجَلَّ. [راجع: ٣٩٤٥].

تخريج: حديث صحيح، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد حسن.

3956. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood - and he mentioned the story. 'Abdullah said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah, may He be glorified and exalted."

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٣٩٥٧- حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِالرَّحْمَنِ

3957. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father who

ابْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِتَالُ مُسْلِمٍ أَخَاهُ كُفْرٌ، وَسِبَابُهُ فُسُوقٌ». [راجع: ٣٦٤٧].

said: The Messenger of Allah (ﷺ) said: "For a Muslim to fight his brother is *kufr* and reviling him is an evil action."

تخريج: حديث صحيح.

Comments: [A *saheeh hadeeth*]

٣٩٥٨- حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ نَهِيكِ بْنِ سِنَانٍ السُّلَمِيِّ: أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هَذًّا مِثْلَ هَذِّ الشِّعْرِ، أَوْ نَثْرًا مِثْلَ نَثْرِ الدَّقَلِ؟ إِنَّمَا فُصِّلَ لِتُفَصِّلُوا، لَقَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ، عِشْرِينَ سُورَةً: الرَّحْمَنُ وَالنَّجْمُ، عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ، كُلُّ سُورَتَيْنِ فِي رَكْعَةٍ، وَذَكَرَ الدُّخَانَ، وَعَمَّ يَتَسَاءَلُونَ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

3958. It was narrated from Naheek bin Sinan as-Sulami that he went to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one *rak'ah*. He said: This is like reciting poetry quickly, like dry dates falling from a branch when shaken. Rather it was divided so that you might read it with ease. I learned the pairs that the Messenger of Allah (ﷺ) used to put together in one *rak'ah*, twenty soorahs: ar-Rahman and an-Najm, according to the order of Ibn Mas'ood, each two soorahs in one *rak'ah*. And he mentioned ad-Dukhan and *'Amma yatasa'aloon* in one *rak'ah*.

تخريج: صحيح لغيره.

Comments: [*Saheeh* because of corroborating evidence]

٣٩٥٩- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْأَعْمَشِ: سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ، وَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ» [راجع: ٣٩٠٠].

3959. It was narrated from 'Abdullah, from the Prophet (ﷺ) that he said: "Every betrayer will have a banner, and it will be said: This is the betrayer of So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3186) and Muslim (1736)]

تخريج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

٣٩٦٠- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ:

3960. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "What a bad thing for one of you - or for one of them - to say, I forgot such and such a verse.

«بِئْسَمَا لِأَحَدِكُمْ _ أَوْ بِئْسَمَا لِأَحَدِهِمْ _ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ، اسْتَذْكِرُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ، مِنَ النَّعَمِ مِنْ عُقُلِهَا». [راجع: ٣٦٢٠].

تخريج: إسناده صحيح، خ: (٥٠٣٢)، م: (٧٩٠).

Rather he was caused to forget. Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5032) and Muslim (790)]

٣٩٦١- حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: أَخْبَرَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ سَخْبَرَةَ قَالَ: غَدَوْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، مِنْ مِنًى إِلَى عَرَفَاتٍ، فَكَانَ يُلَبِّي، قَالَ: وَكَانَ عَبْدُ اللَّهِ رَجُلًا آدَمَ، لَهُ ضَفْرَانِ، عَلَيْهِ مِسْحَةُ أَهْلِ الْبَادِيَةِ، فَاجْتَمَعَ عَلَيْهِ غَوْغَاءٌ مِنْ غَوْغَاءِ النَّاسِ، قَالُوا: يَا أَعْرَابِيُّ، إِنَّ هَذَا لَيْسَ يَوْمَ تَلْبِيَةٍ، إِنَّمَا هُوَ يَوْمُ تَكْبِيرٍ، قَالَ: فَعِنْدَ ذَلِكَ الْتَفَتَ إِلَيَّ، فَقَالَ: أَجَهِلَ النَّاسُ أَمْ نَسُوا؟ وَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، لَقَدْ خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَمَا تَرَكَ التَّلْبِيَةَ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، إِلَّا أَنْ يَخْلِطَهَا بِتَكْبِيرٍ أَوْ تَهْلِيلٍ. [راجع: ٣٥٤٩].

تخريج: إسناده صحيح، م: (١٢٨٣).

3961. It was narrated that Ibn Sakhbarah said: I went out in the morning with 'Abdullah bin Mas'ood from Mina to 'Arafat, and he was reciting the *Talbiyah*. 'Abdullah was a dark man with two braids, and he had the look of the people of the desert. Some thugs gathered around him and said: O Bedouin, this is not a day for *Talbiyah*; rather it is a day for *takbeer*! At that, he turned to me and said: Are the people ignorant or have they forgotten? By the One Who sent Muhammad (ﷺ) with the truth, I went out with the Messenger of Allah (ﷺ) and he did not stop reciting the *Talbiyah* until he stoned *Jamratal-'Aqabah*, except that sometimes he mixed it with *takbeer* or *tahleel*.

Comments: [Its *isnad* is *saheeh*, Muslim (1283)]

٣٩٦٢- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا عَلَى قُرَيْشٍ غَيْرَ يَوْمٍ وَاحِدٍ، فَإِنَّهُ كَانَ يُصَلِّي، وَرَهْطٌ مِنْ قُرَيْشٍ جُلُوسٌ، وَسَلَا جَزُورٍ قَرِيبٌ

3962. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) pray against Quraish except on one day. He was praying and a group of Quraish were sitting (nearby), and there was the placenta of a she-camel near him. They said:

Who will take this placenta and throw it onto his back? 'Uqbah bin Abi Mu'ait said: I will. He took it and threw it onto his back, and he remained prostrating until Fatimah came and took it from his back. Then the Messenger of Allah (ﷺ) said: "O Allah, I urge You to deal with this group of Quraish. O Allah, I urge You to deal with 'Utbah bin Rabee'ah, O Allah, I urge You to deal with Shaibah bin Rabee'ah, O Allah, I urge You to deal with Abu Jahl bin Hisham, O Allah, I urge You to deal with 'Uqbah bin Abi Mu'ait, O Allah, I urge You to deal with Ubayy bin Khalaf, or Umayyah bin Khalaf." 'Abdullah said: I saw them all slain on the day of Badr, then they were dragged to the dry well, except Ubayy or Umayyah; he was a huge man and he began to disintegrate.

مِنْهُ، فَقَالُوا: مَنْ يَأْخُذُ هَذَا السَّلَا، فَيُلْقِيَهُ عَلَى ظَهْرِهِ؟ قَالَ: فَقَالَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ: أَنَا، فَأَخَذَهُ فَأَلْقَاهُ عَلَى ظَهْرِهِ، فَلَمْ يَزَلْ سَاجِدًا، حَتَّى جَاءَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا، فَأَخَذَتْهُ عَنْ ظَهْرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، اللَّهُمَّ عَلَيْكَ بِشَيْبَةَ بْنِ رَبِيعَةَ، اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، اللَّهُمَّ عَلَيْكَ بِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، اللَّهُمَّ عَلَيْكَ بِأُبَيِّ بْنِ خَلَفٍ، أَوْ أُمَيَّةَ بْنِ خَلَفٍ» قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ جَمِيعًا، ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ غَيْرَ أُبَيٍّ، أَوْ أُمَيَّةَ، فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا، فَتَقَطَّعَ. [راجع: ٣٧٢٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3854) and Muslim (1794)]

تخريج: إسناده صحيح، خ: (٣٨٥٤)، م: (١٧٩٤).

3963. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation who are with me, then those who come after them, then those who come after them." And I do not know whether he said after the third or fourth time: "There will come people after them one of whose testimony will come before his oath and his oath before his testimony.

٣٩٦٣- حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ أَقْرَانِي الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ - قَالَ: وَلَا أَدْرِي أَقَالَ فِي الثَّالِثَةِ، أَوْ فِي الرَّابِعَةِ؟ - ثُمَّ يَخْلُفُ بَعْدَهُمْ خَلْفٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ». [راجع: ٣٥٩٤].

Comments: [Its *isnad* is *saheeh*, Muslim (2533)]

تخريج: إسناده صحيح، م: (٢٥٣٣).

3964. It was narrated from Ibn Mas'ood (ﷺ) that the nations were shown to the Prophet (ﷺ).

٣٩٦٤- حَدَّثَنَا عَبْدُ (١/ ٤١٨) الصَّمَدِ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍّ، عَنِ

He said: His *ummah* was shown to him and he liked their large numbers. Then it was said: With these are seventy thousand who will enter Paradise without being called to account.

ابْنِ مَسْعُودٍ: أَنَّ الْأُمَمَ عُرِضَتْ عَلَى النَّبِيِّ ﷺ، قَالَ: فَعُرِضَتْ عَلَيْهِ أُمَّتُهُ، فَأَعْجَبَتْهُ كَثْرَتُهُمْ، فَقِيلَ: إِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. [راجع: ٣٨١٩].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3965. It was narrated that Ibn Mas'ood said: On the day of Badr, they had one camel for three men, and the ones who rode with the Prophet (ﷺ) were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

٣٩٦٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانُوا يَوْمَ بَدْرٍ بَيْنَ كُلِّ ثَلَاثَةِ نَفَرٍ بَعِيرٌ، وَكَانَ زَمِيلَ النَّبِيِّ ﷺ عَلِيٌّ وَأَبُو لُبَابَةَ، قَالَ: وَكَانَ إِذَا كَانَتْ عُقْبَةُ النَّبِيِّ ﷺ قَالَا لَهُ: ارْكَبْ حَتَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3966. 'Abdur-Rahman bin al-Aswad (narrated) from his father that he heard 'Abdullah bin Mas'ood (ﷺ) say: The Prophet (ﷺ) went to relieve himself and he instructed me to bring him three stones. I found two stones and I did not find a third, so I picked up a piece of dung, and I brought them to the Prophet (ﷺ). He took the two stones and threw away the dung and said: "It is impure."

٣٩٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ، وَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ، وَلَمْ أَجِدِ الثَّالِثَ، فَأَخَذْتُ رَوْثَةً، فَأَتَيْتُ بِهِنَّ النَّبِيَّ ﷺ، فَأَخَذَ الْحَجَرَيْنِ، وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «هَذِهِ رِكْسٌ». [راجع: ٣٥٨٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (156)]

تخريج: إسناده صحيح، خ: (١٥٦)، زهير- وإن سمع من أبي إسحاق بعد الاختلاط- روايته هذه مما انتقاه البخاري من مروياته.

3967. A similar report was narrated from 'Abdullah from the Prophet (ﷺ); and by Mansoor, al-

٣٩٦٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، وَذَكَرَ التَّشَهُّدَ، تَشَهُّدَ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا

A'mash and Hammad, from Abu Wa'il, from 'Abdullah, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1202)]

أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، وَمَنْصُورٌ وَالْأَعْمَشُ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ .... مِثْلَهُ. [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (١٢٠٢).

3968. It was narrated from 'Abdullah that a man came to him and said: I recited al-Mufassal in one *rak'ah*. He said: Rather you recited it quickly like poetry or like dry dates falling from a branch when it is shaken. But the Messenger of Allah (ﷺ) did not do what you did. He used to recite pairs (of soorahs), ar-Rahman and an-Najm in one *rak'ah*. And Abu Ishaq mentioned ten *rak'ahs*, with twenty soorahs, according to the order of 'Abdullah, the last (pair) of which was *Idhash-shamsu kuwwirat* and ad-Dukhan.

Comments: [A *saheeh hadeeth*]

٣٩٦٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَتَاهُ، فَقَالَ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ: بَلْ هَذَذْتَ كَهَذِّ الشِّعْرِ، أَوْ كَنَثْرِ الدَّقَلِ، لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفْعَلْ كَمَا فَعَلْتَ، كَانَ يَقْرَأُ النَّظَرَ، الرَّحْمَنَ وَالنَّجْمَ فِي رَكْعَةٍ، قَالَ: فَذَكَرَ أَبُو إِسْحَاقَ عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ سُورَةً عَلَى تَأْلِيفِ عَبْدِ اللَّهِ، آخِرُهُنَّ: إِذَا الشَّمْسُ كُوِّرَتْ، وَالدُّخَانُ. [راجع: ٣٦٠٧].

تخريج: حديث صحيح، زهير بن معاوية- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط - متابع، وأبو إسحاق لم يسمع من علقمة النخعي، لكنه متابع بالأسود بن يزيد، وقد سمع منه.

3969. It was narrated that 'Abdur-Rahman bin Yazeed said: I was with 'Abdullah bin Mas'ood in Muzdalifah, and he offered the two prayers, each prayer on its own with an *adhan* and *iqamah*, and '*Isha'* in between them. And he prayed *Fajr* when the first light of dawn showed, or when someone might say, dawn has broken, and someone else might say, dawn has not broken. Then he said: The Messenger of Allah (ﷺ) said: "These two prayers are to be

٣٩٦٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِجَمْعٍ، فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعَشَاءُ بَيْنَهُمَا، وَصَلَّى الْفَجْرَ حِينَ سَطَعَ الْفَجْرُ، أَوْ قَالَ: حِينَ قَالَ قَائِلٌ: طَلَعَ الْفَجْرُ، وَقَالَ قَائِلٌ: لَمْ يَطْلُعْ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ تُحَوَّلَانِ عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، لَا

shifted from their regular time in this place, and people should not come to Muzdalifah until it is dark, and *Fajr* prayer should be offered at this time."

يَقْدَمُ النَّاسُ جَمْعًا حَتَّى يُعْتِمُوا، وَصَلَاةُ الْفَجْرِ هَذِهِ السَّاعَةَ». [راجع: ٣٦٣٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1683)]

تخريج: إسناده صحيح، خ: (١٦٨٣).

3970. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) taught me [the verse], *"Inni Anar-Razzaqu dhul-quwwatil-mateen"* [a variant reading of *"Innallaha huwar-razzaqu...* (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

٣٩٧٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَيَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: «إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ». [راجع: ٥٣٣٣].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3971. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in what he (Muhammad (ﷺ)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (ﷺ) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

٣٩٧١- حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ (النجم: ١١) قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. [راجع: ٣٧٤٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3972. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* with every bowing and prostration, every time he raised or lowered his head (in prayer), and I saw Abu Bakr and 'Umar (doing likewise), and they said the *salam* to their right and to their left, *assalamu 'alaikum wa rahmatullah.*

٣٩٧٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو أَحْمَدَ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يُكَبِّرُ فِي كُلِّ رُكُوعٍ وَسُجُودٍ، وَرَفْعٍ وَوَضْعٍ، وَأَبُو بَكْرٍ وَعُمَرُ رِضْوَانُ اللَّهِ عَلَيْهِمَا، وَيُسَلِّمُونَ عَلَى أَيْمَانِهِمْ وَشَمَائِلِهِمْ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٦٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

3973. It was narrated that 'Abdullah said: I asked the Messenger of Allah (ﷺ): Which deed is best? He said: "Prayer offered on time, honouring one's parents, and *jihad* for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

٣٩٧٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَأَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوِ اسْتَزَدْتُ لَزَادَنِي، قَالَ حُسَيْنٌ: اسْتَزَدْتُهُ. [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥)، أبو عبيدة- وإن لم يسمع من أبيه ابن مسعود- متابع.

3974. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) taught us the prayer: he said *takbeer* and raised his hands, then he bowed and put his hands together and placed them between his knees. News of that reached Sa'd and he said: My brother has spoken the truth; we used to do that, then we were commanded to do this, and he took hold of his knees (with his hands).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٧٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ _ أَمْلَاهُ عَلَيَّ مِنْ كِتَابِهِ _ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ: حَدَّثَنَا عَلْقَمَةُ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ، فَكَبَّرَ وَرَفَعَ يَدَيْهِ، ثُمَّ رَكَعَ وَطَبَّقَ يَدَيْهِ، (١/٤١٩) وَجَعَلَهُمَا بَيْنَ رُكْبَتَيْهِ، فَبَلَغَ سَعْدًا، فَقَالَ: صَدَقَ أَخِي، قَدْ كُنَّا نَفْعَلُ ذَلِكَ، ثُمَّ أُمِرْنَا بِهَذَا، وَأَخَذَ بِرُكْبَتَيْهِ، حَدَّثَنِي عَاصِمُ بْنُ كُلَيْبٍ . . . . هَكَذَا. [راجع: ٣٥٨٨].

تخريج: إسناده صحيح، م: (٥٣٤).

3975. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered a prayer, and I do not know whether he added something or omitted something, then he said the *salam* and prostrated twice.

٣٩٧٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي زَادَ أَوْ نَقَصَ، ثُمَّ سَلَّمَ، وَسَجَدَ سَجْدَتَيْنِ. [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, Muslim (527)]

تخريج: إسناده صحيح، م: (٥٧٢).

3976. It was narrated from 'Abdullah that he recited the *Talbiyah* on the night of Muzdalifah, then he said: Here I saw the one to whom Sooratal-Baqarah was revealed recite the *Talbiyah*.

٣٩٧٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ لَبَّى لَيْلَةَ جَمْعٍ، ثُمَّ قَالَ: هَاهُنَا رَأَيْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يُلَبِّي. [راجع: ٣٥٤٩].

Comments: [Its *isnad* is *saheeh*, Muslim (1283)]

تخريج: إسناده صحيح، م: (١٢٨٣).

3977. It was narrated that Abul-Majid said: A man came to 'Abdullah and he mentioned this story and started narrating from the Messenger of Allah (ﷺ). He said: The first man whose hand was cut off in Islam - or among the Muslims - was a man who was brought to the Prophet (ﷺ) and it was said: O Messenger of Allah, this man has stolen. And it was as if the face of the Messenger of Allah (ﷺ) was covered with dust (i.e., his face changed colour). Some of them said: O Messenger of Allah, what's wrong? He said: "How can I not be upset when you are the *Shaitan*'s helpers against your companion? Allah is forgiving and loves forgiveness; no case should be brought to the ruler but he should carry out the *hadd* punishment." Then he recited: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

٣٩٧٧- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ الْجَابِرِ التَّيْمِيِّ، عَنْ أَبِي الْمَاجِدِ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَذَكَرَ الْقِصَّةَ، وَأَنْشَأَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: إِنَّ أَوَّلَ رَجُلٍ قُطِعَ فِي الْإِسْلَامِ ـ أَوْ مِنَ الْمُسْلِمِينَ ـ رَجُلٌ أُتِيَ بِهِ النَّبِيَّ ﷺ، فَقِيلَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا سَرَقَ، فَكَأَنَّمَا أُسِفَّ وَجْهُ رَسُولِ اللَّهِ ﷺ رَمَادًا، فَقَالَ بَعْضُهُمْ: يَا رَسُولَ اللَّهِ، أَيْ يَقُولُ: مَا لَكَ؟ فَقَالَ: «وَمَا يَمْنَعُنِي؟ وَأَنْتُمْ أَعْوَانُ الشَّيْطَانِ عَلَى صَاحِبِكُمْ، وَاللَّهُ عَزَّ وَجَلَّ عَفُوٌّ يُحِبُّ الْعَفْوَ، وَلَا يَنْبَغِي لِوَالِي أَمْرٍ أَنْ يُؤْتَى بِحَدٍّ إِلَّا أَقَامَهُ» ثُمَّ قَرَأَ: ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (النور: ٢٢) قَالَ يَحْيَى: أَمْلَاهُ عَلَيْنَا سُفْيَانُ إِمْلَاءً. [راجع: ٣٧١١].

تخريج: حسن بشواهده، وهذا إسناد ضعيف لضعف يحيى بن عبدالله الجابر ولجهالة أبي الماجد.

Comments: [*Hasan* when other reports are joined to it; this is a *da'eef isnad* because Yahya bin 'Abdullah is *da'eef* and because Abul-Majid is unknown]

3978. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid al-Hanafi is unknown and Yahya al-Jabir is *da'eef*]

٣٩٧٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى الْجَابِرِ، عَنْ أَبِي الْمَاجِدِ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «السَّيْرُ دُونَ الْخَبَبِ، فَإِنْ يَكُ خَيْرًا تُعْجَلْ إِلَيْهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَبُعْدًا لِأَهْلِ النَّارِ، الْجِنَازَةُ مَتْبُوعَةٌ، وَلَيْسَ مِنَّا مَنْ تَقَدَّمَهَا». [راجع: ٣٥٨٥]..

تخريج: إسناده ضعيف لجهالة أبي ماجد الحنفي، وضعف يحيى الجابر.

3979. It was narrated that 'Abdullah said: I remember, as soon as the *iqamah* (call immediately preceding the prayer) was given, the rows would be complete. Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for they (the prayers) are among the ways of guidance and Allah has prescribed the ways of guidance to your Prophet (ﷺ).

Comments: [*Saheeh*; this is a *da'eef isnad* because Shareek is *da'eef*, he is the son of 'Abdullah an-Nakha'i]

٣٩٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ: حَدَّثَنَا عَلِيُّ بْنُ الْأَقْمَرِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَقَدْ رَأَيْتُنَا، وَمَا تُقَامُ الصَّلَاةُ حَتَّى تَكَامَلَ بِنَا الصُّفُوفُ، فَمَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوبَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى. [راجع: ٣٩٣٦].

تخريج: صحيح، وهذا إسناد ضعيف لضعف شريك بن عبدالله النخعي، وهو متابع.

3980. It was narrated that Ma'dikarib said: We came to 'Abdullah and asked him to recite to us, *Ta-Seen-Meem al-Mi'atain* [i.e., ash-Shu'ara']. He said: I do not know it; you should go to one who learned it from the Messenger of Allah (ﷺ): Khabbab bin al-Aratt. So we went to Khabbab bin al-Aratt and he recited it to us.

٣٩٨٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَعْدِي كَرِبَ قَالَ: أَتَيْنَا عَبْدَ اللَّهِ، فَسَأَلْنَاهُ أَنْ يَقْرَأَ عَلَيْنَا ﴿طسٓمٓ﴾ الْمِائَتَيْنِ، فَقَالَ: مَا هِيَ مَعِي، وَلَكِنْ عَلَيْكُمْ مَنْ أَخَذَهَا مِنْ رَسُولِ اللَّهِ ﷺ: خَبَّابَ بْنَ الْأَرَتِّ، قَالَ: فَأَتَيْنَا خَبَّابَ بْنَ الْأَرَتِّ، فَقَرَأَهَا عَلَيْنَا.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، معديكرب الهمداني العبدي لم يرو عنه إلا أبو إسحاق، وذكره ابن حبان في «الثقات»: (٥/٤٥٨)، ولم يؤثر توثيقه عن غيره.

3981. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) taught me a soorah of *ath-thalatheen*, one of the family of Ha-Meem, i.e., al-Ahqaf. If a soorah contained more than thirty verses, it was called *ath-thalatheen* (thirty). So I went to the mosque in the morning and I saw a man reciting it in a way different from the way he had taught me. I said: Who taught you it? He said: The Messenger of Allah (ﷺ). I said to another man: Recite it. And he recited it in a way that was different from my recitation and that of my companion. I took them to the Prophet (ﷺ) and said: O Messenger of Allah, these two recite differently from me. He got angry and it could be seen from his face that he was upset, and he said: "Those who came before you were destroyed because of differences." Zirr said: There was a man with him and the man said: The Messenger of Allah (ﷺ) is instructing you each to recite as he was taught; those who came before you were only destroyed because of differences. 'Abdullah said: I do not know whether it was something that the Messenger of Allah (ﷺ) had told him privately or if he sensed what the Messenger of Allah (ﷺ) wanted to tell people.

٣٩٨١- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةً مِنَ الثَّلَاثِينَ، مِنْ آلِ حم، يَعْنِي الْأَحْقَافَ، قَالَ: وَكَانَتِ السُّورَةُ إِذَا كَانَتْ أَكْثَرَ مِنْ ثَلَاثِينَ آيَةً سُمِّيَتِ الثَّلَاثِينَ، قَالَ: فَرُحْتُ إِلَى الْمَسْجِدِ، فَإِذَا رَجُلٌ يَقْرَؤُهَا عَلَى غَيْرِ مَا أَقْرَأَنِي، فَقُلْتُ: مَنْ أَقْرَأَكَ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، قَالَ: فَقُلْتُ لِآخَرَ: اقْرَأْهَا، فَقَرَأَهَا عَلَى غَيْرِ قِرَاءَتِي وَقِرَاءَةِ صَاحِبِي، فَانْطَلَقْتُ بِهِمَا إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَيْنِ يُخَالِفَانِي فِي الْقِرَاءَةِ، قَالَ: فَغَضِبَ، وَتَمَعَّرَ وَجْهُهُ، وَقَالَ: «إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الِاخْتِلَافُ» قَالَ: قَالَ زِرٌّ: وَعِنْدَهُ رَجُلٌ، قَالَ: فَقَالَ الرَّجُلُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ يَقْرَأَ كُلُّ رَجُلٍ مِنْكُمْ كَمَا أُقْرِئَ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الِاخْتِلَافُ، قَالَ عَبْدُ اللَّهِ: فَلَا أَدْرِي أَشَيْئًا أَسَرَّهُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، أَوْ عَلِمَ مَا فِي نَفْسِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَالرَّجُلُ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ. [راجع: ٣٧٢٤].

تخريج: إسناده حسن.

And that man was 'Ali bin Abi Talib (ﷺ).

Comments: [Its *isnad* is *hasan*]

3982. It was narrated from Tariq that 'Abdullah said to him: O Abu 'Abdur-Rahman, the man said *salam* to you. I said: Allah and His Messenger spoke the truth. And he said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour, greetings of *salam* will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; and ties of kinship will be severed."

Comments: [Its *isnad* is *hasan*]

٣٩٨٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا بَشِيرٌ أَبُو إِسْمَاعِيلَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، تَسْلِيمُ الرَّجُلِ عَلَيْكَ، فَقُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ يَدَيِ السَّاعَةِ تَسْلِيمُ الْخَاصَّةِ، وَتَفْشُو التِّجَارَةُ، حَتَّى تُعِينَ الْمَرْأَةُ زَوْجَهَا عَلَى (١/ ٤٢٠) التِّجَارَةِ، وَتُقْطَعُ الْأَرْحَامُ». [راجع: ٣٧٨٠].

تخريج: إسناده حسن، وقوله: سيار أبو الحكم خطأ، صوابه: سيار أبو حمزة، والإمام أحمد نفسه نبه على هذا الخطأ في: «العلل» برقم: (٥٨٨).

3983. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) prayed five *rak'ahs*, in *Zuhr* or *'Asr*, and when he finished, it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "No." They said: But you prayed five. So he did the two prostrations of forgetfulness, then he said: "I am only human; I remember as you remember and I forget as you forget."

Comments: [Its *isnad* is *saheeh*]

٣٩٨٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَبْدِ اللَّهِ النَّهْشَلِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ خَمْسًا، الظُّهْرَ أَوِ الْعَصْرَ، فَلَمَّا انْصَرَفَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَزِيدَ فِي الصَّلَاةِ، قَالَ: «لَا» قَالُوا: فَإِنَّكَ صَلَّيْتَ خَمْسًا، قَالَ: فَسَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسَى كَمَا تَنْسَوْنَ». [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

3984. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "Whoever kills a

٣٩٨٤- حَدَّثَنَا أَسْبَاطٌ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ ابْنِ مَسْعُودٍ

snake will have seven *hasanat*; whoever kills a gecko will have one *hasanah*; whoever leaves a snake alone for fear of its harm is not one of us."

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ حَيَّةً، فَلَهُ سَبْعُ حَسَنَاتٍ، وَمَنْ قَتَلَ وَزَغًا فَلَهُ حَسَنَةٌ، وَمَنْ تَرَكَ حَيَّةً مَخَافَةَ عَاقِبَتِهَا فَلَيْسَ مِنَّا».

Comments: [Its *isnad* is *da'eef* because it is interrupted. Al-Musayyab bin Rafi' did not meet Ibn Mas'ood]

تخريج: إسناده ضعيف لانقطاعه، المسيب بن رافع لم يلق ابن مسعود قوله: من قتل وزغاً... له شاهد من حديث أبي هريرة عند مسلم: (٢٢٤٠)، وقوله: من ترك حية... له شاهد من حديث ابن عباس تقدم برقم: (٣٢٥٤) بإسناد صحيح.

3985. It was narrated that Ibn Mas'ood said: A group of Quraish passed by the Messenger of Allah (ﷺ) when Khabbab, Suhaib, Bilal and 'Ammar were with him, and they said: O Muhammad, are you content with these? Then Qur'an was revealed concerning them: "And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, - up to - but Allah knows best the Zalimoon (polytheists and wrong-doers,)."" [al-An'am 6:51-58].

٣٩٨٥- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَشْعَثُ عَنْ كُرْدُوسٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ، خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّدُ، أَرَضِيتَ بِهَؤُلَاءِ؟ فَنَزَلَ فِيهِمُ الْقُرْآنُ: ﴿وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ﴾ إلى قوله: ﴿وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ﴾ (الأنعام: ٥١-٥٨).

Comments: [A *hasan hadeeth* and its *isnad* is *da'eef* because Ash'ath al-kindi is *da'eef*]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف أشعث الكندي.

3986. It was narrated that 'Abdullah said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a

٣٩٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ وَلَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي، فَنَهَانَا عَنْهُ، ثُمَّ رُخِّصَ لَنَا بَعْدُ فِي أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿يَٰٓأَيُّهَا

ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾ (المائدة: ٨٧). [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، خ: (٥٠٧٥)، م: (١٤٠٤).

concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5:87].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5075) and Muslim (1404)]

٣٩٨٧- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: تَحَدَّثْنَا لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ حَتَّى أَكْرَيْنَا الْحَدِيثَ، ثُمَّ رَجَعْنَا إِلَى أَهْلِنَا، فَلَمَّا أَصْبَحْنَا غَدَوْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ بِأُمَمِهَا، وَأَتْبَاعُهَا مِنْ أُمَمِهَا، فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الثَّلَاثَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ الْعِصَابَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ النَّفَرُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ الرَّجُلُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَا مَعَهُ أَحَدٌ مِنْ أُمَّتِهِ حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ ﷺ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ، فَلَمَّا رَأَيْتُهُمْ أَعْجَبُونِي، قُلْتُ: يَا رَبِّ، مَنْ هَؤُلَاءِ؟ فَقَالَ: هَذَا أَخُوكَ مُوسَى بْنُ عِمْرَانَ وَمَنْ مَعَهُ مِنْ بَنِي إِسْرَائِيلَ، قُلْتُ: يَا رَبِّ، فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنْ يَمِينِكَ، فَإِذَا الظِّرَابُ ظِرَابُ مَكَّةَ، قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، قُلْتُ: مَنْ هَؤُلَاءِ يَا رَبِّ؟ قَالَ: أُمَّتُكَ، قُلْتُ: رَضِيتُ رَبِّ، قَالَ: أَرَضِيتَ؟ قُلْتُ: نَعَمْ، قَالَ:

3987. It was narrated from 'Abdullah bin Mas'ood that he said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations and their followers from among their nations. A Prophet came past with three people of his nation, and another with a small group of his nation, and another with a few followers of his nation, and another with one man of his nation, and another with no one with him from his nation, until Moosa bin 'Imran passed by me with a company of the Children of Israel, and when I saw them they impressed me. I said: O Lord, who are these? He said: This is your brother Moosa bin 'Imran, and those with him are the Children of Israel. I said: O Lord, where is my *ummah*? He said: Look to your right. I looked and I saw the hills, the hills of Makkah, covered with

the faces of men. I said: Who are these, O Lord? He said: Your *ummah.* I said: I am pleased, my Lord. He said: Are you pleased? I said: Yes. He said: Look to your left. So I looked, and I saw the horizon covered with the faces of men. He said: Are you pleased? I said: I am pleased. It was said: And verily with these are seventy thousand who will enter Paradise without being brought to account." Then 'Ukkashah bin Mihsan stood up and said: O Prophet of Allah, pray to Allah to make me one of them. He said: "O Allah, make him one of them." Then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said " 'Ukkashah beat you to it."

انْظُرْ عَنْ يَسَارِكَ، قَالَ: فَنَظَرْتُ، فَإِذَا الْأُفُقُ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، فَقَالَ: رَضِيتَ؟ قُلْتُ: رَضِيتُ، قِيلَ: فَإِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ، لَا حِسَابَ عَلَيْهِمْ» فَأَنْشَأَ عُكَّاشَةُ بْنُ مِحْصَنٍ، أَحَدُ بَنِي أَسَدِ بْنِ خُزَيْمَةَ، فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثُمَّ أَنْشَأَ رَجُلٌ آخَرُ مِنْهُمْ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٨٠٦].

تخريج: حديث حسن، وهذا إسناد ضعيف علته عنعنة الحسن البصري، فإنه لم يسمع من عمران بن حصين.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*, because al-Hasan - al-Basri - narrated it saying *'an* (from); he did not hear from 'Imran bin al-Husain]

3988. It was narrated from 'Imran bin Husain that Ibn Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth.*

Comments: [Its *isnad* is *da'eef* because it is interrupted; al-Hasan - al-Basri -did not hear from 'Imran bin al-Husain]

٣٩٨٨- حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تَحَدَّثْنَا ذَاتَ لَيْلَةٍ . . . . فَذَكَرَ مَعْنَاهُ، و حَدَّثَنَا عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ ابْنَ مَسْعُودٍ قَالَ: تَحَدَّثْنَا عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ . . . . فَذَكَرَهُ.

تخريج: إسناده ضعيف لانقطاعه، الحسن البصري لم يسمع من عمران بن حصين.

3989. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence

٣٩٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ وَالْعَلَاءِ بْنِ

of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

زِيَادٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: تَحَدَّثْنَا عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ حَتَّى أَكْرَيْنَا الْحَدِيثَ .... فَذَكَرَهُ. [راجع: ٣٨٠٦].

Comments: [Its *isnad* via al-'Ala bin Ziyad, from al-Hasan al-Basri, is *saheeh*]

تخريج: إسناده من طريق العلاء بن زياد، متابع الحسن البصري، صحيح، وسلف برقم: (٣٨٠٦)، وذكرنا هناك شواهده.

3990. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) issued orders that a snake be killed in Mina.

Comments: [Its *isnad* is *saheeh*]

٣٩٩٠- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَفْصٌ - يَعْنِي ابْنَ غِيَاثٍ -: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ حَيَّةٍ بِمِنًى. [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، وهو مختصر: (٣٥٨٦)، وانظر: (٣٦٤٩).

3991. It was narrated from Zirr bin Hubaish from Ibn Mas'ood that he was cutting *siwak* from an *arak* tree; he had skinny legs and the wind was pushing him. The people laughed at him and the Messenger of Allah (ﷺ) said: "What are you laughing at?" They said: O Prophet of Allah, at the thinness of his legs. He said: "By the One in Whose hand is my soul, they weigh more heavily in the Balance than Uhud."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

٣٩٩١- حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ يَجْتَنِي سِوَاكًا مِنَ الْأَرَاكِ، وَكَانَ دَقِيقَ السَّاقَيْنِ، فَجَعَلَتِ الرِّيحُ (١/ ٤٢١) تَكْفَؤُهُ، فَضَحِكَ الْقَوْمُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مِمَّ تَضْحَكُونَ؟» قَالُوا: يَا نَبِيَّ اللَّهِ، مِنْ دِقَّةِ سَاقَيْهِ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَهُمَا أَثْقَلُ فِي الْمِيزَانِ مِنْ أُحُدٍ».

تخريج: صحيح لغيره، وهذا إسناد حسن. وله شاهد من حديث علي برقم: (٩٢٠) بإسناد حسن.

3992. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Soorat al-Ahqaf, and he taught it to another man, and he differed from me in his recitation of one verse. I said

٣٩٩٢- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ: قَالَ عَفَّانُ: أَخْبَرَنَا عَاصِمٌ عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةَ الْأَحْقَافِ، وَأَقْرَأَهَا

to him: Who taught it to you? He said: The Messenger of Allah (ﷺ). So he and I went, with a group of people, and I said: O Messenger of Allah, did you not teach me such and such a verse? He said: "Yes indeed." I said: This man claims that you taught it to him in such and such a way. The face of the Messenger of Allah (ﷺ) changed, and the man who was with him said: Let each man among you recite it as he heard it, for those who came before you were only destroyed because of differences. By Allah I do not know whether the Messenger of Allah (ﷺ) told him to say that or he said it by himself.

رَجُلًا آخَرَ، فَخَالَفَنِي فِي آيَةٍ، فَقُلْتُ لَهُ: مَنْ أَقْرَأَكَهَا، فَقَالَ: رَسُولُ اللَّهِ ﷺ، فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ فَقَالَ: «بَلَى» قَالَ: قُلْتُ: فَإِنَّ هَذَا يَزْعُمُ أَنَّكَ أَقْرَأْتَهَا إِيَّاهُ كَذَا وَكَذَا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ الرَّجُلُ الَّذِي عِنْدَهُ: لِيَقْرَأْ كُلُّ رَجُلٍ مِنْكُمْ كَمَا سَمِعَ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالِاخْتِلَافِ، قَالَ: فَوَاللَّهِ، مَا أَدْرِي أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ بِذَلِكَ أَمْ هُوَ قَالَهُ؟ [راجع: ٣٧٢٤].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3993. A similar report was narrated from 'Abdullah from the Prophet (ﷺ). He said: He got angry and looked upset, and he said: "Those who came before you were only destroyed because of differences."

٣٩٩٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ..... مَعْنَاهُ، وَقَالَ: فَغَضِبَ وَتَمَعَّرَ وَجْهُهُ، وَقَالَ: «إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الِاخْتِلَافُ». [راجع: ٣٧٢٤].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3994. It was narrated from Ibn Mas'ood that a man among *Ahlus-Suffah* died, and they found two dinars in his cloak. The Messenger of Allah (ﷺ) said: "Two brands of fire."

٣٩٩٤- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ مَاتَ، فَوَجَدُوا فِي بُرْدَتِهِ دِينَارَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيَّتَانِ». [راجع: ٣٩١٤].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

3995. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) addressed the women

٣٩٩٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ

مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النِّسَاءَ، فَقَالَ لَهُنَّ: «مَا مِنْكُنَّ امْرَأَةٌ يَمُوتُ لَهَا ثَلَاثَةٌ، إِلَّا أَدْخَلَهَا اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ» فَقَالَتْ أَجَلُّهُنَّ امْرَأَةً: يَا رَسُولَ اللَّهِ، وَصَاحِبَةُ الِاثْنَيْنِ فِي الْجَنَّةِ؟ قَالَ: «وَصَاحِبَةُ الِاثْنَيْنِ فِي الْجَنَّةِ». [راجع: ٣٥٥٤].

تخريج: صحيح، وهذا إسناد حسن، وله شاهد عند البخاري: (١٠١)مسلم: (٢٦٣٣).

and said to them: "There is no woman among you for whom three of her children die but Allah, may He be glorified and exalted, will admit her to Paradise." The most dignified of the women said: O Messenger of Allah, will the one for whom two of her children die enter Paradise? He said: "The one for whom two of her children die will enter Paradise too."

Comments: [*Saheeh*; this is a *hasan isnad*]

٣٩٩٦- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي الْفُرَاتِ -: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ قَالَ: بَيْنَمَا ابْنُ مَسْعُودٍ يَخْطُبُ ذَاتَ يَوْمٍ، إِذْ مَرَّ بِحَيَّةٍ تَمْشِي عَلَى الْجِدَارِ، فَقَطَعَ خُطْبَتَهُ، ثُمَّ ضَرَبَهَا بِقَضِيبِهِ حَتَّى قَتَلَهَا، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَتَلَ حَيَّةً، فَكَأَنَّمَا قَتَلَ رَجُلًا مُشْرِكًا قَدْ حَلَّ دَمُهُ». [راجع: ٣٧٤٦].

3996. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a *khutbah* one day, a snake appeared on the wall. He interrupted his speech, then he struck it with his stick until he killed it. Then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a *mushrik* man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef*. See 3746]

تخريج: إسناده ضعيف، أبو الأعين العبدي، ضعفه ابن معين، وقال أبو حاتم: مجهول، وقال ابن حبان في «المجروحين» (٣/ ١٥٠)، لا يجوز الاحتجاج به.

٣٩٩٧- حَدَّثَنَا عَبْدُ الصَّمَدِ وَرَوْحٌ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ، أَهِيَ مِنْ نَسْلِ الْيَهُودِ؟

3997. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs: were they offspring of the Jews? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, never cursed a people - Rawh said: and transformed them - then they had offspring until He destroyed them.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَلْعَنْ قَوْمًا قَطُّ ـ قَالَ رَوْحٌ: فَمَسَخَهُمْ ـ فَيَكُونَ لَهُمْ نَسْلٌ، حَتَّى يُهْلِكَهُمْ، وَلَكِنَّ هَذَا خَلْقٌ كَانَ، فَلَمَّا غَضِبَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْيَهُودِ مَسَخَهُمْ، فَجَعَلَهُمْ مِثْلَهُمْ». [راجع: ٣٧٤٧].

تخريج: إسناده ضعيف، أبو الأعين العبدي ضعيف.

Rather these (i.e., monkeys and pigs) are a creation that existed before. When Allah, may He be glorified and exalted, got angry with the Jews, He transformed them and made them like them."

Comments: [Its *isnad* is *da'eef*, Abul-A'yun al-Abdi is *da'eef*]

٣٩٩٨- حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «صَلِّ الصَّلَاةَ لِمَوَاقِيتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوِ اسْتَزَدْتُهُ، [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

3998. It was narrated that Ibn Mas'ood said: I said: O Messenger of Allah, which deed is most beloved to Allah, may He be glorified and exalted? He said: "Offering prayer on time." I said: Then what? He said: "Honouring one's parents." I said: Then what? He said: "Then *jihad* for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

٣٩٩٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا مَهْدِيٌّ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَأَحْفَظُ الْقَرَائِنَ الَّتِي كَانَ يَقْرُنُ بَيْنَهُنَّ رَسُولُ اللَّهِ ﷺ: ثَمَانِي عَشْرَةَ سُورَةً مِنَ الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حم.

تخريج: إسناده صحيح، خ: (٥٠٤٣)، م: (٨٢٢).

3999. It was narrated that 'Abdullah said: I remember the pairs (of soorahs) that the Messenger of Allah (ﷺ) used to put together (in one *rak'ah*), eighteen soorahs from al-Mufassal and two soorahs from the family of Ha-Meem.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5043) and Muslim (822)]

٤٠٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ وَالْعَلَاءِ بْنِ زِيَادٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تَحَدَّثْنَا عِنْدَ رَسُولِ اللَّهِ ﷺ

4000. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

ذَاتَ لَيْلَةٍ، حَتَّى أَكْرَيْنَا الْحَدِيثَ ... فَذَكَرَهُ.
[راجع: ٣٨٠٦].

Comments: [Its *isnad* via al-'Ala bin Ziyad from al-Hasan al-Basri is *saheeh*]

تخريج: إسناده من طريق العلاء بن زياد، متابع الحسن البصري، صحيح، وسلف برقم: (٣٨٠٦)، وذكرنا هناك شواهده.

٤٠٠١- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا عَشِيَّةَ الْجُمُعَةِ فِي الْمَسْجِدِ، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَحَدُنَا رَأَى مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ، قَتَلْتُمُوهُ، وَإِنْ تَكَلَّمَ جَلَدْتُمُوهُ، وَإِنْ سَكَتَ، سَكَتَ عَلَى غَيْظٍ، وَاللَّهِ لَئِنْ أَصْبَحْتُ صَالِحًا، لَأَسْأَلَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٤٢٢) قَالَ: فَسَأَلَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ أَحَدُنَا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، فَقَتَلَهُ قَتَلْتُمُوهُ، وَإِنْ تَكَلَّمَ جَلَدْتُمُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ، اللَّهُمَّ احْكُمْ، قَالَ: فَأُنْزِلَتْ آيَةُ اللِّعَانِ، قَالَ: فَكَانَ ذَاكَ الرَّجُلُ أَوَّلَ مَنِ ابْتُلِيَ بِهِ.

تخريج: إسناده صحيح، م: (١٤٩٥).

4001. It was narrated that 'Abdullah said: We were sitting in the mosque on the night before Friday, and a man among the Ansar said: If one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, if I wake up safe and sound in the morning, I shall certainly ask the Messenger of Allah (ﷺ). So he asked him: O Messenger of Allah, if one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. O Allah, pass judgement. Then the verse of *li'an* was revealed, and that man was the first one to be tested with this experience.

Comments: [Its *isnad* is *saheeh*, Muslim (1495)]

٤٠٠٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ رَمَى الْجَمْرَةَ مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: هَاهُنَا _ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ كَانَ يَقُومُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: إسناده صحيح، م: (١٢٩٦).

4002. It was narrated that 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah stone the *Jamrah* from the bottom of the valley, then he said: Here - by the One besides Whom there is no other God - the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

4003. It was narrated that Ibn Mas'ood said: I prayed two *rak'ahs* with the Messenger of Allah (ﷺ), two *rak'ahs* with Abu Bakr (ﷺ) and two *rak'ahs* with 'Umar (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1657)]

٤٠٠٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمَنِ ابْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ. [راجع: ٣٥٩٣]

تخريج: إسناده صحيح، خ: (١٦٥٧)، وقد تقدم برقم: (٣٥٩٣)، وفيه التصريح بأن هذه الصلاة كانت بمنى.

4004. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed; we learned it from his lips. Then a snake came out of its hole, and we rushed to kill it but it got away from us and entered its hole. Then he said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3317)]

٤٠٠٤- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، فَنَزَلَتْ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ (المرسلات: ١) قَالَ: فَإِنَّا نَتَلَقَّاهَا مِنْ فِيهِ، فَخَرَجَتْ حَيَّةٌ مِنْ جُحْرِهَا، فَابْتَدَرْنَاهَا، فَسَبَقَتْنَا، فَدَخَلَتْ جُحْرَهَا، فَقَالَ: «وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا». [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (٣٣١٧).

4005. A similar report was narrated from 'Abdullah and he said: We learned it fresh from his lips.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4931)]

٤٠٠٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ . . . . مِثْلَهُ، قَالَ: وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةً. [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (٤٩٣١).

4006. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and told me that 'Abdullah bin Mas'ood took hold of his hand, and that the Messenger of Allah

٤٠٠٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنِي الْقَاسِمُ ابْنُ مُخَيْمِرَةَ قَالَ: أَخَذَ عَلْقَمَةُ بِيَدِي،

وَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ عَبْدِ اللَّهِ، فَعَلَّمَهُ التَّشَهُّدَ فِي الصَّلَاةِ، قَالَ: «قُلِ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - قَالَ زُهَيْرٌ: حَفِظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: فَإِذَا قَضَيْتَ هَذَا، أَوْ قَالَ: فَإِذَا فَعَلْتَ هَذَا، فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ. [انظر: ٤٣٠٥].

تخريج: إسناده صحيح، وذكر ابن حبان أن قوله في آخر الحديث: «فإذا قضيت هذا.....» إنما هو قول ابن مسعود، ليس من كلام النبي ﷺ، أدرجه زهير في الخبر، وكذلك قال الدارقطني في السنن: (١/٣٥٣)، والعلل: (٥/١٢٧).

(ﷺ) took hold of 'Abdullah's hand and taught him the *tashahhud* in prayer. He said: "Say: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah." Zuhair said: I memorised from him, *in sha Allah*: "I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger." He said: When you have finished this, or when you have done this, then you have completed your prayer; if you want to get up, then get up, and if you want to sit, then sit.

Comments: [Its *isnad* is *saheeh*]

٤٠٠٧- حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الطَّيَالِسِيَّ - قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ بُيُوتَهُمْ، يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ». [راجع: ٣٧٤٣].

4007. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said concerning the people who stayed away from *Jumu'ah*: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، فيه زهير بن معاوية- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- روايته هذه مما انتقاه الإمام مسلم من مروياته، ثم هو متابع.

٤٠٠٨- حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ

4008. It was narrated that 'Abdullah said: I came to the Messenger of Allah (ﷺ) and said:

O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

عَبْدِاللَّهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ قَتَلَ أَبَا جَهْلٍ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ». [راجع: ٣٨٢٤].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4009. It was narrated that 'Abdullah bin Mas'ood said: We were on the campaign of Badr, each three of us to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (ﷺ). It was the turn of the Messenger of Allah (ﷺ) to walk, and they said: Ride, O Messenger of Allah, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its *isnad* is *hasan*]

٤٠٠٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةِ بَدْرٍ، كُلُّ ثَلَاثَةٍ مِنَّا عَلَى بَعِيرٍ، كَانَ عَلِيٌّ وَأَبُو لُبَابَةَ زَمِيلَيْ رَسُولِ اللَّهِ ﷺ، فَإِذَا كَانَ عُقْبَةُ النَّبِيِّ ﷺ قَالَا: ارْكَبْ يَا رَسُولَ اللَّهِ، حَتَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى عَلَى الْمَشْيِ مِنِّي، وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

تخريج: إسناده حسن.

4010. 'Asim bin Bahdalah told us... And he mentioned a similar report with the same *isnad*.

Comments: [It is a repeat of 3901, *isnad* and text]

٤٠١٠- حَدَّثَنَاه عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ: فَذَكَرَهُ بِمَعْنَاهُ وَإِسْنَادِهِ. [راجع: ٣٩٠١].

تخريج: إسناده حسن.

4011. It was narrated that 'Abdullah (ﷺ) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as *Sidratal-Muntaha*, which is in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that

٤٠١١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ: عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهَا يَنْتَهِي مَا يُصْعَدُ

comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (ﷺ) was given three things: the five daily prayers, the final verses of Sooratal-Baqarah, and those of his *ummah* who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

Comments: [Its *isnad* is *saheeh*, Muslim (173)]

بِهِ مِنَ الْأَرْضِ، وَقَالَ مَرَّةً: وَمَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا، ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ (النجم: ١٦) قَالَ: فَرَاشٌ مِنْ ذَهَبٍ، قَالَ: فَأُعْطِيَ رَسُولُ اللَّهِ ﷺ ثَلَاثَ خِلَالٍ: الصَّلَوَاتِ الْخَمْسَ، وَخَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ عَزَّ وَجَلَّ مِنْ أُمَّتِهِ الْمُقْحِمَاتُ. [راجع: ٣٦٦٥].

تخريج: إسناده صحيح، م: (١٧٣).

4012. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [A *saheeh hadeeth*; this is a *qawi isnad*]

٤٠١٢- حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ فُرَاتٍ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْكَرِيمِ عَنْ زِيَادِ بْنِ الْجَرَّاحِ، عَنْ (١/٤٢٣) عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [راجع: ٣٥٦٨].

تخريج: حديث صحيح، وهذا إسناد قوي.

4013. It was narrated that 'Abdullah bin Mas'ood said: We were with the Messenger of Allah (ﷺ) and we were kept from praying *Zuhr*, *'Asr*, *Maghrib* and *'Isha'*. And that upset me a great deal, then I said: We are with the Messenger of Allah and (fighting) for the sake of Allah. Then the Messenger of Allah (ﷺ) instructed Bilal to give the *iqamah* (call immediately preceding the prayer) and he led us in praying *Zuhr*; then he gave the *iqamah* and he led us in praying *'Asr*; then he gave the

٤٠١٣- حَدَّثَنَا كَثِيرٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَحُبِسْنَا عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَاشْتَدَّ ذَلِكَ عَلَيَّ، ثُمَّ قُلْتُ: نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَفِي سَبِيلِ اللَّهِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا، فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِنَا الظُّهْرَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْعَصْرَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْعِشَاءَ، ثُمَّ

طَافَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ». [راجع: ٣٥٥٥].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، ولعنعنة أبي الزبير المكي.

iqamah and he led us in praying *Maghrib*; then he gave the *iqamah* and he led us in praying *'Isha'*. Then the Messenger of Allah (ﷺ) went around us, then he said: "There is no band of people on earth who are remembering Allah, may He be glorified and exalted, except you."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted; Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

٤٠١٤- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ: حَدَّثَنَا خُصَيْفٌ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عِنْدَ ابْنِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [راجع: ٣٥٦٨].

تخريج: صحيح، وهذا إسناد جيد.

4014. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [*Saheeh*; this is a *jayyid isnad*]

٤٠١٥- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَوْمًا، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَرُعِدَ حَتَّى رُعِدَتْ ثِيَابُهُ، ثُمَّ قَالَ نَحْوَ ذَا أَوْ شَبِيهًا بِذَا. [راجع: ٣٦٧٠].

تخريج: إسناده صحيح.

4015. It was narrated that Masrooq said: 'Abdullah told us one day: The Messenger of Allah (ﷺ) said - then he started trembling to the extent that his garment trembled, then he said: something like that, or something similar to that.

Comments: [Its *isnad* is *saheeh*]

٤٠١٦- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ: حَدَّثَنَا خُصَيْفٌ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عِنْدَ ابْنِ مَسْعُودٍ، فَسَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ». [راجع: ٣٥٦٨].

تخريج: صحيح، وهذا إسناد جيد.

4016. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [*Saheeh*, its *isnad* is *jayyid*]

4017. It was narrated that 'Abdullah (ﷺ) said: We used not to know what to say in the prayer; we would say: Peace be upon Allah, peace be upon Jibreel, peace be upon Mika'eel. Then the Messenger of Allah (ﷺ) taught us and said: "Verily Allah is *as-Salam*, so when you sit after two *rak'ahs*, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah'" - Abu Wa'il said in his *hadeeth* from 'Abdullah from the Prophet (ﷺ): "for if you say that, it will reach every righteous slave in heaven and on earth." And Abu Ishaq said in the *hadeeth* of 'Abdullah from the Prophet (ﷺ): "If you say that, it will reach every angel who is close to Allah or every Prophet who was sent or every righteous slave - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1202)]

٤٠١٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ وَحُصَيْنِ بْنِ عَبْدِالرَّحْمَنِ وَأَبِي هَاشِمٍ وَحَمَّادٍ، عَنْ أَبِي وَائِلٍ وَعَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ فِي الصَّلَاةِ، نَقُولُ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، قَالَ: فَعَلَّمَنَا النَّبِيُّ ﷺ، فَقَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسْتُمْ فِي رَكْعَتَيْنِ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ _ قَالَ أَبُو وَائِلٍ فِي حَدِيثِهِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قُلْتَهَا أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَفِي الْأَرْضِ» وَقَالَ أَبُو إِسْحَاقَ فِي حَدِيثِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قُلْتَهَا أَصَابَتْ كُلَّ مَلَكٍ مُقَرَّبٍ، أَوْ نَبِيٍّ مُرْسَلٍ، أَوْ عَبْدٍ صَالِحٍ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

[راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (١٢٠٢).

4018. It was narrated that 'Abdullah said: We were with the Prophet (ﷺ) and we passed by an ant colony that had been burnt. The Prophet (ﷺ) said: "No human should punish with the punishment of Allah, may He be glorified and exalted."

٤٠١٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، فَمَرَرْنَا بِقَرْيَةِ نَمْلٍ، فَأُحْرِقَتْ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَنْبَغِي لِبَشَرٍ أَنْ يُعَذِّبَ بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ».

Comments: [*Saheeh*; this is an *isnad* which is *saheeh* according to the conditions of Muslim]

تخريج: صحيح، وهذا إسناد صحيح على شرط مسلم إن ثبت سماع عبدالرحمن بن عبدالله ابن مسعود لهذا الحديث من أبيه، فقد سمع من أبيه شيئا يسيرًا.

4019. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) addressed us and said: "Give charity, O women, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: O Messenger of Allah, why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤٠١٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ وَائِلِ ابْنِ مَهَانَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ، فَقَالَ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ» فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ نَحْنُ أَكْثَرُ أَهْلِ جَهَنَّمَ؟ قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ».

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة.

4020. It was narrated from Ibn Mas'ood, who attributed it to the Prophet (ﷺ): "Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles. What a bad thing for one of them to say, I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

٤٠٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهَا، بِئْسَمَا لِأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [راجع: ٣٦٢٠].

تخريج: إسناده صحيح، قوله: «بئسما لأحدهم أن...» أخرجه البخاري: (٥٠٣٩).

4021. It was narrated that Ibn Mas'ood said: Some people came to the Prophet (ﷺ) and said: O Messenger of Allah, our companion is sick, can we cauterise him? He remained silent for a while, then he said: "If you wish you could

٤٠٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: جَاءَ نَفَرٌ إِلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ صَاحِبًا لَنَا

cauterise him or if you wish you could use hot stones."

Comments: [A *saheeh hadeeth*]

اشْتَكَى، أَفَنَكْوِيهِ؟ فَسَكَتَ سَاعَةً، ثُمَّ قَالَ: «إِنْ شِئْتُمْ فَاكْوُوهُ، وَإِنْ شِئْتُمْ فَارْضِفُوهُ». [راجع: ٣٧٠١].

تخريج: حديث صحيح.

4022. It was narrated that Ibn Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "A person may tell lies until he is recorded with Allah as a liar, or he may speak the truth until he is recorded with Allah as a speaker of truth."

Comments: [A *saheeh hadeeth*]

٤٠٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: إِنِّي (١/ ٤٢٤) سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا، أَوْ يَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا». [راجع: ٣٦٣٨].

تخريج: حديث صحيح، م: (٢٦٠٦).

4023. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤٠٢٣- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ شَبَابًا لَيْسَ لَنَا شَيْءٌ، فَقَالَ: «يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ». [راجع: ٣٥٩٢].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4024. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah on the day of 'Ashoora' and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: Do you know

٤٠٢٤- حَدَّثَنَا يَعْلَى وَابْنُ أَبِي زَائِدَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ، وَهُوَ يَتَغَدَّى، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ لِلْغَدَاءِ، قَالَ: أَوَلَيْسَ

what the day of 'Ashoora' is? Rather the Messenger of Allah (ﷺ) used to fast it before (the command to fast) Ramadan was revealed; when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4503) and Muslim (1127)]

4025. It was narrated that 'Alqamah said: We were sitting with 'Abdullah, and Zaid bin Hudair was with us. Khabbab entered upon us and said: O Abu 'Abdur-Rahman, do all of these people recite as you recite? He said: If you wish, you may tell some of them to recite to you. He said: Yes (I will). Then he said to me: Recite. Ibn Hudair said: Are you telling him to recite, when he is not the best reciter among us? He said: By Allah, if you wish I will tell you what the Messenger of Allah (ﷺ) said to your people and his people. Then I recited fifty verses from (Soorat) Maryam and Khabbab said: You have done well. 'Abdullah said: There is nothing I know of Qur'an but he also has knowledge of it. Then 'Abdullah said to Khabbab: Is it not time to throw away this ring? He said: You will not see me wearing it after today. And the ring was of gold.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4391)]

4026. It was narrated that 'Abdullah - he (i.e. Shareek) narrated it to us as a *marfoo'*

الْيَوْمُ عَاشُورَاءَ؟ قَالَ: وَتَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ إِنَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا أُنْزِلَ رَمَضَانُ تُرِكَ. [انظر: ٤٣٤٩].

تخريج: إسناده صحيح، خ: (٤٥٠٣)، م: (١١٢٧).

٤٠٢٥- حَدَّثَنَا يَعْلَى: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَبْدِ اللَّهِ، وَمَعَنَا زَيْدُ بْنُ حُدَيْرٍ، فَدَخَلَ عَلَيْنَا خَبَّابٌ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَكُلُّ هَؤُلَاءِ يَقْرَأُ كَمَا تَقْرَأُ، فَقَالَ: إِنْ شِئْتَ أَمَرْتَ بَعْضَهُمْ، فَقَرَأَ عَلَيْكَ، قَالَ: أَجَلْ، فَقَالَ لِي: اقْرَأْ، فَقَالَ ابْنُ حُدَيْرٍ: تَأْمُرُهُ يَقْرَأُ، وَلَيْسَ بِأَقْرَئِنَا، فَقَالَ: أَمَا وَاللَّهِ إِنْ شِئْتَ لَأُخْبِرَنَّكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ لِقَوْمِكَ وَقَوْمِهِ، قَالَ: فَقَرَأْتُ خَمْسِينَ آيَةً مِنْ مَرْيَمَ، فَقَالَ خَبَّابٌ: أَحْسَنْتَ، فَقَالَ عَبْدُ اللَّهِ: مَا أَقْرَأُ شَيْئًا إِلَّا هُوَ قَرَأَهُ، ثُمَّ قَالَ عَبْدُ اللَّهِ لِخَبَّابٍ: أَمَا آنَ لِهَذَا الْخَاتَمِ أَنْ يُلْقَى، قَالَ: أَمَا إِنَّكَ لَا تَرَاهُ عَلَيَّ بَعْدَ الْيَوْمِ، وَالْخَاتَمُ ذَهَبٌ.

تخريج: إسناده صحيح، خ: (٤٣٩١).

٤٠٢٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا شَرِيكٌ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ رَفَعَهُ لَنَا فِي

أَوَّلِ مَرَّةٍ، ثُمَّ أَمْسَكَ عَنْهُ، يَعْنِي شَرِيكٌ، قَالَ: «الرِّبَا، وَإِنْ كَثُرَ، فَإِنَّ عَاقِبَتَهُ إِلَى قُلٍّ». [راجع: ٣٧٥٤].

report the first time, then he stopped narrating it as *marfoo'*- said: "Even if *riba* increases, it will ultimately lead to less."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، شريك النخعي- وإن كان سيئ الحفظ- متابع.

٤٠٢٧- حَدَّثَنَا أَبُو كَامِلٍ وَيَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي مُمْسِكٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ وَالذُّبَابِ» قَالَ يَزِيدُ: الْفَرَاشِ أَوِ الذُّبَابِ. [راجع: ٣٧٠٤].

4027. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah did not forbid anything but He knew beforehand that He would see some of you [committing it], but verily I am holding on to your waistbands lest you fall into the Fire like moths or flies."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، أبو كامل ويزيد- و إن سمعا من المسعودي بعد الاختلاط- متابعان، ورجال الإسناد ثقات غير أن المسعودي، صدوق اختلط بآخرة، ومن سمع منه ببغداد فبعد الاختلاط.

٤٠٢٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْمَسْعُودِيُّ قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ: الْفَرَاشِ وَالذُّبَابِ. [راجع: ٣٧٠٤].

4028. It was narrated from 'Abdullah bin Mas'ood... And he narrated the *hadeeth*, and he said: "moths or flies."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، المسعودي- وإن اختلط- سمع منه روح البصري قبل الاختلاط.

٤٠٢٩- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ زَمِيلَهُ يَوْمَ بَدْرٍ عَلِيٌّ وَأَبُو لُبَابَةَ، فَإِذَا حَانَتْ عُقْبَةُ رَسُولِ اللَّهِ ﷺ قَالَا: ارْكَبْ يَا رَسُولَ اللَّهِ

4029. It was narrated from Ibn Mas'ood that the ones who rode with the Messenger of Allah (ﷺ) on the day of Badr were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, O Messenger of Allah, and we will walk instead

حَتَّى نَمْشِيَ عَنْكَ، فَيَقُولُ: «مَا أَنْتُمَا بِأَقْوَى مِنِّي، وَلَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

تخريج: إسناده حسن.

of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its *isnad* is *hasan*]

٤٠٣٠- حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا هَارُونُ بْنُ عَنْتَرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: اسْتَأْذَنَ عَلْقَمَةُ وَالْأَسْوَدُ عَلَى عَبْدِ اللَّهِ، قَالَ: إِنَّهُ سَيَلِيكُمْ أُمَرَاءُ يَشْتَغِلُونَ عَنْ وَقْتِ الصَّلَاةِ، فَصَلُّوهَا لِوَقْتِهَا، ثُمَّ قَامَ، فَصَلَّى بَيْنِي وَبَيْنَهُ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [راجع: ٣٩٢٧].

تخريج: إسناده قوي، م: (٥٣٤).

4030. It was narrated that 'Abdur-Rahman bin al-Aswad said: 'Alqamah and al-Aswad asked permission to enter upon 'Abdullah. He said: There will come to you rulers who will be distracted from the time of prayer, so offer the prayer at the proper time. Then he got up and prayed (standing) between me and him (leading us in prayer), then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *qawi*]

٤٠٣١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ (الأنعام: ٨٢) قَالُوا: يَا رَسُولَ اللَّهِ، فَأَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: «لَيْسَ ذَاكَ، هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: ١٣) [راجع: ٣٥٨٩].

تخريج: إسناده صحيح.

4031. It was narrated that 'Abdullah (ﷺ) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not that; it is *shirk*. Have you not heard what Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqman 31:13]?"

Comments: [Its *isnad* is *saheeh*]

4032. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) led us in prayer, and he either added or omitted something. Ibraheem said: I am the one who forgot that. We said: O Messenger of Allah, has something been introduced into the prayer? He said: "Why is that?" We said: You just prayed such and such (number of *rak'ahs*). He said: I am only human and I forget as you forget. If one of you forgets something, let him prostrate twice." Then he turned around and prostrated twice.

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

٤٠٣٢- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَإِمَّا زَادَ وَإِمَّا نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِمَّا جَاءَ نِسْيَانُ ذَلِكَ مِنْ قِبَلِي - فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قُلْنَا: صَلَّيْتَ قَبْلُ كَذَا وَكَذَا، قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ» ثُمَّ تَحَوَّلَ، فَسَجَدَ سَجْدَتَيْنِ. [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

4033. It was narrated that 'Alqamah said: 'Abdullah came to Syria and some of the people of Homs said to him: Recite to us. So he recited Soorat Yoosuf to them. A man who was present stood up and said: By Allah, this is not how it was revealed! 'Abdullah said: Woe to you! By Allah, I recited it to the Messenger of Allah (ﷺ) like this, and he said: "You have done well." Whilst he was talking to him, he noticed the smell of alcohol on him and he said: Do you drink impurity and disbelieve in the Qur'an? By Allah, you will not leave me until I have you flogged. And he had flogged as the *hadd* punishment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5001) and Muslim (801)]

٤٠٣٣- حَدَّثَنَا ابْنُ نُمَيْرٍ وَيَعْلَى عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: أَتَى عَبْدُاللَّهِ الشَّامَ، فَقَالَ لَهُ نَاسٌ مِنْ أَهْلِ (١/ ٤٢٥) حِمْصَ: اقْرَأْ عَلَيْنَا، فَقَرَأَ عَلَيْهِمْ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللَّهِ مَا هَكَذَا أُنْزِلَتْ، فَقَالَ عَبْدُ اللَّهِ: وَيْحَكَ: وَاللَّهِ لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ هَكَذَا، فَقَالَ: أَحْسَنْتَ، فَبَيْنَا هُوَ يُرَاجِعُهُ إِذْ وَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتَشْرَبُ الرِّجْسَ وَتُكَذِّبُ بِالْقُرْآنِ؟ وَاللَّهِ لَا تُزَاوِلُنِي حَتَّى أَجْلِدَكَ، فَجَلَدَهُ الْحَدَّ. [راجع: ٣٥٩١].

تخريج: إسناده صحيح، خ: (٥٠٠١)، م: (٨٠١).

4034. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said - when he saw 'Uthman pray four *rak'ahs* in Mina -: I prayed two *rak'ahs* behind the Messenger of Allah (ﷺ), and two *rak'ahs* behind Abu Bakr, and two *rak'ahs* behind 'Umar. I hope that out of four, two *rak'ahs* will be accepted from me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1657)]

٤٠٣٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ لَمَّا رَأَى عُثْمَانَ صَلَّى بِمِنًى أَرْبَعَ رَكَعَاتٍ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ، وَخَلْفَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَعُمَرَ رَكْعَتَيْنِ، لَيْتَ حَظِّي مِنْ أَرْبَعٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ. [راجع: ٣٥٩٣].

تخريج: إسناده صحيح، خ: (١٦٥٧).

4035. It was narrated that 'Abdur-Rahman bin Yazeed said: We entered upon 'Abdullah, and 'Alqamah and al-Aswad were with him. He narrated a *hadeeth* and I think he only narrated it for my sake; I was the youngest of the people. He said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤٠٣٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ، وَعِنْدَهُ عَلْقَمَةُ وَالْأَسْوَدُ، فَحَدَّثَ حَدِيثًا لَا أُرَاهُ حَدَّثَهُ إِلَّا مِنْ أَجْلِي، كُنْتُ أَحْدَثَ الْقَوْمِ سِنًّا، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ شَبَابٌ لَا نَجِدُ شَيْئًا، فَقَالَ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [راجع: ٤٠٢٣].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4036. It was narrated from al-'Aizar from Tin'ah, that Ibn Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "If a curse is directed at someone, it goes in his direction, then if it finds a way to reach him it befalls him, otherwise it will turn to its Lord and say: 'O Lord, So and

٤٠٣٦- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنِ الْعَيْزَارِ مِنْ تِنْعَةَ أَنَّ ابْنَ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا وُجِّهَتِ اللَّعْنَةُ تَوَجَّهَتْ إِلَى مَنْ وُجِّهَتْ إِلَيْهِ، فَإِنْ وَجَدَتْ فِيهِ مَسْلَكًا وَوَجَدَتْ سَبِيلًا حَلَّتْ بِهِ، وَإِلَّا

so directed me at So and so, but I could not find any way to reach him. What do You instruct me to do?' And He will say: 'Go back from whence you came.'"

جَاءَتْ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ، إِنَّ فُلَانًا وَجَّهَنِي إِلَى فُلَانٍ، وَإِنِّي لَمْ أَجِدْ عَلَيْهِ سَبِيلًا وَلَمْ أَجِدْ فِيهِ مَسْلَكًا، فَمَا تَأْمُرُنِي، فَقَالَ: ارْجِعِي مِنْ حَيْثُ جِئْتِ». [راجع: ٣٨٧٦].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، العيزار التنعي لم يدرك ابن مسعود.

4037. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "O women, give charity, even if it is from your jewellery, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: Why will we be most of the people of Hell on the Day of Resurrection? He said: "Because you curse a great deal and are ungrateful to your husbands."

٤٠٣٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِاللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، وَلَوْ مِنْ حُلِيِّكُنَّ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ، فَقَالَتْ: بِمَ نَحْنُ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَقَالَ: «إِنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [راجع: ٣٥٦٩].

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة.

4038. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating something with Allah will enter Hell.

٤٠٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، كَلِمَةً، وَ قُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ» قَالَ: وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ. [راجع: ٣٥٥٣].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4039. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three,

٤٠٣٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ:

two should not converse (privately) to the exclusion of their companion, because that makes him sad."

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ». [راجع: ٣٥٦٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

تخريج: إسناده صحيح، م: (٢١٨٤).

4040. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

٤٠٤٠ . . . . .

Comments: [This *hadeeth* was narrated in the Maimaniyyah edition and in the edition of Shaikh Ahmad Shakir and other editions, but in fact the *hadeeth* is a mixture composed of the *isnad* of the following *hadeeth* (4041) and the text of the previous *hadeeth*]

4041. It was narrated that Shaqeeq said: We were sitting at the door of 'Abdullah, waiting for him to give permission for us to enter. Then Yazeed bin Mu'awiyah an-Nakha'i came and entered upon him and we said to him: Tell him that we are here. He went in and told him, and soon he came out to us and said: I know you are here, but I left you deliberately for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us for fear of boring us.

٤٠٤١- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ يَأْذَنُ لَنَا، قَالَ: فَجَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ، فَدَخَلَ عَلَيْهِ، فَقُلْنَا لَهُ: أَعْلِمْهُ بِمَكَانِنَا، فَدَخَلَ، فَأَعْلَمَهُ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ إِلَيْنَا، فَقَالَ: إِنِّي لَأَعْلَمُ مَكَانَكُمْ، فَأَدَعُكُمْ عَلَى عَمْدٍ، مَخَافَةَ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

تخريج: إسناده صحيح، م: (٢٨٢١).

4042. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will

٤٠٤٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَأُنَازِعَنَّ أَقْوَامًا، ثُمَّ لَأُغْلَبَنَّ عَلَيْهِمْ،

say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

فَأَقُولُ: «يَا رَبِّ، أَصْحَابِي» فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. [راجع: ٣٦٣٩].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6575) and Muslim (2297)]

تخريج: إسناده صحيح، خ: (٦٥٧٥)، م: (٢٢٩٧).

4043. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. I heard the Messenger of Allah (ﷺ) say: "Whoever dies associating anything with Allah will enter Hell." And I say: Whoever dies not associating anything with Allah will enter Paradise.

٤٠٤٣- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ: عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ وَهُوَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ، وَقُلْتُ أَنَا: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَوَافَقَهُ أَبُو بَكْرٍ عَنْ عَاصِمٍ خِلَافَ أَبِي مُعَاوِيَةَ، حَدَّثَنَاهُ أَسْوَد. [راجع: ٣٥٥٢].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4044. It was narrated that Shaqeeq said: 'Abdullah said: "No one has more protective jealousy (*gheerah*) than Allah, may He be glorified and exalted. Hence He forbade immoral actions. And none loves to be praised more than Allah, may He be glorified and exalted."

٤٠٤٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَدٌ (١/ ٤٢٦) أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٦١٦].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4634) and Muslim (2760)]

تخريج: إسناده صحيح، خ: (٤٦٣٤)، م: (٢٧٦٠).

4045. It was narrated that al-Aswad said: 'Alqamah and I entered upon 'Abdullah bin Mas'ood and he said: When one of you bows, let him put his forearms on his thighs. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ) in prayer.

٤٠٤٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيُفْرِشْ ذِرَاعَيْهِ فَخِذَيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ. [راجع: ٣٥٨٨].

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

تخريج: إسناده صحيح، م: (٥٣٤).

4046. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except two prayers: *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken). And Ibn Numair said: [*Maghrib* and *'Isha'*], and he prayed them together in Muzdalifah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

٤٠٤٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِالرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً قَطُّ إِلَّا لِمِيقَاتِهَا، إِلَّا صَلَاتَيْنِ صَلَاةَ الْمَغْرِبِ وَصَلَاةَ الْعِشَاءِ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا، وقَالَ ابْنُ نُمَيْرٍ: الْعِشَاءَيْنِ، فَإِنَّهُ صَلَّاهُمَا بِجَمْعٍ جَمِيعًا. [راجع: ٣٦٣٧]

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

4047. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and three people came who were very fat but not very smart, a Qurashi and his two Thaqafi in-laws or a Thaqafi and his two Qurashi in-laws. They said something I did not understand, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices, He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that

٤٠٤٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ، قَالَ: فَجَاءَ ثَلَاثَةُ نَفَرٍ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، قُرَشِيٌّ وَخَتَنَاهُ ثَقَفِيَّانِ، أَوْ ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَفْهَمْهُ، فَقَالَ بَعْضُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ كَلَامَنَا هَذَا؟ فَقَالَ الْآخَرَانِ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ، وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ، قَالَ: وَقَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ﴾ إِلَى قَوْلِهِ ﴿وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ﴾ (فصّلت: ٢٢، ٢٣). [راجع: ٣٦١٤].

Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

تخريج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1417) and Muslim (2775)]

4048. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Do not acquire farmland, lest you become too interested in worldly matters..."

Comments: [Its *isnad* is *da'eef*]

٤٠٤٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا» قَالَ: ثُمَّ قَالَ عَبْدُ اللَّهِ: وَبِرَاذَانَ مَا بِرَاذَانَ: وَبِالْمَدِينَةِ مَا بِالْمَدِينَةِ! [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف، المغيرة بن سعد بن الأخرم لم يوثقه غير ابن حبان والعجلي، وأبوه سعد بن الأخرم مختلف في صحبته.

4049. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever swears a (false) oath in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (ﷺ) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted,

٤٠٤٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ، وَهُوَ عَلَيْهِ غَضْبَانُ» فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَاكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ». فَقُلْتُ: يَا رَسُولَ اللَّهِ؟ إِذَنْ يَحْلِفَ، فَيَذْهَبَ مَالِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ (آل عمران: ٧٧). [راجع: ٣٥٧٦].

revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

تخريج: إسناده صحيح، خ: (٢٤١٦)، م: (١٣٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2416) and Muslim (138)]

٤٠٥٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَدِّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرِينَ» وَقَالَ وَكِيعٌ: أَشَدَّ النَّاسِ. [راجع: ٣٥٥٨].

4050. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The most severely punished of the people of Hell on the Day of Resurrection will be the image makers."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5950) and Muslim (2109)]

تخريج: إسناده صحيح، خ: (٥٩٥٠)، م: (٢١٠٩).

٤٠٥١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنَامُ مُسْتَلْقِيًا حَتَّى يَنْفُخَ، ثُمَّ يَقُومُ، فَيُصَلِّي، وَلَا يَتَوَضَّأُ.

4051. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) used to sleep on his back until he breathed deeply, then he would get up and pray and would not do *wudoo'*.

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف الحجاج، وله شاهد من حديث ابن عباس عند البخاري: (١٣٨)، ومسلم: (٧٦٣).

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because al-Hajjaj - bin Artat - is *da'eef*]

٤٠٥٢- حَدَّثَنَاهُ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا حَجَّاجٌ عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، فَذَكَرَهُ. [راجع: ٤٠٥١].

4052. It was narrated from 'Abdullah, from the Prophet (ﷺ)... And he mentioned (the same report).

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف حجاج.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because al-Hajjaj - bin Artat - is *da'eef*]

4053. It was narrated that 'Abdullah said: The Prophet (ﷺ) went out to relieve himself, then he said: "Bring me something to clean myself with, but do not bring me any old bone or dung." Then I brought him some water and he did *wudoo'*, then he stood and prayed, then he leaned forward and put his hands together when he bowed and placed them between his thighs.

٤٠٥٣- حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَةٍ لَهُ، فَقَالَ: «ائْتِنِي بِشَيْءٍ أَسْتَنْجِي بِهِ، وَلَا تُقْرِبْنِي حَائِلًا وَلَا رَجِيعًا» ثُمَّ أَتَيْتُهُ بِمَاءٍ، فَتَوَضَّأَ، ثُمَّ قَامَ، فَصَلَّى، فَحَنَا، ثُمَّ طَبَّقَ يَدَيْهِ حِينَ رَكَعَ، وَجَعَلَهُمَا بَيْنَ فَخِذَيْهِ.

تخريج: إسناده ضعيف لضعف ليث.

Comments: [Its *isnad* is *da'eef* because Laith is *da'eef*; he is Ibn Abi Sulaim]

4054. It was narrated that 'Abdullah said: We came to the Messenger of Allah ﷺ concerning a man, asking for permission to cauterise him, but he remained silent. We asked him again and he remained silent. Then we asked him a third time and he said: "Cauterise him using hot stones as if you wish," as if he was angry.

٤٠٥٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فِي رَجُلٍ نَسْتَأْذِنُهُ أَنْ نَكْوِيَهُ، فَسَكَتَ، ثُمَّ سَأَلْنَاهُ مَرَّةً أُخْرَى، فَسَكَتَ، ثُمَّ سَأَلْنَاهُ الثَّالِثَةَ، فَقَالَ: «ارْضِفُوهُ إِنْ شِئْتُمْ» كَأَنَّهُ غَضْبَانُ. [راجع: ٣٧٠١].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، زهير- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- متابع.

4055. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he raised and lowered his head (in prayer), and every time he moved to stand or sit, and saying the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah*, until the side of his cheek appeared, and I saw Abu Bakr and 'Umar doing likewise.

٤٠٥٥- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ (١/ ٤٢٧) الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُوَ جَانِبُ خَدِّهِ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلَانِ ذَلِكَ. [راجع: ٣٦٦٠].

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، زهير متابع.

4056. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) went out to relieve himself and said: "Bring me three stones." I looked and I found two stones but I did not find a third, so I brought him two stones and a piece of dung; he took the two stones and threw the piece of dung away, and he said: "It is impure."

Comments: [Its *isnad* is *Saheeh*]

٤٠٥٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْخَلَاءَ، وَقَالَ: «ائْتِنِي بِثَلَاثَةِ أَحْجَارٍ» فَالْتَمَسْتُ، فَوَجَدْتُ حَجَرَيْنِ، وَلَمْ أَجِدِ الثَّالِثَ، فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ». [راجع: ٣٦٨٥].

تخريج: إسناده صحيح، زهير- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- روايته هذه مما انتقاه البخاري من حديثه في «صحيحه» خ: (١٥٦).

4057. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) divided the booty of Hunain at al-Ji'ranah. They crowded around him and the Messenger of Allah (ﷺ) said: "One of the slaves of Allah was sent by Allah, may He be glorified and exalted, to his people but they disbelieved him and wounded him in the head. He started wiping the blood from his forehead and saying: Lord forgive my people for they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) wiping his forehead and showing how that man did.

Comments: [*Saheeh*; this is a *hasan isnad*]

٤٠٥٧- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ حُنَيْنٍ بِالْجِعْرَانَةِ، قَالَ: فَازْدَحَمُوا عَلَيْهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى قَوْمِهِ، فَكَذَّبُوهُ، وَشَجُّوهُ، فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ جَبِينِهِ، وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ» قَالَ: قَالَ عَبْدُ اللَّهِ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَمْسَحُ جَبْهَتَهُ، يَحْكِي الرَّجُلَ. [راجع: ٣٦١١].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4058. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood said: I was not

٤٠٥٨- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَيَزِيدُ قَالَا: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ

prevented from three things - Ibn 'Awn said: 'Amr forgot one and I forgot another, but this remains - from private conversation, from such and such, and from such and such. I came to him and Malik bin Murarah ar-Rahawi was with him. I caught the end of what he was saying, which was: O Messenger of Allah, I am a man who has been given a (fair) share of beauty as you can see, and I do not like any one among the people to be better than me in the straps of his sandals or anything more than that; is that not wrongdoing? He said: "That is not wrongdoing; rather wrongdoing is rejecting the truth and looking down at people."

Comments: [Its *isnad* is *saheeh* if it is proven that Humaid bin 'Abdur-Rahman - who is al-Himyari - heard from Ibn Mas'ood]

حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ ابْنُ مَسْعُودٍ: كُنْتُ لَا أُحْبَسُ عَنْ ثَلَاثٍ، وَقَالَ ابْنُ عَوْنٍ: فَنَسِيَ عَمْرٌو وَاحِدَةً، وَنَسِيتُ أَنَا أُخْرَى، وَبَقِيَتْ هَذِهِ عَنِ النَّجْوَى عَنْ كَذَا وَعَنْ كَذَا، قَالَ: فَأَتَيْتُهُ، وَعِنْدَهُ مَالِكُ بْنُ مُرَارَةَ الرَّهَاوِيُّ، قَالَ: فَأَدْرَكْتُ مِنْ آخِرِ حَدِيثِهِ، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ قَدْ قُسِمَ لِي مِنَ الْجَمَالِ مَا تَرَى، فَمَا أُحِبُّ أَنَّ أَحَدًا مِنَ النَّاسِ فَضَلَنِي بِشِرَاكَيْنِ فَمَا فَوْقَهُمَا، أَفَلَيْسَ ذَلِكَ هُوَ الْبَغْيَ؟ قَالَ: «لَيْسَ ذَلِكَ بِالْبَغْيِ، وَلَكِنَّ الْبَغْيَ مَنْ سَفِهَ الْحَقَّ، أَوْ بَطِرَ الْحَقَّ، وَغَمَطَ النَّاسَ». [راجع: ٣٦٤٤].

تخريج: إسناده صحيح إن ثبت سماع حميد بن عبدالرحمن الحميري من ابن مسعود، وتقدم الكلام في ذلك برقم: (٣٦٤٤).

4059. It was narrated that 'Abdullah said: Mention was made to the Messenger of Allah (ﷺ) of a man who slept all night until morning came. He said: "That is a man in whose ear - or ears - the *Shaitan* urinated."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3270) and Muslim (774)]

٤٠٥٩- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ، أَوْ أُذُنَيْهِ». [راجع: ٣٥٥٧].

تخريج: إسناده صحيح، خ: (٣٢٧٠)، م: (٧٧٤).

4060. It was narrated that Abu Wa'il said: 'Abdullah used to give a reminder every Thursday, and it was said to him: We wish you would give us a reminder every day. He said: I do not like to bore you; the Messenger of Allah (ﷺ)

٤٠٦٠- حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ مِمَّا يُذَكِّرُ كُلَّ يَوْمِ الْخَمِيسِ، فَقِيلَ لَهُ: لَوَدِدْنَا أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ، قَالَ: إِنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ

used to choose the right time to exhort us for fear of boring us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (70) and Muslim (2821)]

اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخريج: إسناده صحيح، خ: (٧٠)، م: (٢٨٢١).

4061. It was narrated from Muhammad bin 'Abdur-Rahman bin Yazeed, from his father, who said: I was with 'Abdullah until he came to Jamratal-'Aqabah, and he said: Give me some stones. I gave him seven stones and he said to me: Take hold of the camel's reins. Then he went back to it and stoned it from the bottom of the valley with seven stones, whilst riding, and saying *takbeer* with every throw. And he said: O Allah, make it an accepted *Hajj* and a forgiven sin. Then he said: Here is where the one to whom Sooratal-Baqarah was revealed used to stand.

Comments: [*Saheeh* apart from the words "O Allah, make it an accepted *Hajj* and a forgiven sin"; this has a *da'eef isnad* because of the weakness of Laith]

٤٠٦١- حَدَّثَنَا جَرِيرٌ عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ حَتَّى انْتَهَى إِلَى جَمْرَةِ الْعَقَبَةِ، فَقَالَ: نَاوِلْنِي أَحْجَارًا، قَالَ: فَنَاوَلْتُهُ سَبْعَةَ أَحْجَارٍ، فَقَالَ لِي: خُذْ بِزِمَامِ النَّاقَةِ، قَالَ: ثُمَّ عَادَ إِلَيْهَا، فَرَمَى بِهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، وَهُوَ رَاكِبٌ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، وَقَالَ: اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا، وَذَنْبًا مَغْفُورًا، ثُمَّ قَالَ: هَاهُنَا كَانَ يَقُومُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخريج: صحيح دون قوله: «اللهم اجعله حجا مبرورا، وذنبا مغفورا» وهذا إسناد ضعيف لضعف ليث.

4062. It was narrated that Abu Wa'il said: A man came to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one *rak'ah*. 'Abdullah said: Is it like dry dates falling from a branch when shaken, is it a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together, two soorahs in one *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4996) and Muslim (822)]

٤٠٦٢- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِنِّي قَرَأْتُ الْبَارِحَةَ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، أَنَثْرًا كَنَثْرِ الدَّقَلِ، وَهَذًّا كَهَذِّ الشِّعْرِ؟ إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، سُورَتَيْنِ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: إسناده صحيح، خ: (٤٩٩٦)، م: (٨٢٢).

4063. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah)" [al-Mursalat 77:1] was revealed to him; we learned it from him. Then a snake came from the side of the cave, and he said: "Kill it," so we rushed to kill it but it got away from us. He said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1830) and Muslim (2234)]

٤٠٦٣- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، فَأُنْزِلَتْ عَلَيْهِ: ﴿وَٱلْمُرْسَلَٰتِ﴾ (المرسلات: ١)، فَجَعَلْنَا نَتَلَقَّاهَا مِنْهُ، فَخَرَجَتْ حَيَّةٌ مِنْ جَانِبِ الْغَارِ، فَقَالَ: «اقْتُلُوهَا» فَتَبَادَرْنَاهَا، فَسَبَقَتْنَا، فَقَالَ: «إِنَّهَا وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا». [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

4064. It was narrated that 'Abdullah (ﷺ) said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we would say: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (ﷺ) say: "Allah Himself is *as-Salam* (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him

٤٠٦٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، السَّلَامُ عَلَى فُلَانٍ، قَالَ: فَسَمِعَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ (١/٤٢٨) فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ _ فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الدُّعَاءِ مَا شَاءَ». [راجع: ٣٥٦٢].

choose whatever supplication he wants."

تخريج: إسناده صحيح، خ: (٨٣١)، م: (٤٠٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (831) and Muslim (402)]

4065. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

٤٠٦٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [راجع: ٣٦٢١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6878) and Muslim (1676)]

تخريج: إسناده صحيح، خ: (٦٨٧٨)، م: (١٦٧٦).

4066. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be tribulations and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [A *saheeh hadeeth*]

٤٠٦٦- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتَنٌ وَأُمُورٌ تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ عَزَّ وَجَلَّ الَّذِي لَكُمْ». [راجع: ٣٦٤٠].

تخريج: حديث صحيح، خ: (٢٦٠٣)، مؤمل بن إسماعيل- وإن كان سيء الحفظ- ثقة في سفيان الثوري، كما ذكرابن معين، ثم هو قد توبع.

4067. A similar report was narrated from 'Abdullah, from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٤٠٦٧-قَالَ مُؤَمَّلٌ: وَجَدْتُ فِي مَوْضِعٍ آخَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ٣٦٤٠].

تخريج: حديث صحيح، خ: (٣٦٠٣).

٤٠٦٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْغَارِ، فَخَرَجَتْ عَلَيْنَا حَيَّةٌ، فَتَبَادَرْنَاهَا، فَسَبَقَتْنَا، فَدَخَلَتِ الْجُحْرَ، فَقَالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا» قَالَ: وَزَادَ الْأَعْمَشُ فِي الْحَدِيثِ قَالَ: كُنَّا نَتَلَقَّاهَا مِنْ فِيهِ، وَهِيَ رَطْبَةٌ. [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (٣٣١٧)، م: (٢٢٣٤).

4068. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in the cave and a snake appeared. We rushed to kill it but it got away from us and entered the hole. The Prophet (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3317) and Muslim (2234)]

٤٠٦٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا﴾ (المرسلات: ١) قَالَ: فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «اقْتُلُوهَا» فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقَتْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا». [راجع: ٣٥٧٤].

تخريج: إسناده صحيح، خ: (٣٣١٧)، م: (٢٢٣٤).

4069. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake appeared and he said: "Kill it." We rushed to kill it but it got away from us. Then the Messenger of Allah (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3317) and Muslim (2234)]

٤٠٧٠- حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ الْأَحْمَسِيِّ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: لَقَدْ شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الْأَسْوَدِ _ قَالَ غَيْرُهُ مَشْهَدًا _ لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى

4070. It was narrated that Tariq bin Shihab said: I heard Ibn Mas'ood say: I was present with al-Miqdad bin al-Aswad -someone else said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he

الْمُشْرِكِينَ، فَقَالَ: لَا نَقُولُ لَكَ كَمَا قَالَ قَوْمُ مُوسَى: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) وَلَكِنْ نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ خَلْفِكَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَشْرَقَ وَجْهُهُ، وَسَرَّهُ ذَاكَ. [راجع: ٣٦٩٨].

تخريج: إسناده صحيح، خ: (٣٩٥٢).

was praying against the *mushrikeen* and said: By Allah, O Messenger of Allah, we will not say as the people of Moosa said (to Moosa), "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:24]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

٤٠٧١- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنِ السُّدِّيِّ: أَنَّهُ سَمِعَ مُرَّةَ: أَنَّهُ سَمِعَ عَبْدَاللَّهِ ـ قَالَ لِي شُعْبَةُ: وَرَفَعَهُ، وَلَا أَرْفَعُهُ لَكَ ـ يَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ﴾ (الحج: ٢٥) قَالَ: لَوْ أَنَّ رَجُلًا هَمَّ فِيهِ بِإِلْحَادٍ وَهُوَ بِعَدَنِ أَبْيَنَ، لَأَذَاقَهُ اللَّهُ عَزَّ وَجَلَّ عَذَابًا أَلِيمًا.

تخريج: إسناده حسن، روي مرفوعا وموقوفا، والموقوف أصح، إسماعيل السدي مختلف فيه، وحديثه لا يرقى إلى الصحة.

4071. It was narrated from as-Suddi that he heard Murrah (say) that he heard 'Abdullah - Shu'bah said: and he attributed it to the Prophet (ﷺ) but I do not attribute it to him for you - say concerning the verse "And whoever inclines to evil actions therein [in *al-Masjidal-Haram*] or to do wrong" [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its *isnad* is *hasan*. It was narrated in both *marfoo'* and *mawqoof* reports; the *mawqoof* version is more *saheeh*]

٤٠٧٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَابِرٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ أَوِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجْدَتَيْنِ، فَقَالَ: «هَذِهِ السَّجْدَتَانِ لِمَنْ ظَنَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَ».

[راجع: ٣٥٦٦].

4072. It was narrated from 'Abdullah (ﷺ) that the Prophet prayed *Zuhr* or *'Asr* with five *rak'ahs*, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (ﷺ) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [*Hasan;* this *isnad* is *da'eef.* It is a repeat of 3883]

تخريج: حسن، وهذا إسناد ضعيف لضعف جابر الجعفي.

4073. It was narrated from Huzail bin Shurahbeel that al-Ash'ari was asked about a daughter, a son's daughter, a sister through the father and mother (full sister) [i.e., a case of inheritance]. He allocated half to the daughter and the rest to the sister, and he did not allocate anything to the son's daughter. They went to Ibn Mas'ood and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) if I accepted his verdict and ignored the verdict of the Messenger of Allah (ﷺ). Then Ibn Mas'ood said: The daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

٤٠٧٣- حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ: أَنَّ الْأَشْعَرِيَّ أُتِيَ فِي ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لِأَبٍ، وَأُمٍّ، قَالَ، فَجَعَلَ لِلِابْنَةِ النِّصْفَ، وَلِلْأُخْتِ مَا بَقِيَ، وَلَمْ يَجْعَلْ لِابْنَةِ الِابْنِ شَيْئًا، قَالَ: فَأَتَوْا ابْنَ مَسْعُودٍ، فَأَخْبَرُوهُ، قَالَ: فَقَالَ: لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ إِنْ أَخَذْتُ بِقَوْلِهِ وَتَرَكْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ قَالَ ابْنُ مَسْعُودٍ: لِلِابْنَةِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، وَمَا بَقِيَ لِلْأُخْتِ. [راجع: ٣٦٩١].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى.

Comments: [A *saheeh hadeeth.* This is a *da'eef isnad* because Ibn Abi Laila is *da'eef*]

4074. It was narrated from Abu 'Ubaidah that 'Abdullah said: After the two *rak'ahs* (i.e., in the first *tashahhud*), the Prophet (ﷺ) would be as if he were (sitting on) baked stones.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

٤٠٧٤- حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنَّمَا كَانَ جُلُوسُ رَسُولِ اللَّهِ ﷺ فِي الرَّكْعَتَيْنِ عَلَى الرَّضْفِ. [راجع: ٣٦٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4075. It was narrated from Abu 'Ubaidah, from his father 'Abdullah bin Mas'ood, that the Prophet (ﷺ) said: "If you are

٤٠٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (١/ ٤٢٩) عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كُنْتَ فِي

praying and you are not sure whether you did three or four (*rak'ahs*), but you think it most likely that you did four, then say the *tashahhud*, then do two prostrations when you are sitting, before you say the *salam*. Then say the *tashahhud* again, then say the *salam*."

الصَّلَاةِ، فَشَكَكْتَ فِي ثَلَاثٍ وَأَرْبَعٍ، وَأَكْثَرُ ظَنِّكَ عَلَى أَرْبَعٍ، تَشَهَّدْتَ، ثُمَّ سَجَدْتَ سَجْدَتَيْنِ، وَأَنْتَ جَالِسٌ قَبْلَ أَنْ تُسَلِّمَ، ثُمَّ تَشَهَّدْتَ أَيْضًا، ثُمَّ سَلَّمْتَ». [راجع: ٣٦٠٢].

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

تخريج: إسناده ضعيف، لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، وخصيف الجزري سيء الحفظ.

4076. It was narrated that 'Abdullah bin Mas'ood said: If you are not sure about your prayer, when you are sitting, and you do not know whether you prayed three or four, but you think it most likely that you prayed three, then get up and do one *rak'ah*, then say the *salam*, then prostrate twice, then say the *tashahhud*, then say the *salam*. If you think it most likely that you prayed four, then say the *salam*, then prostrate twice, then say the *tashahhud*, then say the *salam*.

٤٠٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا خُصَيْفٌ: حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِذَا شَكَكْتَ فِي صَلَاتِكَ، وَأَنْتَ جَالِسٌ، فَلَمْ تَدْرِ ثَلَاثًا صَلَّيْتَ أَمْ أَرْبَعًا، فَإِنْ كَانَ أَكْبَرُ ظَنِّكَ أَنَّكَ صَلَّيْتَ ثَلَاثًا، فَقُمْ، فَارْكَعْ رَكْعَةً، ثُمَّ سَلِّمْ، ثُمَّ اسْجُدْ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدْ، ثُمَّ سَلِّمْ، وَإِنْ كَانَ أَكْبَرُ ظَنِّكَ أَنَّكَ صَلَّيْتَ أَرْبَعًا، فَسَلِّمْ، ثُمَّ اسْجُدْ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدْ، ثُمَّ سَلِّمْ. [راجع: ٣٦٠٢].

تخريج: إسناده ضعيف لانقطاعه.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

4077. It was narrated from Abu 'Ubaidah bin 'Abdullah that his father said: The Messenger of Allah (ﷺ) said: "Whoever sends ahead three (of his children) who did not reach puberty, they will be a strong protection against the Fire for him." Abud-Darda' said: I have sent two ahead. He said: "And two." Ubayy bin Ka'b Abul-Mundhir, the leader of the

٤٠٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنَا أَبُو مُحَمَّدٍ مَوْلَى لِعُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَدَّمَ ثَلَاثَةً لَمْ يَبْلُغُوا الْحِنْثَ، كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ» فَقَالَ أَبُو الدَّرْدَاءِ: قَدَّمْتُ اثْنَيْنِ، قَالَ: «وَاثْنَيْنِ» فَقَالَ أُبَيُّ بْنُ كَعْبٍ أَبُو

prominent Qur'an reciters, said: I sent one ahead. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: قَدَّمْتُ وَاحِدًا، قَالَ: «وَوَاحِدٌ، وَلَكِنْ ذَاكَ فِي أَوَّلِ صَدْمَةٍ». [راجع: ٣٥٥٤].

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهالة حال أبي محمد.

4078. It was narrated from Abu Muhammad, the freed slave of 'Umar bin al-Khattab, from Abu 'Ubaidah bin 'Abdullah... And he mentioned a similar report, except that he said: Abu Dharr said: I have only sent two ahead. This is also how Yazeed narrated it to us. He said: Abu Dharr said: I have sent two ahead.

٤٠٧٨- حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَّامُ عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَةَ ، فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ أَبُو ذَرٍّ: لَمْ أُقَدِّمْ إِلَّا اثْنَيْنِ، وَكَذَا حَدَّثَنَاهُ يَزِيدُ أَيْضًا، قَالَ: فَقَالَ أَبُو ذَرٍّ: مَضَى لِي اثْنَانِ. [راجع: ٣٥٥٤].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4079. It was narrated from Abu 'Ubaidah, they differed from Hushaim and said: Abu Muhammad the freed slave of 'Umar bin al-Khattab.

٤٠٧٩- حَدَّثَنَا مُحَمَّدٌ وَيَزِيدُ قَالَا: حَدَّثَنَا الْعَوَّامُ قَالَ: حَدَّثَنِي أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ، خَالَفَا هُشَيْمًا، فَقَالَا: أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ. [راجع: ٣٥٥٤].

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef* because it is interrupted]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهالة حال أبي محمد.

4080. It was narrated from Ibn Sireen that Anas bin Malik attended the funeral of a man among the Ansar. They started to pray out loud for forgiveness for him, and Anas did not disapprove of that. Hushaim said: Khalid said in his *hadeeth*: And they put him

٤٠٨٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنِ ابْنِ سِيرِينَ: أَنَّ أَنَسَ بْنَ مَالِكٍ شَهِدَ جِنَازَةَ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: فَأَظْهَرُوا الِاسْتِغْفَارَ، فَلَمْ يُنْكِرْ ذَلِكَ أَنَسٌ، قَالَ هُشَيْمٌ: قَالَ خَالِدٌ فِي حَدِيثِهِ: وَأَدْخَلُوهُ مِنْ قِبَلِ رِجْلِ الْقَبْرِ، وَقَالَ

into the grave from the end of the grave. And on one occasion Hushaim said: A man among the Ansar died in Basrah, and Anas bin Malik attended his funeral, and they prayed out loud for forgiveness for him.

Comments: [Its *isnad* is *saheeh*]

هُشَيْمٌ مَرَّةً: إِنَّ رَجُلًا مِنَ الْأَنْصَارِ مَاتَ بِالْبَصْرَةِ، فَشَهِدَهُ أَنَسُ بْنُ مَالِكٍ، فَأَظْهَرُوا لَهُ الِاسْتِغْفَارَ.

تخريج: إسناده صحيح.

4081. It was narrated that Muhammad said: I was with Anas during a funeral; he instructed that the deceased should be brought into the grave from the end of the grave.

Comments: [Its *isnad* is *saheeh*]

٤٠٨١- حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدٍ قَالَ: كُنْتُ مَعَ أَنَسٍ فِي جِنَازَةٍ، فَأَمَرَ بِالْمَيِّتِ، فَسُلَّ مِنْ قِبَلِ رِجْلَيِ الْقَبْرِ.

تخريج: إسناده صحيح.

4082. It was narrated that Anas bin Sireen said: Anas was the best of the people in prayer when travelling and when not travelling.

Comments: [Its *isnad* is *saheeh*]

٤٠٨٢- حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: كَانَ أَنَسٌ أَحْسَنَ النَّاسِ صَلَاةً فِي السَّفَرِ وَالْحَضَرِ.

تخريج: إسناده صحيح.

4083. It was narrated that Anas bin Sireen said: I saw Anas bin Malik craning his neck to look for something whilst he was praying.

Comments: [Its *isnad* is *saheeh*]

٤٠٨٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَنَسِ ابْنِ سِيرِينَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يَسْتَشْرِفُ لِشَيْءٍ، وَهُوَ فِي الصَّلَاةِ، يَنْظُرُ إِلَيْهِ.

تخريج: إسناده صحيح.

4084. It was narrated from al-Aswad, from 'Abdullah, who said: No one of you should give a share of himself to the Shaitan by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (852)]

٤٠٨٤- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنِي عُمَارَةُ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ: قَالَ عَبْدُ اللهِ. وَأَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ. وَابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عُمَارَةَ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ الْمَعْنَى قَالَ: لَا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنَّ حَتْمًا عَلَيْهِ أَنْ يَنْصَرِفَ عَنْ يَمِينِهِ، فَلَقَدْ

رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَكْثَرُ انْصِرَافِهِ عَنْ يَسَارِهِ. [راجع: ٣٦٣١].

تخريج: إسناده صحيح، خ: (٨٥٢).

٤٠٨٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، وَشُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بِئْسَمَا لِأَحَدِكُمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [راجع: ٣٩٦٠].

تخريج: إسناده صحيح، خ: (٥٠٣٩).

4085. It was narrated from 'Abdullah from the Prophet (ﷺ): "What a bad thing for one of you to say: I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

٤٠٨٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا مَنْصُورٌ وَسُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللَّهِ، قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «إِنْ أَحْسَنْتَ لَمْ تُؤَاخَذْ، وَإِنْ أَسَأْتَ فِي الْإِسْلَامِ أُخِذْتَ بِالْأَوَّلِ وَالْآخِرِ». [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، خ: (٦٩٢١).

4086. It was narrated that 'Abdullah said: A man said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "If you do well (in Islam) you will not be blamed (for what you did during the Jahiliyyah), but if you do badly in Islam you will be blamed for your earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921)]

٤٠٨٧- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ وَقَالَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الزمر: ٦٧) قَالَ يَحْيَى: وَقَالَ

4087. It was narrated that 'Abdullah (ﷺ) said: A Jew came to the Prophet (ﷺ) and said: O Muhammad, verily Allah will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and all living beings on one finger, and the trees on one finger, then He will say: I am the Sovereign. The Prophet (ﷺ) smiled so broadly that his molars could be seen, and said: "They made not a just estimate of Allah such as is due to Him..." [az-

Zumar 39:67]. Yahya said: And Fudail - meaning bin 'Iyad - said: In amazement and confirmation.

فُضَيْلٌ، يَعْنِي ابْنَ عِيَاضٍ: تَعَجُّبًا وَتَصْدِيقًا لَهُ. [راجع: ٣٥٩٠].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

تخريج: إسناده صحيح، خ: (٧٤١٤).

4088. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord (Ibraheem)." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (ﷺ)) and those who have believed (Muslims)." [Al 'Imran 3:68].

٤٠٨٨- حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِيهِ (١/ ٤٣٠)، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ وُلَاةٌ مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي، عَزَّوَجَلَّ» ثُمَّ قَرَأَ: ﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا﴾ (آل عمران: ٦٨ [راجع: ٣٨٠٠].

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، أبو الضحى لم يدرك ابن مسعود.

4089. 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah go to the bottom of the valley; he put the *Jamrah* on his right and turned to face the House, then he stoned it with seven pebbles, saying *takbeer* after each throw. Then he said: This, by the One besides Whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٠٨٩- حَدَّثَنَا يَحْيَى عَنِ الْمَسْعُودِيِّ: حَدَّثَنِي جَامِعُ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ، رَأَيْتُ عَبْدَ اللَّهِ اسْتَبْطَنَ الْوَادِيَ، فَجَعَلَ الْجَمْرَةَ عَنْ حَاجِبِهِ الْأَيْمَنِ، وَاسْتَقْبَلَ الْبَيْتَ، ثُمَّ رَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ دُبُرَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: هَذَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [*Saheeh* apart from the phrase "and turned to face the House"]

تخريج: صحيح دون قوله: «واستقبل البيت» وهو شاذ كما قال الحافظ في «الفتح»: (٣/ ٥٨٢)، يحيى القطان سمع من المسعودي قبل الاختلاط، وهو متابع.

4090. It was narrated that al-Harith bin 'Abdullah said: 'Abdullah (ﷺ) said: The one who

٤٠٩٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ الْمَعْنَى، عَنِ الْأَعْمَشِ قَالَ:

consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection.

Comments: [Its *isnad* is *da'eef* because al-Harith bin 'Abdullah al-A'war, is *da'eef*]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: آكِلُ الرِّبَا، وَمُوكِلُهُ، وَشَاهِدَاهُ، وَكَاتِبُهُ إِذَا عَلِمُوا بِهِ، وَالْوَاشِمَةُ، وَالْمُسْتَوْشِمَةُ لِلْحُسْنِ، وَلَاوِي الصَّدَقَةِ، وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ هِجْرَتِهِ، مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ. [راجع: ٣٨٨١].

تخريج: إسناده ضعيف لضعف الحارث الأعور.والصحيح أنه جعل البيت عن يساره كما تقدم برقم: (٣٩٤١).

4091. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ), who is the most truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days - or he said: forty nights - then he becomes a *'alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar period, then Allah, may He be glorified and exalted, sends the angel to him with four words: his deeds, his lifespan, his provision, and whether he is doomed (to Hell) or blessed (destined for Paradise). Then he breathes the soul into him and by the One besides Whom there is no other God, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of

٤٠٩١- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ. وَوَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا، أَوْ قَالَ: أَرْبَعِينَ لَيْلَةً _ قَالَ: وَكِيعٌ _ لَيْلَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ الْمَلَكَ بِأَرْبَعِ كَلِمَاتٍ: عَمَلُهُ، وَأَجَلُهُ، وَرِزْقُهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، فَيَكُونُ مِنْ أَهْلِهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَكُونُ مِنْ أَهْلِهَا». [راجع: ٣٦٢٤].

Hell, and he becomes one of its people. And one of you may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of Paradise, and he becomes one of its people.

تخريج: إسناده صحيح، م: (٢١٣٧).

Comments: [Its *isnad* is *saheeh*, Muslim (2137)]

4092. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6867)]

٤٠٩٢- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا سُلَيْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ دَمِهَا، ذَاكَ أَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ». [راجع: ٣٦٣٠].

تخريج: إسناده صحيح، خ: (٦٨٦٧).

4093. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

٤٠٩٣- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يَحْزُنُهُ» [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، م: (٢١٨٤).

4094. It was narrated from Ibn Mas'ood (ﷺ) that a man kissed a woman once, then he came to the Prophet (ﷺ) and asked him about expiation. Then the words "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil

٤٠٩٤- حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ يَسْأَلُهُ عَنْ كَفَّارَتِهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ (هود: ١١٤) قَالَ: يَا

deeds (i.e. small sins)." [Hood 11:114] were revealed. He said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my *ummah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (526) and Muslim (2763)]

رَسُولَ اللَّهِ، أَلِي هَذِهِ؟ قَالَ: «لِمَنْ عَمِلَ مِنْ أُمَّتِي». [راجع: ٣٦٥٣].

تخريج: إسناده صحيح، خ: (٥٢٦)، م: (٢٧٦٣).

4095. It was narrated that 'Abdullah said: Verily Muhammad (ﷺ) told us that a man may tell lies until he is recorded with Allah as a liar, and a man may speak the truth until he is recorded with Allah as a speaker of truth.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٤٠٩٥- حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللَّهِ قَالَ: إِنَّ مُحَمَّدًا ﷺ حَدَّثَنَا: أَنَّ الرَّجُلَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا، وَأَنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا. [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

4096. It was narrated from Ibn Mas'ood: Whoever buys an animal that has been left unmilked - or perhaps he said: a ewe that has been left unmilked - let him return it and return a *sa'* with it. And the Prophet (ﷺ) forbade intercepting people with their goods (before they reached the market).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2049) and Muslim (1518)]

٤٠٩٦- حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ: مَنِ اشْتَرَى مُحَفَّلَةً _ وَرُبَّمَا قَالَ: شَاةً مُحَفَّلَةً _ فَلْيَرُدَّهَا، وَلْيَرُدَّ مَعَهَا صَاعًا، وَنَهَى النَّبِيُّ ﷺ عَنْ تَلَقِّي الْبُيُوعِ.

تخريج: إسناده صحيح، خ: (٢٠٤٩)، م: (١٥١٨).

4097. It was narrated that 'Abdullah said, once or twice, from the Prophet (ﷺ): "There is no judge who judges between the people but on the Day of Resurrection he will be detained and an angel will take hold of the back of his head and bring him to the edge of Hell, then he will lift his head towards Allah, may He be glorified and exalted,

٤٠٩٧- حَدَّثَنَا يَحْيَى عَنْ مُجَالِدٍ: حَدَّثَنَا عَامِرٌ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ مَرَّةً أَوْ مَرَّتَيْنِ عَنِ النَّبِيِّ ﷺ: «مَا مِنْ حَكَمٍ يَحْكُمُ بَيْنَ النَّاسِ إِلَّا حُبِسَ يَوْمَ الْقِيَامَةِ، وَمَلَكٌ آخِذٌ بِقَفَاهُ حَتَّى يَقِفَهُ عَلَى جَهَنَّمَ، ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَإِنْ قَالَ: الْخَطَّاءِ، أَلْقَاهُ فِي جَهَنَّمَ، يَهْوِي أَرْبَعِينَ خَرِيفًا».

and if He says, 'The wrongdoer,' he will throw him into Hell the depth of forty years."

Comments: [Its *isnad* is *da'eef* because Mujalid is *da'eef* - he is Ibn Sa'eed al-Hamdani]

تخريج: إسناده ضعيف لضعف مجاهد الهمداني، وروي مرفوعا وموقوفا، والموقوف هو الصحيح.

4098. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "This world will not cease - or this world will not end - until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [It *isnad* is *hasan*]

٤٠٩٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمٌ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الدُّنْيَا أَوْ لَا تَنْقَضِي الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي». [راجع: ٣٥٨٣].

تخريج: إسناده حسن من أجل عاصم.

4099. It was narrated that 'Abdullah bin 'Utbah said: Some people came to 'Abdullah bin Mas'ood and asked him about a man who married a woman and did not name a dowry, then he died before consummating the marriage with her. He did not give any response to that, so they went away. Then they came back and asked him again and he said: I shall speak concerning it on the basis of my own opinion; if I get it right then it is by the help of Allah, may He be glorified and exalted, and if I get it wrong then it is from me. She is entitled to a dowry like that of her peers, she has the right of inheritance and she has to observe the *'iddah*. A man of Ashja' stood up and said: I bear witness that the Prophet (ﷺ) issued a verdict to that effect. He said: Bring me someone to testify to that with you. And Abul-Jarrah testified to that.

٤٠٩٩- قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ هِشَامٍ، حَدَّثَنَا قَتَادَةُ عَنْ خِلَاسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ قَالَ: أُتِيَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَسُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً، (١/ ٤٣١)، وَلَمْ يَكُنْ سَمَّى لَهَا صَدَاقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، فَلَمْ يَقُلْ فِيهَا شَيْئًا، فَرَجَعُوا، ثُمَّ أَتَوْهُ، فَسَأَلُوهُ، فَقَالَ: سَأَقُولُ فِيهَا بِجَهْدِ رَأْيِي، فَإِنْ أَصَبْتُ فَاللَّهُ عَزَّ وَجَلَّ يُوَفِّقُنِي لِذَلِكَ، وَإِنْ أَخْطَأْتُ فَهُوَ مِنِّي، لَهَا صَدَاقُ نِسَائِهَا، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَقَامَ رَجُلٌ مِنْ أَشْجَعَ، فَقَالَ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ أَنَّهُ قَضَى بِذَلِكَ، قَالَ: هَلُمَّ مَنْ يَشْهَدُ لَكَ بِذَلِكَ، فَشَهِدَ أَبُو الْجَرَّاحِ بِذَلِكَ. [انظر: ٤١٠٠].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

4100. Hisham narrated a similar report except that he said: about Barwa' bint Washiq. And he said: Bring two witnesses to that. And Abu Sinan, al-Jarrah and two men of Ashja' bore witness to that.

Comments: [Its *isnad* is *saheeh*]

٤١٠٠- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا هِشَامٌ الْمَعْنَى، إِلَّا أَنَّهُ قَالَ: فِي بَرْوَعَ بِنْتِ وَاشِقٍ، فَقَالَ: هَلُمَّ شَاهِدَاكَ عَلَى هَذَا، فَشَهِدَ أَبُو سِنَانٍ وَالْجَرَّاحُ، رَجُلَانِ مِنْ أَشْجَعَ. [راجع: ٤٠٩٩].

تخريج: إسناده صحيح.

4101. It was narrated that 'Abdullah said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we would say: Peace be upon Allah from His slaves, peace be upon So and so and So and so. Then the Messenger of Allah (ﷺ) said: "Do not say, peace be upon Allah, for Allah is *as-Salam*. But when one of you sits, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave between heaven and earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let one of you choose whatever supplication he likes and call upon Allah with it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (835)]

٤١٠١- حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ _ فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَلْيَدْعُ بِهِ». [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٨٣٥).

4102. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: Which

٤١٠٢- حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ الْمَعْنَى قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ

sin is the worst? He said: "Attributing a rival to Allah when He has created you." He said: Then what? He said: "Then killing your child for fear that he may share your food." He said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَيُّ الذَّنْبِ أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا، وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ إِلَى قَوْلِهِ ﴿وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ (الفرقان: ٦٨) [راجع: ٣٦١٢].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4103. It was narrated that 'Abdullah said: We said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, Muslim (120)]

٤١٠٣- حَدَّثَنَا وَكِيعٌ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ. وحَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: فَقَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ». [راجع: ٣٥٩٦].

تخريج: إسناده صحيح، م: (١٢٠).

4104. It was narrated that Masrooq said: Whilst a man was narrating *hadeeth* in the Great Mosque, he said: On the Day of Resurrection a smoke will come down from the sky and will take away the hearing and sight of the

٤١٠٤- حَدَّثَنَا وَكِيعٌ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: بَيْنَا رَجُلٌ يُحَدِّثُ فِي الْمَسْجِدِ الْأَعْظَمِ، قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَزَلَ دُخَانٌ مِنَ السَّمَاءِ، فَأَخَذَ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ،

hypocrites and the believers will get something like a cold from it. Masrooq said: I entered upon 'Abdullah and told him about that. He was reclining, then he sat up straight and started speaking. He said: O people, whoever among you is asked about knowledge that he has, let him speak of it, and if he does not know, let him say: Allah knows best. It is a part of knowledge to say when one does not know, Allah knows best. Allah, may He be glorified and exalted, said to His Prophet (ﷺ): "Say (O Muhammad (ﷺ)): "No wage do I ask of you for this (the Qur'an), nor am I one of the *Mutakallifoon* (those who pretend and fabricate things which do not exist)" [Sad 38:86]. When Quraish rejected (the call of) the Prophet (ﷺ) and displayed a stubborn attitude towards him, he said: "O Allah, help me with seven (years of hardship) like the seven of Yoosuf." Then they were afflicted by a famine in which they even ate bones and dead meat because of hunger, until one of them would start to see something like smoke between him and the sky, because of hunger. Then they said: "Our Lord! Remove the torment from us, really we shall become believers!" [44:12]. It was said to him: If We relieve them they will revert (to disbelief). So he called upon his Lord and He relieved them, and they reverted (to disbelief), but Allah wrought vengeance upon them on the day of Badr. Allah, may He be exalted, says: "Then

وَأَخَذَ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ، قَالَ مَسْرُوقٌ، فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ، فَذَكَرْتُ ذَلِكَ لَهُ، وَكَانَ مُتَّكِئًا، فَاسْتَوَى جَالِسًا، فَأَنْشَأَ يُحَدِّثُ، فَقَالَ: يَا أَيُّهَا النَّاسُ، مَنْ سُئِلَ مِنْكُمْ عَنْ عِلْمٍ هُوَ عِنْدَهُ فَلْيَقُلْ بِهِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ (ص: ٨٦) إِنَّ قُرَيْشًا لَمَّا غَلَبُوا النَّبِيَّ ﷺ، وَاسْتَعْصَوْا عَلَيْهِ قَالَ: «اللَّهُمَّ أَعِنِّي بِسَبْعٍ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ، أَكَلُوا فِيهَا الْعِظَامَ وَالْمَيْتَةَ مِنَ الْجَهْدِ، حَتَّى جَعَلَ أَحَدُهُمْ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ الْجُوعِ، فَقَالُوا: ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ (الدخان: ١٢) قَالَ: فَقِيلَ لَهُ: إِنَّا إِنْ كَشَفْنَا عَنْهُمْ عَادُوا، فَدَعَا رَبَّهُ، فَكَشَفَ عَنْهُمْ، فَعَادُوا، فَانْتَقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْرٍ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ إِلَى قَوْلِهِ ﴿يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ﴾ (الدخان: ١٠-١٦) قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: فَقَالَ عَبْدُ اللَّهِ: فَلَوْ كَانَ يَوْمَ الْقِيَامَةِ مَا كَشَفَ عَنْهُمْ. [راجع: ٣٦١٣].

تخريج: إسناده صحيح، خ: (٤٨٢٢)، م: (٢٧٩٨).

wait you for the Day when the sky will bring forth a visible smoke - up to - On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44:10-16]. Ibn Numair said: 'Abdullah said: If this was referring to the Day of Resurrection, He would not have mentioned relief for them.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4822) and Muslim (2798)]

٤١٠٥- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ: ﴿هَلْ مِنْ مَذْكِرٍ﴾ فَقَالَ النَّبِيُّ ﷺ: ﴿هَلْ مِنْ مُدَّكِرٍ﴾ (القمر: ١٥) [راجع: ٣٧٥٥].

تخريج: إسناده صحيح، خ: (٤٨٧٤).

4105. It was narrated that 'Abdullah (ﷺ) said: I recited to the Messenger of Allah (ﷺ): "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [*hal min mudhdhakir*]?" [al-Qamar 54:17]. And the Prophet (ﷺ) said: "*hal min muddakir*" [i.e., he corrected his pronunciation].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4874)]

٤١٠٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ (١/ ٤٣٢) دُونَ وَاحِدٍ، فَإِنَّ ذَلِكَ يُحْزِنُهُ». [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، خ: (٦٢٩٠)، م: (٢١٨٤).

4106. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of one, because that makes him sad."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6290) and Muslim (2184)]

٤١٠٧- حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، فَهُوَ

4107. 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) telling us about one of the Prophets whose people struck him, and he was wiping the blood of his forehead and saying: "Lord

forgive my people for they do not know."

Comments: [Its *isnad* is *saheeh*, Muslim (1792)]

يَنْضَحُ الدَّمَ، قَالَ أَبُو مُعَاوِيَةَ: يَمْسَحُ الدَّمَ عَنْ جَبِينِهِ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٦١١].

تخريج: إسناده صحيح، م: (١٧٩٢).

4108. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may tell lies (and endeavour to do so) until he is recorded with Allah as a liar." And he said: The Prophet (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may tell the truth and endeavour to tell the truth until he is recorded with Allah as a speaker of truth." Abu Mu'awiyah said: "A man may continue to speak the truth and endeavour to speak the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (2607)]

٤١٠٨- حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا» وَقَالَ: قَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّهُ _ يَعْنِي الرَّجُلَ _ لَيَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا» قَالَ أَبُو مُعَاوِيَةَ: «وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ». [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، م: (٢٦٠٧).

4109. It was narrated that 'Abdullah (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1409) and Muslim (816)]

٤١٠٩- حَدَّثَنَا وَكِيعٌ وَيَزِيدُ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا: فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَآخَرُ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا». [راجع: ٣٦٥١].

تخريج: إسناده صحيح، خ: (١٤٠٩)، م: (٨١٦).

4110. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about walking with the bier and he said: "A rapid walk. The bier should be followed rather than follow."

Comments: [Its *isnad* is *da'eef* because Abu Majid al-Hanafi is unknown]

٤١١٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَسَنٌ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «مَا دُونَ الْخَبَبِ، الْجِنَازَةُ مَتْبُوعَةٌ، وَلَيْسَتْ بِتَابِعٍ». [راجع: ٣٥٨٥].

تخريج: إسناده ضعيف لجهالة أبي ماجد الحنفي، وضعف يحيى بن الحارث.

4111. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who rends his garment, slaps his cheeks and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1298) and Muslim (103)]

٤١١١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ، وَلَطَمَ الْخُدُودَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخريج: إسناده صحيح، خ: (١٢٩٨)، م: (١٠٣).

4112. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤١١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [راجع: ٣٥٩٢].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4113. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) and we

٤١١٣- حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ،

were young men. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, " [al-Ma'idah 5:87].

وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا، ثُمَّ رَخَّصَ لَنَا فِي أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى الْأَجَلِ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿لَا تُحَرِّمُوا طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، م: (١٤٠٤).

Comments: [Its *isnad* is *saheeh*, Muslim (1404)]

4114. It was narrated from Abu Moosa al-Hilali, from his father, that a man was on a journey and his wife gave birth, but her milk would not come. So he started to suckle and spit out the milk, but some of it entered his stomach. He came to Abu Moosa, who said: She has become *haram* for you. He went to Ibn Mas'ood and asked him, and he said: The Messenger of Allah (ﷺ) said: "Breastfeeding does not make a person a *mahram* except that which causes the flesh and bones to grow."

٤١١٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ أَبِي مُوسَى الْهِلَالِيِّ، عَنْ أَبِيهِ: أَنَّ رَجُلًا كَانَ فِي سَفَرٍ، فَوَلَدَتْ امْرَأَتُهُ، فَاحْتُبِسَ لَبَنُهَا، فَجَعَلَ يَمُصُّهُ، وَيَمُجُّهُ، فَدَخَلَ حَلْقَهُ، فَأَتَى أَبَا مُوسَى، فَقَالَ: حُرِّمَتْ عَلَيْكَ، قَالَ: فَأَتَى ابْنَ مَسْعُودٍ، فَسَأَلَهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُحَرِّمُ مِنَ الرَّضَاعِ إِلَّا مَا أَنْبَتَ اللَّحْمَ، وَأَنْشَزَ الْعَظْمَ».

Comments: [A *hadeeth* that is *saheeh* when taken with corroborating evidence; this is a *da'eef isnad*]

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف لانقطاع بين والد أبي موسى الهلالي وعبدالله بن مسعود.

4115. It was narrated from 'Abdullah that he said in *khutbatal-hajah* : Verily, praise is due to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led

٤١١٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ فِي خُطْبَةِ الْحَاجَةِ: إِنَّ الْحَمْدَ لِلَّهِ، نَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ

لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ: ﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (آل عمران: ١٠٢) ﴿واتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء: ١) ﴿اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ (الأحزاب: ٧٠) إِلَى آخِرِ الْآيَةِ. [راجع: ٣٧٢١].

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود وهو متابع.

astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses from the Book of Allah: "O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.)" [Al 'Imran 3:102] "And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you." [an-Nisa' 4:1] "Keep your duty to Allah and fear Him, and speak (always) the truth)." [al-Ahzab 33:70].

Comments: [A *saheeh hadeeth*. This *isnad* is *da'eef* because it is interrupted: Abu 'Ubaidah - who is Ibn 'Abdullah bin Mas'ood - did not hear from his father]

٤١١٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ خُطْبَةَ الْحَاجَةِ ... فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ إِلَّا أَنَّهُ لَمْ يَقُلْ: "إِنَّ". [راجع: ٣٧٢٠].

4116. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) taught us *khutbatal-hajah*... And he narrated a similar *hadeeth* except that he did not say "verily".

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، أبو عبيدة لم يسمع من أبيه، قد تابعه أبو الأحوص.

٤١١٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ

4117. It was narrated that 'Abdur-Rahman bin Yazeed said: When 'Abdullah came to the *Jamrah* - Jamratal-'Aqabah - he went to the bottom of the valley,

الْجَمْرَةَ جَمْرَةَ الْعَقَبَةِ اسْتَبْطَنَ الْوَادِيَ، وَاسْتَقْبَلَ الْكَعْبَةَ، وَجَعَلَ الْجَمْرَةَ عَلَى حَاجِبِهِ الْأَيْمَنِ، ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

turned to face the Ka'bah and put the *Jamrah* on his right, then he stoned it with seven pebbles, saying *takbeer* with each throw. Then he said: From here, by the One besides Whom there is no other God, the one to whom Sooratal-Baqarah was revealed stoned (the *Jamrah*).

تخريج: صحيح دون قوله: «واستقبل البيت»، وهو شاذ «الفتح»: (٣/ ٥٨٢)، والصحيح أنه جعل البيت عن يساره كما تقدم برقم: (٣٩٤١).

Comments: [*Saheeh* apart from the phrase "and turned to face the House"; it is a repeat of 4089]

(١/ ٤٣٣) ٤١١٨- **حَدَّثَنَا** وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ»، قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقْرَأُ عَلَيْكَ، وَإِنَّمَا أُنْزِلَ عَلَيْكَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَافْتَتَحْتُ سُورَةَ النِّسَاءِ، فَقَرَأْتُ عَلَيْهِ، فَلَمَّا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ (النساء: ٤١) قَالَ: نَظَرْتُ إِلَيْهِ، وَعَيْنَاهُ تَذْرِفَانِ. [راجع: ٣٥٥٠].

4118. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) said to me: "Recite Qur'an to me." I said: O Messenger of Allah, how could I recite to you, when you are the one to whom it was revealed? He said: "I like to hear it from someone else." So I started reciting Soorat an-Nisa' and I recited to him, and when I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?" [an-Nisa' 4:41], I looked at him and his eyes flowing with tears.

تخريج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

٤١١٩- **حَدَّثَنَا** وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ،

4119. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother

Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better and preferable." He said: And mention of monkeys was made in his presence. Mis'ar said: I think he said: And pigs - from what were they transformed? The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, never gives those who have been transformed offspring. Monkeys - and I think he said: and pigs -existed before that."

وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ النَّبِيُّ ﷺ: «سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ لِآجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَنْ يُعَجِّلَ شَيْئًا قَبْلَ حِلِّهِ، أَوْ يُؤَخِّرَ شَيْئًا عَنْ حِلِّهِ، وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا وَأَفْضَلَ» قَالَ: وَذُكِرَ عِنْدَهُ أَنَّ الْقِرَدَةَ ـ قَالَ مِسْعَرٌ: أُرَاهُ قَالَ: وَالْخَنَازِيرَ ـ مِمَّا مُسِخَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَجْعَلْ لِمَسِيخٍ نَسْلًا وَلَا عَقِبًا، وَقَدْ كَانَتِ الْقِرَدَةُ ـ أُرَاهُ قَالَ: وَالْخَنَازِيرُ ـ قَبْلَ ذَلِكَ». [راجع: ٣٧٠٠].

تخريج: إسناده صحيح، م: (٢٦٦٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

4120. A similar report was narrated from 'Alqamah bin Marthad with his *isnad*, and there was no uncertainty about the word pigs.

٤١٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ نَحْوَهُ بِإِسْنَادِهِ، وَلَمْ يَشُكَّ فِي الْخَنَازِيرِ. [راجع: ٣٧٠٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

تخريج: إسناده صحيح، م: (٢٦٦٣).

4121. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Indeed, I have nothing to do with the friendship of any close friend. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

٤١٢١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّةٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2683)]

تخريج: إسناده صحيح، م: (٢٣٨٣).

4122. It was narrated from 'Abdullah that the Prophet (ﷺ) addressed us and said: "O women, give charity, for you will be most of the people of Hell on the Day of Resurrection." A woman said: Why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤١٢٢- حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ التَّيْمِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ: وَمَا لَنَا أَكْثَرُ أَهْلِ النَّارِ؟ قَالَ: «لِأَنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [راجع: ٣٥٦٩].

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة، المسعودي -وهو صدوق- اختلط قبل موته، لكن سماع وكيع منه قبل الاختلاط.

4123. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, Muslim (6867)]

٤١٢٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، ذَلِكَ بِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ». [راجع: ٣٦٣٠].

تخريج: إسناده صحيح، م: (٦٨٦٧).

4124. It was narrated from 'Abdullah bin Ma'qil that his father Ma'qil bin Muqarrin al-Muzani said to Ibn Mas'ood (ﷺ): Did you hear the Messenger of Allah (ﷺ) say: "Regret is repentance"? He said: Yes.

Comments: [*Saheeh*; this is a *hasan isnad*. It appears above, 3568]

٤١٢٤- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ الْمَعْنَى، وَهَذَا لَفْظُ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ: أَنَّ أَبَاهُ مَعْقِلَ بْنَ مُقَرِّنٍ الْمُزَنِيَّ قَالَ لِابْنِ مَسْعُودٍ: أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ؟» قَالَ: نَعَمْ. [راجع: ٣٥٦٨].

تخريج: صحيح، وهذا إسناد حسن.

4125. It was narrated that 'Abdullah said: The Messenger of Allah, who is the most truthful one, said: "Selling an unmilked animal is deceit and it is not permissible for a Muslim to deceive."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*; he is ibn Yazeed al-Ju'fi]

٤١٢٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: «بَيْعُ الْمُحَفَّلَاتِ خِلَابَةٌ، وَلَا تَحِلُّ الْخِلَابَةُ لِمُسْلِمٍ». [راجع: ٤٠٩٦].

تخريج: إسناده ضعيف لضعف جابر الجعفي، وروي مرفوعا، وموقوفه هو الصحيح كما قال الدارقطني، المسعودي- وهو صدوق- اختلط قبل موته، وسمع منه وكيع قبل الاختلاط.

4126. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*."

Comments: [Its *isnad* is *saheeh*, Muslim (64)]

٤١٢٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». [راجع: ٣٦٤٧].

تخريج: إسناده صحيح، م: (٦٤).

4127. It was narrated that Sulaiman said: I heard Zaid bin Wahb say: I heard 'Abdullah bin Mas'ood narrate from the Prophet (ﷺ): "After I am gone you will see selfishness, turmoils and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do, if any of us live to see that? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, Muslim (1843)]

٤١٢٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ ابْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَفِتَنًا، وَأُمُورًا تُنْكِرُونَهَا» قُلْنَا: يَا رَسُولَ اللَّهِ، فَمَاذَا تَأْمُرُ لِمَنْ أَدْرَكَ ذَلِكَ مِنَّا؟ قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ». [راجع: ٣٦٤٠].

تخريج: إسناده صحيح، م: (١٨٤٣).

4128. It was narrated that 'Abdullah said: "There is not one

٤١٢٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ

قَالَ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ (مريم: ٧١) قَالَ: يَدْخُلُونَهَا أَوْ يَلِجُونَهَا، ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ، قُلْتُ لَهُ: إِسْرَائِيلُ حَدَّثَهُ عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، هُوَ عَنِ النَّبِيِّ ﷺ، أَوْ كَلَامًا هَذَا مَعْنَاهُ. [انظر: ٤١٤١].

تخريج: إسناده حسن.

of you but will pass over it (Hell)" [Maryam 19:71]. He said: They will enter it, or will enter it then come out of it by means of their deeds. I said to him: Did Isra'eel narrate it from the Prophet (ﷺ)? He said: Yes, it is from the Prophet (ﷺ), or words to that effect.

Comments: [Its *isnad* is *hasan*]

٤١٢٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ (١/ ٤٣٤) عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُتَوَشِّمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ، قَالَ: فَبَلَغَ امْرَأَةً فِي الْبَيْتِ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، فَجَاءَتْ إِلَيْهِ، فَقَالَتْ: بَلَغَنِي أَنَّكَ قُلْتَ: كَيْتَ وَكَيْتَ، فَقَالَ: مَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَتْ: إِنِّي لَأَقْرَأُ مَا بَيْنَ لَوْحَيْهِ، فَمَا وَجَدْتُهُ، فَقَالَ: إِنْ كُنْتِ قَرَأْتِيهِ فَقَدْ وَجَدْتِيهِ، أَمَا قَرَأْتِ (مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) (الحشر: ٧)؟ قَالَتْ: بَلَى، قَالَ: فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْهُ، قَالَتْ: إِنِّي لَأَظُنُّ أَهْلَكَ يَفْعَلُونَ، قَالَ: اذْهَبِي، فَانْظُرِي، فَنَظَرَتْ، فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا، فَجَاءَتْ، فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، قَالَ: لَوْ كَانَتْ كَذَلِكَ لَمْ تُجَامِعْنَا، قَالَ: وَسَمِعْتُهُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ يُحَدِّثُهُ عَنْ أُمِّ يَعْقُوبَ، سَمِعَهُ مِنْهَا، فَاخْتَرْتُ حَدِيثَ مَنْصُورٍ. [راجع: ٣٩٤٥].

4129. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification, who change the creation of Allah. News of that reached a woman in the house who was called Umm Ya'qoob. She came to him and said: I heard that you said such and such. He said: What should I not curse those whom the Messenger of Allah (ﷺ) cursed in the Book of Allah? She said: I have read what is between the covers (of the *Mushaf*) and I did not find it. He said: If you had read it, you would have found it. Have you not read (the words) "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes indeed. He said: The Prophet (ﷺ) forbade that. She said: I think your family do that. He said: Go and look. So she looked, but she did not see anything, so she came and said: I did not see anything. He said: If that were the

case, she would not stay with us. He said: I heard it from 'Abdur-Rahman bin 'Abis, who narrated from Umm Ya'qoob, from whom he heard it, but I chose the *hadeeth* of Mansoor.

تخريج: إسناد الأول صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

Comments: [Its first *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

4130. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them," - three or four times. "Then there will come people one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2652) and Muslim (2533)]

٤١٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ ثَلَاثًا أَوْ أَرْبَعًا ـ ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ» قَالَ: وَكَانَ أَصْحَابُنَا يَضْرِبُونَا، وَنَحْنُ صِبْيَانٌ عَلَى الشَّهَادَةِ وَالْعَهْدِ. [راجع: ٣٥٩٤].

تخريج: إسناده صحيح، خ: (٢٦٥٢)، م: (٢٥٣٣).

4131. It was narrated that 'Abdullah (﵁) said: I said: O Messenger of Allah, which sin is the worst before Allah? He said: "Attributing a rival to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." - On one occasion 'Abdur-Rahman said: "for fear that he may eat with you"- I said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that:

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَالْأَعْمَشُ وَوَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ عَزَّ وَجَلَّ نِدًّا، وَهُوَ خَلَقَكَ» قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مِنْ طَعَامِكَ» ـ وَقَالَ عَبْدُ الرَّحْمَنِ مَرَّةً: أَنْ يَطْعَمَ مَعَكَ ـ قَالَ: ثُمَّ قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ». [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4132. Wasil al-Ahdab said: I heard Abu Wa'il say: 'Abdullah said: I asked the Messenger of Allah (ﷺ): Which sin is worst...? And he narrated it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٢- حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الذَّنْبِ أَعْظَمُ؟ فَذَكَرَهُ. [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4133. It was narrated from Abu Wa'il, that 'Abdullah said: I asked the Messenger of Allah (ﷺ)... And he narrated it

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرَهُ. [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4134. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which sin is worst?... And he narrated it, then he recited: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace" [al-Furqan 25:68, 69].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٤- حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ، فَذَكَرَهُ، ثُمَّ قَرَأَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ إِلَى ﴿مُهَانًا﴾ (الفرقان: ٦٨، ٦٩) [راجع: ٣٦١٢].

تخريج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4135. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

٤١٣٥- حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعِفَّةَ، وَالْغِنَى». [راجع: ٣٦٩٢].

Comments: [Its *isnad* is *saheeh,* Muslim (1721)]

تخريج: إسناده صحيح، م: (١٧٢١).

4136. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If I were to have taken a close friend (*khaleel*) I would have taken Ibn Abi Quhafah (Abu Bakr) as a close friend."

٤١٣٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا». [راجع: ٣٥٨٠].

Comments: [Its *isnad* is *saheeh,* Muslim (2383)]

تخريج: إسناده صحيح، م: (٢٣٨٣).

4137. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except that he put together *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

٤١٣٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لِمِيقَاتِهَا، إِلَّا أَنَّهُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى الصُّبْحَ يَوْمَئِذٍ لِغَيْرِ مِيقَاتِهَا. [راجع: ٣٦٣٧].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1682) and Muslim (1289)]

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

4138. Al-A'mash narrated from 'Umarah... a similar report.

٤١٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ مَعْنَاهُ. [راجع: ٣٦٣٧].

Comments: Its *isnad* is *saheeh,* al-Bukhari (1682) and Muslim (1289)]

تخريج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

4139. It was narrated that 'Abdullah (ﷺ) said: To swear nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to

٤١٣٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَأَنْ أَحْلِفَ تِسْعًا أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ قَتْلًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً أَنَّهُ لَمْ يُقْتَلْ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهُ نَبِيًّا، وَاتَّخَذَهُ شَهِيدًا،

قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا يَرَوْنَ، وَيَقُولُونَ: إِنَّ الْيَهُودَ سَمُّوهُ، وَأَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. [راجع: ٣٦١٧].

تخريج: إسناده صحيح.

think that the Jews had poisoned him and Abu Bakr (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٤١٤٠- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾ (النصر: ٣) قَالَ عَبْدُ الرَّزَّاقِ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4140. It was narrated that 'Abdullah (ﷺ) said: After the verse "So glorify the Praises of Your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and who forgives." [an-Nasr 110:1] was revealed Abdur Razzaq said when it was revealed [When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah)], the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

(٤٣٥/١) ٤١٤١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِاللَّهِ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ (مريم: ٧١) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرِدُ النَّاسُ النَّارَ كُلُّهُمْ، ثُمَّ يَصْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ». [راجع: ٤١٢٨].

4141. It was narrated from 'Abdullah: "There is not one of you but will pass over it (Hell)" [Maryam 19:71]. He said: The Messenger of Allah (ﷺ) said: "All the people will come to it, then they will pass it (over the *Sirat*) by means of their deeds."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، إسماعيل السدي، مختلف فيه، وحديثه لا يرقي إلى الصحة.

٤١٤٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَحَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

4142. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) drew a

line for us, then he said: "This is the path of Allah." Then he drew lines on its right and its left, then he said: "These are paths - Yazeed said: diverging (paths) - on each of these paths is a devil calling to it." Then he recited: "And verily, this (i.e. Allah's Commandments mentioned in the previous two verses) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" [al-An'am 6:153].

عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ خَطًّا، ثُمَّ قَالَ: «هَذَا سَبِيلُ اللَّهِ» ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: «هَذِهِ سُبُلٌ» قَالَ يَزِيدُ: «مُتَفَرِّقَةٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ، يَدْعُو إِلَيْهِ» ثُمَّ قَرَأَ: ﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾ (الأنعام: ١٥٣) [انظر: ٤٤٣٧].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4143. It was narrated that 'Abdullah said: I heard the Messenger of Allah (ﷺ) say: "The most evil of people are those upon whom the Hour will come when they are still alive, and those who take graves as places of worship."

٤١٤٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ، وَهُمْ أَحْيَاءٌ، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ». [راجع: ٣٨٤٤].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4144. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The Hour will come, or the Hour will only come, upon the most evil of people."

٤١٤٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَقُومُ السَّاعَةُ أَوْ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ». [راجع: ٣٧٣٥].

Comments: [Its *isnad* is *saheeh*, Muslim (2949)]

تخريج: إسناده صحيح، م: (٢٩٤٩).

4145. It was narrated that 'Abdullah said: We used to talk during the prayer and greet one another with *salam*, and one of us would mention his need. I came to the Prophet (ﷺ) and greeted

٤١٤٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، وَيُوصِي أَحَدُنَا بِالْحَاجَةِ، فَأَتَيْتُ النَّبِيَّ

ﷺ، فَسَلَّمْتُ عَلَيْهِ، وَهُوَ يُصَلِّي، فَلَمْ يَرُدَّ عَلَيَّ، فَأَخَذَنِي مَا قَدُمَ وَمَا حَدُثَ، فَلَمَّا صَلَّى قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ مِنْ أَمْرِهِ مَا شَاءَ، وَإِنَّهُ قَدْ أَحْدَثَ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ» [راجع: ٣٥٧٥].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

him with *salam* when he was praying, and he did not return my greeting. I became anxious, wondering which of my deeds might have caused this. When he finished praying, he said: "Allah, may He be glorified and exalted, introduces into His matter (religion) whatever He wills, and He has introduced (the ruling) that you should not speak during the prayer."

Comments: [*Saheeh;* this is a *hasan isnad*]

٤١٤٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ ابْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلَّا: يَا عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، جَاءَتِ السَّاعَةُ، قَالَ: وَكَانَ مُتَّكِئًا، فَجَلَسَ، فَقَالَ: إِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى لَا يُقْسَمَ مِيرَاثٌ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، قَالَ: عَدُوًّا يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، وَنَحَّى بِيَدِهِ نَحْوَ الشَّامِ، قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ، قَالَ: وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رِدَّةٌ شَدِيدَةٌ، قَالَ: فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجِزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجِزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ

4146. It was narrated that Usair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He was reclining, but he sat up and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. An enemy will gather against the people of Islam and the people of Islam will gather against them. Then he gestured with his hand like this in the direction of Syria. I said: Do you mean the Byzantines? He said: Yes. He said: During this fighting there will be a great retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return

الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يُمْسُوا، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلٌّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، فَإِذَا كَانَ الْيَوْمُ الرَّابِعُ نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللَّهُ عَزَّ وَجَلَّ الدَّبْرَةَ عَلَيْهِمْ، فَيَقْتُلُونَ مَقْتَلَةً _ إِمَّا قَالَ: لَا يُرَى مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا _ حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّى يَخِرَّ مَيِّتًا، قَالَ: فَيَتَعَادُّ بَنُو الْأَبِ كَانُوا مِائَةً، فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ، أَوْ أَيُّ مِيرَاثٍ يُقَسَّمُ؟ ، قَالَ: بَيْنَا هُمْ كَذَلِكَ، إِذْ سَمِعُوا بِبَأْسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ، قَالَ: جَاءَهُمُ الصَّرِيخُ أَنَّ الدَّجَّالَ قَدْ خَلَفَ فِي ذَرَارِيِّهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ، وَيُقْبِلُونَ، فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ».

تخريج: إسناده صحيح، م: (٢٨٩٩).

unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will charge at them (the enemy), and Allah will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. The sons of one father, who numbered one hundred, will check to see how many are left, and they will find only one man is left, so what joy can there be in war booty, and what inheritance can be shared out? Whilst they are like that, they will hear of an even greater calamity. The cry will reach them: The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time."

Comments: [Its *isnad* is *saheeh,* Muslim (2899)]

4147. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

٤١٤٧- حَدَّثَنَا إِسْمَاعِيلُ عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ - أَوْ قَالَ: نِدَاءُ بِلَالٍ - مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمَكُمْ، وَلِيُنَبِّهَ نَائِمَكُمْ، ثُمَّ لَيْسَ أَنْ يَقُولَ هَكَذَا - أَوْ قَالَ هَكَذَا - حَتَّى يَقُولَ هَكَذَا». [راجع: ٣٥٦٤].

تخريج: إسناده صحيح، م: (١٠٩٣).

Comments: [Its *isnad* is *saheeh*, Muslim (1093)]

4148. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! 'Abdullah said: O enemy of Allah, I shall certainly tell the Messenger of Allah (ﷺ) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

٤١٤٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْمًا، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ الْقِسْمَةَ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ، قَالَ عَبْدُ اللَّهِ: يَا عَدُوَّ اللَّهِ، أَمَا لَأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ بِمَا قُلْتَ، (١/٤٣٦) قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَاحْمَرَّ وَجْهُهُ، وَقَالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا، فَصَبَرَ». [راجع: ٣٦٠٨].

تخريج: إسناده صحيح، خ: (٤٣٣٥)، م: (١٠٦٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4335) and Muslim (1062)]

4149. It was narrated that 'Alqamah said: I said to Ibn Mas'ood: Did any of you accompany the Messenger of Allah (ﷺ) on the night of the jinn? He said: None of us accompanied him, but we noticed he was absent one night and we

٤١٤٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا دَاوُدُ وَابْنُ أَبِي زَائِدَةَ الْمَعْنَى قَالَا: حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لِابْنِ مَسْعُودٍ: هَلْ صَحِبَ رَسُولَ اللَّهِ ﷺ لَيْلَةَ

wondered if he had been secretly murdered or snatched by the jinn - what had happened?, and we spent the worst night that any people have ever spent. When morning came - or he said: before dawn - he came from the direction of Hira', and we said: O Messenger of Allah... and they told him what they had been thinking. He said: "Someone from the jinn came to call me, and I went with him and recited the Qur'an to them." Then he set off with us and showed us their tracks and the traces of their fires. Ash-Sha'bi said: They asked him for provision; Ibn Abi Za'idah said: 'Amir said: On that night they asked him for provision, and they were from among the jinn of al-Jazeerah. He said: "You may have every bone on which the name of Allah has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals." [The Messenger of Allah (ﷺ) said:] "Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers among the jinn."

الْجِنِّ مِنْكُمْ أَحَدٌ؟ فَقَالَ: مَا صَحِبَهُ مِنَّا أَحَدٌ، وَلَكِنَّا قَدْ فَقَدْنَاهُ ذَاتَ لَيْلَةٍ، فَقُلْنَا: اغْتِيلَ؟ اسْتُطِيرَ؟ مَا فَعَلَ؟ قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ - أَوْ قَالَ: فِي السَّحَرِ - إِذَا نَحْنُ بِهِ، يَجِيءُ مِنْ قِبَلِ حِرَاءَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، فَذَكَرُوا الَّذِي كَانُوا فِيهِ، فَقَالَ: «إِنَّهُ أَتَانِي دَاعِي الْجِنِّ، فَأَتَيْتُهُمْ، فَقَرَأْتُ عَلَيْهِمْ» قَالَ: فَانْطَلَقَ بِنَا، فَأَرَانِي آثَارَهُمْ، وَآثَارَ نِيرَانِهِمْ، قَالَ: وَقَالَ الشَّعْبِيُّ: سَأَلُوهُ الزَّادَ، قَالَ ابْنُ أَبِي زَائِدَةَ: قَالَ عَامِرٌ: فَسَأَلُوهُ لَيْلَتَئِذٍ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ، فَقَالَ: «كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ عَلَيْهِ لَحْمًا، وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ، فَلَا تَسْتَنْجُوا بِهِمَا، فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ».

تخريج: إسناده صحيح، م: (٤٥٠).

Comments: [Its *isnad* is *saheeh*, Muslim (450)]

4150. It was narrated from 'Abdur-Rahman bin Yazeed that he did *Hajj* with 'Abdullah (ﷺ). He stoned the *Jamarah* with seven pebbles. He put the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤١٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِالرَّحْمَنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، وَأَنَّهُ رَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ، قَالَ: وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنًى عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim. It is a repeat of 3941, and also appeared above, 3548]

تخريج: إسناده صحيح، خ: (١٧٤٨)، م: (١٢٩٦).

4151. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women and not one of the wise ones said: O Messenger of Allah, why? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤١٥١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا يُحَدِّثُ عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ لِلنِّسَاءِ: «تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَالَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ أَوْ مِنْ أَعْقَلِهِنَّ: يَا رَسُولَ اللَّهِ، فِيمَ؟ أَوْ لِمَ؟ أَوْ بِمَ؟ قَالَ: «إِنَّكُنَّ تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ». [راجع: ٣٥٦٩].

تخريج: صحيح لغيره، وهذا إسناد محتمل للتحسين من أجل وائل بن مهانة.

4152. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women said: "Why?..." and he narrated the *hadeeth*.

Comments: [*Saheeh*, because of corroborating evidence]

٤١٥٢- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، مِنْ تَيْمِ الرِّبَابِ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ، فَقَالَتِ امْرَأَةٌ: لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ: فِيمَ؟ وَبِمَ؟ وَلِمَ؟ فَذَكَرَ الْحَدِيثَ. [راجع: ٣٥٦٩].

تخريج: صحيح لغيره.

4153. It was narrated that 'Amr bin Murrah said: I heard Abu Wa'il say: I heard 'Abdullah say - I said: Did you hear it from 'Abdullah? He said: Yes, and he attributed it (to the Messenger of Allah (ﷺ)) -: "No one has more protective jealousy (*gheerah*) than

٤١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ _ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَقَدْ رَفَعَهُ _ قَالَ: «لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ،

Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted; for that reason He praised Himself."

وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَلِذَلِكَ مَدَحَ نَفْسَهُ». [راجع: ٣٦١٦].

تخريج: إسناده صحيح، خ: (٤٦٣٤)، م: (٢٧٦٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4634) and Muslim (2760)]

4154. It was narrated from 'Amr bin Murrah that he heard Abu Wa'il narrate that a man came to Ibn Mas'ood and said: I recited all of al-Mufassal in one *rak'ah*. 'Abdullah said: Is this a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together. And he mentioned twenty soorahs of al-Mufassal, two soorahs, two soorahs in each *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

٤١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ: أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ أَنَّ رَجُلًا جَاءَ إِلَى ابْنِ مَسْعُودٍ، فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ كُلَّهُ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، هَذًّا كَهَذِّ الشِّعْرِ، لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، قَالَ: فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: إسناده صحيح، خ: (٧٧٥)، م: (٨٢٢).

4155. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting) on baked stones. I [the narrator] said to Sa'd: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤١٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ _ قَالَ حَجَّاجٌ فِي حَدِيثِهِ: سَمِعْتُ أَبَا عُبَيْدَةَ _ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ، قُلْتُ لِسَعْدٍ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ، قَالَ حَجَّاجٌ: قَالَ شُعْبَةُ: كَانَ سَعْدٌ يُحَرِّكُ شَفَتَيْهِ بِشَيْءٍ، فَقُلْتُ: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ. [راجع: ٣٦٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4156. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he said - (the version narrated by) Hajjaj said: We were with the Prophet (ﷺ) and he said - (the version narrated by) Yazeed said: The Messenger of Allah (ﷺ) summoned us and we were forty men. I was one of the last to come to him and he said: "Verily you will prevail and you will acquire booty, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell." Yazeed said: "And let him uphold his ties of kinship."

Comments: [Its *isnad* is *hasan* if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this *hadeeth* from his father; he only heard a few things from his father]

٤١٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ وَيَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ـ قَالَ حَجَّاجٌ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ، قَالَ يَزِيدُ: جَمَعَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ أَرْبَعُونَ، فَكُنْتُ فِي آخِرِ مَنْ أَتَاهُ، قَالَ ـ: «إِنَّكُمْ مَنْصُورُونَ، وَمُصِيبُونَ، وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَلِكَ فَلْيَتَّقِ اللَّهَ، وَلْيَأْمُرْ بِالْمَعْرُوفِ، وَلْيَنْهَ عَنِ الْمُنْكَرِ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» قَالَ يَزِيدُ: «وَلْيَصِلْ رَحِمَهُ». [راجع: ٣٦٩٤].

تخريج: إسناده حسن، إن صح سماع عبدالرحمن بن عبدالله لهذا الحديث من أبيه، فقد سمع منه شيئا يسيرا.

4157. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, from the Prophet (ﷺ) that he said: - 'Abdur-Razzaq said: I heard the Messenger of Allah (ﷺ) say -"May Allah make radiant the face of a man who hears a *hadeeth* from us and memorises it so that he can convey it; perhaps the one to whom it is conveyed may understand it better than the one who hears it."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad* if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this *hadeeth* from his father]

٤١٥٧- (١/٤٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ـ قَالَ عَبْدُ الرَّزَّاقِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ـ «نَضَّرَ اللَّهُ امْرَءًا سَمِعَ مِنَّا حَدِيثًا، فَحَفِظَهُ حَتَّى يُبَلِّغَهُ، فَرُبَّ مُبَلَّغٍ أَحْفَظُ لَهُ مِنْ سَامِعٍ».

تخريج: حديث صحيح، وهذا إسناد حسن إن صح سماع عبد الرحمن بن عبدالله لهذا الحديث من أبيه.

4158. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "A man's prayer in congregation is twenty-five times better than his praying alone." Hajjaj said: Shu'bah did not attribute it to the Prophet (ﷺ) (when he narrated it) to me, but he did so (when he narrated it) to others. And I am reluctant to attribute it to the Prophet (ﷺ) because 'Abdullah rarely attributed any report to the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٤١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ وَسَّاجٍ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمِيعِ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ دَرَجَةً» قَالَ حَجَّاجٌ: وَلَمْ يَرْفَعْهُ شُعْبَةُ لِي، وَقَدْ رَفَعَهُ لِغَيْرِي، قَالَ: أَنَا أَهَابُ أَنْ أَرْفَعَهُ، لِأَنَّ عَبْدَ اللَّهِ قَلَّمَا كَانَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ. [راجع: ٣٥٦٤].

تخريج: حديث صحيح.

4159. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) used to regard prayer in congregation as twenty-five times better than a man's prayer offered alone.

Comments: [Its *isnad* is *saheeh*]

٤١٥٩- حَدَّثَنِيهِ بَهْزٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ مُوَرِّقٍ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُفَضِّلُ صَلَاةَ الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاتِهِ. [راجع: ٣٥٦٤].

تخريج: إسناده صحيح.

4160. It was narrated from 'Abdullah bin Mas'ood that he said: Verily Muhammad (ﷺ) was taught how to start all acts of goodness and all acts of goodness and how to conclude all acts of goodness. And he said: "When you sit after each two *rak'ahs*, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear

٤١٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ مُحَمَّدًا ﷺ عُلِّمَ فَوَاتِحَ الْخَيْرِ، وَجَوَامِعَهُ، وَخَوَاتِمَهُ، فَقَالَ: «إِذَا قَعَدْتُمْ فِي كُلِّ رَكْعَتَيْنِ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ

witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then let one of you choose whatever supplication he likes and call upon his Lord, may He be glorified and exalted, with it." And verily Muhammad (ﷺ) said: "Shall I not tell you what calumny is?" He said: "It is malicious gossip that is spread among people." And verily Muhammad (ﷺ) said: "A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar."

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَلْيَدْعُ بِهِ رَبَّهُ عَزَّ وَجَلَّ» وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «أَلَا أُنَبِّئُكُمْ مَا الْعَضْهُ؟» قَالَ: «هِيَ النَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ» وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا، وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا». [راجع: ٣٦٣٨]

Comments: [Its *isnad* is *saheeh*

تخريج: إسناده صحيح.

4161. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: "If I were to take anyone among my *ummah* as a close friend, I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

4162. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and inappropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

٤١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى». [راجع: ٣٦٩٢].

تخريج: إسناده صحيح، م: (٢٨٢١).

4163. It was narrated from 'Abdullah (ﷺ), that he used to recite this verse: "then is there any

٤١٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ

عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿هَلْ مِنْ مُدَّكِرٍ﴾ (القمر: ١٥) [راجع: ٣٧٥٥].

one who will remember (or receive admonition) [*fahal min muddakir*]?" [al-Qamar 54:17], with (the letter) *dal*.

تخريج: إسناده صحيح، خ: (٤٨٧٣)، م: (٨٢٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4873) and Muslim (823)]

٤١٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ - قَالَ عَفَّانُ: أَخْبَرَنَا أَبُو إِسْحَاقَ - عَنِ الْأَسْوَدِ - وَقَالَ مُحَمَّدٌ: عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ النَّجْمَ، فَسَجَدَ بِهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هَذَا، قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

4164. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and raised it to his forehead and said: This is sufficient for me! 'Abdullah said: And later on I saw him slain as a *kafir*.

تخريج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

٤١٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ، وَأَنَا أُصَلِّي، فَقَالَ: «سَلْ تُعْطَهْ يَا ابْنَ أُمِّ عَبْدٍ» فَقَالَ عُمَرُ: فَابْتَدَرْتُ أَنَا وَأَبُو بَكْرٍ، فَسَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، وَمَا اسْتَبَقْنَا إِلَى خَيْرٍ إِلَّا سَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، فَقَالَ: إِنَّ مِنْ دُعَائِي الَّذِي لَا أَكَادُ أَنْ أَدَعَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَقُرَّةَ عَيْنٍ لَا تَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ مُحَمَّدٍ فِي أَعْلَى الْجَنَّةِ جَنَّةِ الْخُلْدِ. [راجع: ٣٦٦٢].

4165. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." 'Umar said: Abu Bakr and I raced and Abu Bakr beat me to him. We never competed with Abu Bakr in anything good but Abu Bakr beat me to it. He ['Abdullah] said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the

highest part of Paradise, the Paradise of eternity.

تخريج: حديث حسن، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

4166. It was narrated from 'Abdullah that he said: We were with the Prophet (ﷺ), nearly forty people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the *mushrikeen*, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

٤١٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَيَحْيَى عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا (١/٤٣٨) إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ مِنْ أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوِ الشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ». [راجع: ٣٦٢١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6528) and Muslim (221)]

تخريج: إسناده صحيح، خ: (٦٥٢٨)، م: (٢٢١).

4167. It was narrated that 'Abdullah bin Salamah said: I heard 'Abdullah bin Mas'ood say: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-

٤١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلِمَةَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: أُوتِيَ نَبِيُّكُمْ ﷺ مَفَاتِيحَ كُلِّ شَيْءٍ غَيْرَ الْخَمْسِ: ﴿إِنَّ اللَّهَ عِندَهُۥ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (لقمان: ٣٤) قَالَ:

Aware (of things)" [Luqman 31:34]. I said to him: Did you hear that from 'Abdullah? He said: Yes, more than fifty times.

قُلْتُ لَهُ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ أَكْثَرَ مِنْ خَمْسِينَ مَرَّةً.

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

4168. Abul-Majid - i.e., al-Hanafi - said: I was sitting with 'Abdullah and he said: I remember the first man whose hand was cut off. A thief was brought to the Prophet (ﷺ) and he issued orders that his hand be cut off. And it was as if the face of the Messenger of Allah (ﷺ) was covered with dust (i.e., his face changed colour). They said: O Messenger of Allah, it is as if you are upset about cutting off his hand. He said: "What could prevent me (from cutting off his hand)? Do not be the *Shaitan*'s helpers against your companion. If a case is brought to the ruler that deserves the *hadd* punishment, he should carry it out. Allah, may He be glorified and exalted, is forgiving and loves forgiveness. 'Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful' [an-Noor 24:22]."

٤١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبِّرِ قَالَ: سَمِعْتُ أَبَا مَاجِدٍ، يَعْنِي الْحَنَفِيَّ قَالَ: كُنْتُ قَاعِدًا مَعَ عَبْدِ اللَّهِ، قَالَ: إِنِّي لَأَذْكُرُ أَوَّلَ رَجُلٍ قَطَعَهُ، أُتِيَ بِسَارِقٍ، فَأَمَرَ بِقَطْعِهِ، وَكَأَنَّمَا أُسِفَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، كَأَنَّكَ كَرِهْتَ قَطْعَهُ، قَالَ: «وَمَا يَمْنَعُنِي؟ لَا تَكُونُوا عَوْنًا لِلشَّيْطَانِ عَلَى أَخِيكُمْ، إِنَّهُ يَنْبَغِي لِلْإِمَامِ إِذَا انْتَهَى إِلَيْهِ حَدٌّ أَنْ يُقِيمَهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ عَفُوٌّ يُحِبُّ الْعَفْوَ، ﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (النور: ٢٢)

[راجع: ٣٧١١].

تخريج: حسن بشواهده، وهذا إسناد ضعيف، أبو ماجد الحنفي مجهول، وقال البخاري والنسائي: منكر الحديث.

Comments: [*Hasan* when other reports are joined to it; this is a *da'eef isnad*]

4169. It was narrated from Abu Majid al-Hanafi... And he mentioned a similar report and said: It was as if the face of the Messenger of Allah (ﷺ) was covered with dust, as if dust were scattered on it.

٤١٦٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدٍ الْحَنَفِيِّ، فَذَكَرَ مَعْنَاهُ، وَقَالَ: وَكَأَنَّمَا أُسِفَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، يَقُولُ: ذُرَّ عَلَيْهِ رَمَادٌ.

[راجع: ٣٧١١].

Comments: [It is a repeat of the previous report]

تخريج: حسن بشواهده، وهذا إسناد ضعيف كسابقه.

4170. It was narrated that Ibraheem bin Suwaid, who was the *imam* of *Masjid* 'Alqamah after 'Alqamah died, said: 'Alqamah led us in praying *Zuhr*, and I do not know whether he prayed three or five. Something was said to him and he said: What do you think, O one-eyed one? I said: Yes. So he prostrated twice, then 'Alqamah narrated from 'Abdullah from the Prophet (ﷺ)... A similar report.

Comments: [Its *isnad* is *saheeh*]

٤١٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، وَكَانَ إِمَامَ مَسْجِدِ عَلْقَمَةَ بَعْدَ عَلْقَمَةَ، قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ، فَلَا أَدْرِي أَصَلَّى ثَلَاثًا أَمْ خَمْسًا، فَقِيلَ لَهُ، فَقَالَ: وَأَنْتَ يَا أَعْوَرُ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ حَدَّثَ عَلْقَمَةُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ. [راجع: ٣٥٦٦].

تخريج: إسناده صحيح.

4171. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "(Believing in) bird omens is *shirk*. There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its *isnad* is *saheeh*]

٤١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ عَنْ شُعْبَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى الْأَسَدِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الطِّيَرَةُ مِنَ الشِّرْكِ، وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ». [راجع: ٣٦٨٧].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

4172. It was narrated from 'Abdullah from the Messenger of Allah (ﷺ), that he used to say *salam* to his right and to his left, (turning his face so far that) I could see the whiteness of his face. And I did not forget among the things that I have forgotten: Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah.

Comments: [*Saheeh*; this is a *da'eef isnad* because Jabir is *da'eef*; he is Ibn Yazeed al-Ju'fi]

٤١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى أَرَى بَيَاضَ وَجْهِهِ، فَمَا نَسِيتُ بَعْدُ فِيمَا نَسِيتُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٦٠].

تخريج: صحيح، وهذا إسناد ضعيف لضعف جابر الجعفي.

4173. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them. Then there will come people after them one of whose testimony will come before his oath and his oath will come before his testimony.

Comments: [Its *isnad* is *saheeh*, Muslim (3533)]

٤١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَسُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَخْلُفُ قَوْمٌ تَسْبِقُ شَهَادَاتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَاتِهِمْ» [راجع: ٣٥٩٤].

تخريج: إسناده صحيح، م: (٣٥٣٣).

4174. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered the prayer and I do not know whether he added or omitted something. Then he turned to face us and we told him what he had done, so he turned to face the *qiblah* and prostrated twice, then he turned to face us and said: "If something had been introduced into the prayer, I would have told you. But I am only human and I forget as you forget, so if I forget then remind me. And if any of you has any doubts concerning his prayer, let him think of what is most likely to be the case and then complete (his prayer on that basis) and say the *salam*, then prostrate twice."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

٤١٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي زَادَ أَمْ نَقَصَ، إِبْرَاهِيمُ الْقَائِلُ: لَا يَدْرِي، عَلْقَمَةُ قَالَ: زَادَ أَوْ نَقَصَ، أَوْ عَبْدُ اللَّهِ، ثُمَّ اسْتَقْبَلَنَا، فَحَدَّثْنَاهُ بِصَنِيعِهِ، فَثَنَى رِجْلَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ لَأَنْبَأْتُكُمُوهُ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِنْ نَسِيتُ فَذَكِّرُونِي، وَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ لِلصَّوَابِ، فَلْيُتِمَّ عَلَيْهِ، وَيُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».[راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

4175. It was narrated from 'Abdullah, from the Prophet (ﷺ), that he said: "If you are three, two should not converse (privately) to the exclusion of their companion,

٤١٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا

because that makes him sad. And no woman should look at or touch another woman so she can describe her to her husband."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6290) and Muslim (2184)]

يَتَنَاجَ اثْنَانِ دُونَ صَاحِبِهِمَا، أَجْلَ يُحْزِنُهُ، وَلَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ، أَجْلَ تَنْعَتُهَا لِزَوْجِهَا». [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، خ: (٦٢٩٠)، م: (٢١٨٤).

4176. It was narrated from 'Abdullah, from the Prophet (ﷺ), that he said: "What a bad thing for one of you - or one of them - to say, I forgot such and such a verse. Rather he was caused to forget. Keep revising the Qur'an, for it is quicker to flee from the hearts of men than camels from their hobbles."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

٤١٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: «بِئْسَمَا لِأَحَدِكُمْ _ أَوْ بِئْسَمَا لِأَحَدِهِمْ _ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ، وَاسْتَذْكِرُوا (١/٤٣٩) الْقُرْآنَ، فَإِنَّهُ أَسْرَعُ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهِ، أَوْ مِنْ عُقُلِهِ». [راجع: ٣٦٢٠].

تخريج: إسناده صحيح، خ: (٥٠٣٩).

4177. It was narrated that 'Abdullah said: We used to say: Peace be upon So and so and So and so. Then the Messenger of Allah (ﷺ) said: "Say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' For when you say, 'Peace be upon us, and on the righteous slaves of Allah,' you will have sent *salams* upon every righteous slave on earth and in heaven."

٤١٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَقُولُ: السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُولُوا: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا قُلْتُمْ: السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ صَالِحٍ فِي الْأَرْضِ وَفِي السَّمَاءِ». [راجع: ٣٦٢٢].

Comments: [Its *isnad* is *saheeh,* Muslim (402)]

تخريج: إسناده صحيح، م: (٤٠٢).

4178. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "Trading insults with a Muslim is an evil action and fighting him is *kufr.*"

Comments: [Its *isnad* is *saheeh,* Muslim (64)]

٤١٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، وَزُبَيْدٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «سِبَابُ الْمُؤْمِنِ فِسْقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ فِي حَدِيثِ زُبَيْدٍ: سَمِعْتُ أَبَا وَائِلٍ. [راجع: ٣٦٤٧].

تخريج: إسناده صحيح، م: (٦٤).

4179. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) disliked ten characteristics: *sufrah* - i.e., *khalooq* (a type of perfume); changing grey hair; letting the lower garment drag; wearing gold rings; throwing dice; showing one's adornment before non-*mahrams* (for women); *ruqyah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah); wearing amulets; coitus interruptus (*'azl*); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram.*

Comments: [Its *isnad* is *da'eef*]

٤١٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي رُكَيْنٌ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ حَسَّانَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ عَشْرًا: الصُّفْرَةَ، وَتَغْيِيرَ الشَّيْبِ، وَجَرَّ الْإِزَارِ، وَخَاتَمَ الذَّهَبِ - أَوْ قَالَ: حَلْقَةَ الذَّهَبِ - وَالضَّرْبَ بِالْكِعَابِ، وَالتَّبَرُّجَ بِالزِّينَةِ فِي غَيْرِ مَحَلِّهَا، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ، وَالتَّمَائِمَ وَعَزْلَ الْمَاءِ، وَإِفْسَادَ الصَّبِيِّ مِنْ غَيْرِ أَنْ يُحَرِّمَهُ. [راجع: ٣٦٠٥].

تخريج: إسناده ضعيف، ابن حرملة، قال البخاري في «التاريخ الكبير» (٥/ ٢٧٠)، وفي «الضعفاء الصغير» ص: (٧٠) رلم يصح حديثه.

4180. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ), that he said: "I will reach the Cistern ahead of you, and some men of you will be brought to me then they will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You

٤١٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُرْفَعَنَّ لِي رِجَالٌ مِنْكُمْ، ثُمَّ لَيُخْتَلَجُنَّ دُونِي، فَأَقُولُ: يَا رَبِّ، أَصْحَابِي،

do not know what they did after you were gone.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7049) and Muslim (2297)]

فَيُقَالُ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ» [راجع: ٣٦٣٩].

تخريج: إسناده صحيح، خ: (٧٠٤٩)، م: (٢٢٩٧).

4181. It was narrated from 'Abdullah who said: The Messenger of Allah (ﷺ) forbade us to have a lot of wives and wealth. Abu Jamrah, who was sitting with him, said: Yes, Akhram at-Ta'i narrated to me from his father, from 'Abdullah, that the Prophet (ﷺ) said.... 'Abdullah said: How about having a wife in Radhan and another in Madinah and another in such and such?

Comments: [This *hadeeth* has two *isnads*, both of which are *da'eef*]

٤١٨١- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ رَجُلٍ مِنْ طَيِّئٍ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ التَّبَقُّرِ فِي الْأَهْلِ وَالْمَالِ، فَقَالَ أَبُو حَمْزَةَ، وَكَانَ جَالِسًا عِنْدَهُ: نَعَمْ، حَدَّثَنِي أَخْرَمُ الطَّائِيُّ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: فَقَالَ عَبْدُ اللَّهِ: فَكَيْفَ بِأَهْلٍ بِرَاذَانَ وَأَهْلٍ بِالْمَدِينَةِ وَأَهْلٍ كَذَا؟ قَالَ شُعْبَةُ: فَقُلْتُ لِأَبِي التَّيَّاحِ: مَا التَّبَقُّرُ؟ فَقَالَ: الْكَثْرَةُ. [راجع: ٣٥٧٩].

تخريج: هذا الحديث له إسنادان، وكلاهما ضعيف، علتهما الاضطراب والجهالة.

4182. It was narrated that Abul-Ahwas said: I heard 'Abdullah bin Mas'ood narrate that the Prophet (ﷺ) said: "If I were to take anyone as a close friend, I would have taken Abu Bakr as a close friend. But he is my brother and my companion. Allah, may He be glorified and exalted, has taken your companion (i.e., himself) as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤١٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ عَبْدَاللَّهِ ابْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ أَخِي وَصَاحِبِي، وَقَدِ اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ صَاحِبَكُمْ خَلِيلًا».

تخريج: إسناده صحيح، م: (٢٣٨٣).

4183. It was narrated from Abu Wa'il, from 'Abdullah, and I think he attributed it to the Prophet (ﷺ) that he said: "Ahead of the Hour there will be days of *harj*, days in

٤١٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ _ قَالَ: وَأَحْسَبُهُ _ رَفَعَهُ إِلَى النَّبِيِّ ﷺ

which knowledge will disappear and ignorance will prevail." Abu Moosa said: *Harj* in the language of the Abyssinians means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7066)]

أَنَّهُ قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرْجِ، أَيَّامٌ يَزُولُ فِيهَا الْعِلْمُ، وَيَظْهَرُ فِيهَا الْجَهْلُ» فَقَالَ أَبُو مُوسَى: الْهَرْجُ بِلِسَانِ الْحَبَشِ الْقَتْلُ. [راجع: ٣٦٩٠].

تخريج: إسناده صحيح، خ: (٧٠٦٦).

4184. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he forbade having a lot of wives and wealth.

Comments: [Its *isnad* is *da'eef*]

٤١٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنِ ابْنِ الْأَخْرَمِ رَجُلٌ مِنْ طَيِّئٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ التَّبَقُّرِ فِي الْأَهْلِ وَالْمَالِ. [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف.

4185. It was narrated from 'Abdullah from the Prophet (ﷺ); 'Abdullah said: How about the one who has three wives, a wife in Madinah, a wife in such and such, and a wife and such and such?

Comments: [Its *isnad* is *da'eef*]

٤١٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: و قَالَ عَبْدُ اللَّهِ: كَيْفَ مَنْ لَهُ ثَلَاثَةُ أَهْلِينَ: أَهْلٌ بِالْمَدِينَةِ، وَأَهْلٌ بِكَذَا، وَأَهْلٌ بِكَذَا. [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف.

4186. It was narrated from Abu 'Amr ash-Shaibani who said: The owner of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - told us: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then *jihad* for the sake of Allah." If I had asked him for

٤١٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، قَالَ حَجَّاجٌ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، وَقَالَ مُحَمَّدٌ: عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ _ وَأَشَارَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا _ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قَالَ الْحَجَّاجُ: «لِوَقْتِهَا» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ»

more he would have told me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [راجع: ٣٨٨٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

4187. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "A man may continue to tell the truth and endeavour to tell the truth until he is recorded as a speaker of truth. And a man may continue to tell lies and endeavour to tell lies, until he is recorded as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٤١٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ الرَّجُلُ (١/ ٤٤٠) يَصْدُقُ، وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. [راجع: ٣٦٣٨].

تخريج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

4188. It was narrated from 'Abdullah that he said: I was told of your gathering, but I was kept from coming out to you by fear of boring you. The Messenger of Allah (ﷺ) used to choose the right days to exhort us, for fear of boring us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (68) and Muslim (2821)]

٤١٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: إِنِّي لَأُخْبَرُ بِجَمَاعَتِكُمْ، فَيَمْنَعُنِي الْخُرُوجَ إِلَيْكُمْ خَشْيَةُ أَنْ أُمِلَّكُمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَوَّلُنَا فِي الْأَيَّامِ بِالْمَوْعِظَةِ خَشْيَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخريج: إسناده صحيح، خ: (٦٨)، م: (٢٨٢١).

4189. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said in the *tashahhud*: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that

٤١٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَحَمَّادٍ وَالْمُغِيرَةِ وَأَبِي هَاشِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي التَّشَهُّدِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَٰهَ

Muhammad is His slave and Messenger."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7381)]

إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راجع: ٣٦٢٢].

تخريج: إسناده صحيح، خ: (٧٣٨١).

4190. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion. And no woman should look at or touch another woman so she can describe her to her husband so that it is as if he can see her."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5240) and Muslim (2184)]

٤١٩٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَنْتَجِي اثْنَانِ دُونَ وَاحِدٍ، وَلَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، فَتَنْعَتَهَا لِزَوْجِهَا حَتَّى كَأَنَّهُ يَنْظُرُ إِلَيْهَا» قَالَ: أُرَى مَنْصُورًا قَالَ: «إِلَّا أَنْ يَكُونَ بَيْنَهُمَا ثَوْبٌ». [راجع: ٣٦٠٩].

تخريج: إسناده صحيح، خ: (٥٢٤٠)، م: (٢١٨٤).

4191. It was narrated from 'Abdullah from the Prophet (ﷺ) who said: "If you are three..." and he narrated a similar report.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2181) and Muslim (6290).

٤١٩١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً . . . .» فَذَكَرَ مَعْنَاهُ. [راجع: ٣٥٦٠].

تخريج: إسناده صحيح، خ: (٢١٨١)، م: (٦٢٩٠).

4192. It was narrated that Ibn Mas'ood said: When evening came, the Messenger of Allah (ﷺ) would say: "We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah alone, without any partner."

Comments: [Its *isnad* is *saheeh,* Muslim (2723)]

٤١٩٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ».

تخريج: إسناده صحيح، م: (٢٧٢٣).

4193. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has indeed seen me, for verily the *Shaitan* cannot appear in my form."

Comments: [Its *isnad* is *saheeh*]

٤١٩٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِمِثْلِي». [راجع: ٣٥٥٩].

تخريج: إسناده صحيح.

4194. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "(Believing in) bird omens is *shirk*, (believing in) bird omens is *shirk*, but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its *isnad* is *saheeh*]

٤١٩٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطِّيَرَةُ شِرْكٌ، الطِّيَرَةُ شِرْكٌ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يُذْهِبُهُ بِالتَّوَكُّلِ». [راجع: ٣٦٨٧].

تخريج: إسناده صحيح.

4195. It was narrated that Huzail said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them about a daughter, a son's daughter and a sister [i.e., a case of inheritance]. He said: The daughter gets half and the sister gets half; go and ask 'Abdullah, and he will agree with us. He went to 'Abdullah and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) [if I agree with him]. I shall certainly issue a verdict in accordance with the verdict of the Messenger of Allah (ﷺ): the daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6742)]

٤١٩٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ، فَسَأَلَهُمَا عَنِ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ، فَقَالَا: لِلْبِنْتِ النِّصْفُ، وَلِلْأُخْتِ النِّصْفُ، وَأْتِ عَبْدَ اللَّهِ، فَإِنَّهُ سَيُتَابِعُنَا، فَأَتَى عَبْدَ اللَّهِ، فَأَخْبَرَهُ، فَقَالَ: قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، لَأَقْضِيَنَّ فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: أَوْ قَالَ: قَضَاءَ رَسُولِ اللَّهِ ﷺ - كَذَا قَالَ سُفْيَانُ - لِلْبِنْتِ النِّصْفُ، وَلِابْنَةِ الِابْنِ السُّدُسُ، وَمَا بَقِيَ فَلِلْأُخْتِ. [راجع: ٣٦٩١].

تخريج: إسناده صحيح، خ: (٦٧٤٢).

4196. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "No one should be better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3406)]

٤١٩٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٣٧٠٣].

تخريج: إسناده صحيح، خ: (٣٤٠٦).

4197. Abu Ahmad az-Zubairi narrated with his *isnad*, he said: "No one of you should say that I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4804)]

٤١٩٧- وحَدَّثَنَاه أَبُو أَحْمَدَ الزُّبَيْرِيُّ بِإِسْنَادِهِ، قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: إِنِّي خَيْرٌ مِنْ يُونُسَ ابْنِ مَتَّى». [راجع: ٣٧٠٣].

تخريج: إسناده صحيح، خ: (٤٨٠٤).

4198. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) stood up among us and said: "Nothing infects anything else, nothing infects anything else." A Bedouin stood up and said: O Messenger of Allah, (how come) the first sign of scabies could appear on the lips of the camel or its tail among a large number of camels and infect all of them? The Messenger of Allah (ﷺ) said: "So what caused the first one to be infected? There is no *'adwa* [contagion, transmission of infectious disease without the permission of Allah], no *hamah* [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no *Safar* [the month of Safar was regarded as "unlucky" during the Jahiliyyah]. Allah created each soul and decreed its life, its calamities and its provision."

٤١٩٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا صَاحِبٌ لَنَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَا يُعْدِي شَيْءٌ شَيْئًا لَا يُعْدِي شَيْءٌ شَيْئًا، لَا يُعْدِي شَيْءٌ شَيْئًا» فَقَامَ أَعْرَابِيٌّ، فَقَالَ: يَا رَسُولَ اللَّهِ، النُّقْبَةُ مِنَ الْجَرَبِ تَكُونُ بِمِشْفَرِ الْبَعِيرِ أَوْ بِذَنَبِهِ فِي الْإِبِلِ الْعَظِيمَةِ فَتَجْرَبُ كُلُّهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَا أَجْرَبَ الْأَوَّلَ؟ لَا عَدْوَى، وَلَا هَامَةَ، وَلَا صَفَرَ، خَلَقَ اللَّهُ كُلَّ نَفْسٍ، فَكَتَبَ حَيَاتَهَا، وَمُصِيبَاتِهَا، وَرِزْقَهَا».

تخريج: حديث صحيح، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because it is not known who narrated it from Ibn Mas'ood]

4199. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he remained standing until I thought of doing something bad. We said: What did you think of doing? He said: I thought of sitting down and leaving the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٤١٩٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ، وَقُمْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، قَالَ: قُلْنَا: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ، وَأَدَعَهُ. [راجع: ٣٤٢٦].

تخريج: إسناده صحيح.

4200. It was narrated from 'Abdullah, from the Prophet (ﷺ) that he said: "The first matter concerning which judgement will be passed among the people is bloodshed."

Comments: [Its *isnad* is *saheeh,* Muslim (1678)]

٤٢٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ (١/ ٤٤١) قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدِّمَاءِ». [راجع: ٣٦٧٤].

تخريج: إسناده صحيح، م: (١٦٧٨).

4201. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: "Every betrayer will have a banner on the Day of Resurrection." Ibn Ja'far said: "And it will be said: This is the betrayer of So and so."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3186) and Muslim (1736)]

٤٢٠١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، قَالَ عَفَّانُ: حَدَّثَنَا سُلَيْمَانُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ» قَالَ ابْنُ جَعْفَرٍ: «يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ». [راجع: ٣٩٠٠].

تخريج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

4202....[In the printed editions of the *Musnad,* the previous report is repeated here, *isnad* and text]

٤٢٠٢- ....

4203. It was narrated that 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) telling us about one of the Prophets whose people kept striking him until he fell to the ground, and he was wiping the blood from his forehead and saying: "Lord forgive my people for they do not know."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3477)]

٤٢٠٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ، وَهُوَ يَحْكِي نَبِيًّا، قَالَ: «كَانَ قَوْمُهُ يَضْرِبُونَهُ حَتَّى يُصْرَعَ» قَالَ: فَيَمْسَحُ جَبْهَتَهُ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي، إِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٦١١].

تخريج: إسناده صحيح، خ: (٣٤٧٧).

4204. Abu Wa'il said: I heard 'Abdullah (ﷺ) say: The Messenger of Allah (ﷺ) divided some booty one day and a man said: This is a division (of booty) that was not done for the sake of Allah! I went to the Messenger of Allah (ﷺ) and told him about that. His face turned red - Shu'bah said: and I think he said: And he got angry - until I wished that I had not told him. Shu'bah said: I think he said: "May Allah have mercy on us and Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3405)]

٤٢٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْمًا، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَاحْمَرَّ وَجْهُهُ _ قَالَ شُعْبَةُ: وَأَظُنُّهُ قَالَ: _ وَغَضِبَ حَتَّى وَدِدْتُ أَنِّي لَمْ أُخْبِرْهُ، قَالَ شُعْبَةُ: وَأَحْسَبُهُ قَالَ: «يَرْحَمُنَا اللَّهُ وَمُوسَى _ شَكَّ شُعْبَةُ فِي يَرْحَمُنَا اللَّهُ وَمُوسَى _ قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا، فَصَبَرَ» هَذِهِ لَيْسَ فِيهَا شَكٌّ: «قَدْ أُوذِيَ بِأَكْثَرَ مِنْ ذَلِكَ، فَصَبَرَ». [راجع: ٣٩٠٢].

تخريج: إسناده صحيح، خ: (٣٤٠٥).

4205. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he was running a fever. I said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of

٤٢٠٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ تُوعَكُ وَعْكًا

شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُوعَكُ وَعْكَ رَجُلَيْنِ مِنْكُمْ» قُلْتُ: بِأَنَّ لَكَ أَجْرَيْنِ، قَالَ: «نَعَمْ، أَوْ أَجَلْ» ثُمَّ قَالَ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ خَطَايَاهُ كَمَا تَحُتُّ الشَّجَرَةُ وَرَقَهَا» [راجع: ٣٦١٨].

تخريج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes." Then he said: "There is no Muslim who is afflicted with and harm, a thorn or anything greater than that, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

٤٢٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى قُرَيْشًا قَدِ اسْتَعْصَوْا عَلَيْهِ، قَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» قَالَ: فَأَخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْعِظَامَ، وَقَالَ أَحَدُهُمَا: حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ، وَجَعَلَ يَخْرُجُ مِنَ الرَّجُلِ كَهَيْئَةِ الدُّخَانِ، فَأَتَاهُ أَبُو سُفْيَانَ، فَقَالَ: أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَكْشِفَ عَنْهُمْ، قَالَ: فَدَعَا، ثُمَّ قَالَ: «اللَّهُمَّ إِنْ يَعُودُوا فَعُدْ» _ هَذَا فِي حَدِيثِ مَنْصُورٍ _ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ (الدخان: ١٠) [راجع: ٣٦١٣].

تخريج: إسناده صحيح، خ: (٤٨٢٤)، م: (٢٧٩٨).

4206. It was narrated from 'Abdullah that when the Messenger of Allah (ﷺ) saw Quraish displaying a stubborn attitude towards him, he said: "O Allah, help me against them with seven (years of hardship) like the seven of Yoosuf." Then they were affected with a famine that consumed everything, until they ate animal skins and bones. One of them said: so they ate animal skins and dead meat, and there would come out of a man something like smoke. Then Abu Sufyan came to him and said: O Muhammad, your people are dying; pray to Allah to grant them relief. So he prayed for them, then he said: "O Allah, if they go back (to their stubbornness), bring back (the punishment)." - This is in the *hadeeth* of Mansoor. - Then he recited this verse: "Then wait you for the Day when the sky will bring forth a visible smoke" [ad-Dukhan 44:10].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4824) and Muslim (2798)]

٤٢٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ مَسْأَلَتُهُ يَوْمَ الْقِيَامَةِ خُدُوشًا - أَوْ كُدُوحًا - فِي وَجْهِهِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا غِنَاهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا، أَوْ حِسَابُهَا مِنَ الذَّهَبِ». [راجع: ٣٦٧٥].

تخريج: حسن، وهذا إسناد ضعيف لضعف حكيم بن جبير.

4207. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [*Hasan* and its *isnad* is *da'eef* because Hakeem bin Jubair is *da'eef*]

٤٢٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا لِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ، قَالَ فِي ظِلِّ شَجَرَةٍ فِي يَوْمٍ صَائِفٍ، ثُمَّ رَاحَ، وَتَرَكَهَا». [راجع: ٣٧٠٩].

4208. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "What do I have to do with this world? Rather the likeness of me and this world is that of a rider who slept in the shade of a tree on a hot summer day, then he moved on and left it behind."

Comments: [*Saheeh;* this is a *hasan isnad*]

تخريج: صحيح، وهذا إسناد حسن، وكيع سمع من المسعودي قبل اختلاطه.

٤٢٠٩- حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عِيسَى بْنُ دِينَارٍ مَوْلَى خُزَاعَةَ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَا صُمْنَا رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْنَا ثَلَاثِينَ. [راجع: ٣٧٧٦].

تخريج: حسن لغيره، وهذا إسناد ضعيف.

4209. It was narrated that Ibn Mas'ood said: We did not fast Ramadan at the time of the Messenger of Allah (ﷺ) with twenty-nine days more often than we fasted it with thirty.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٤٢١٠- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ

4210. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Allah has angels

زَاذَانَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ـ قَالَ وَكِيعٌ ـ: «إِنَّ لِلَّهِ فِي الْأَرْضِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ». [راجع: ٣٦٦٦].

تخريج: إسناده صحيح.

on earth who travel around conveying to me *salam* from my *ummah*."

Comments: [Its *isnad* is *saheeh*]

٤٢١١- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، (١/ ٤٤٢) عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَرَفَعَ يَدَيْهِ فِي أَوَّلٍ. [راجع: ٣٦٨١].

تخريج: رجاله ثقات، وهو مكرر: (٣٦٨١).

4211. It was narrated that 'Alqamah said: Ibn Mas'ood (ﷺ) said: Shall I lead you in prayer as the Messenger of Allah (ﷺ) prayed? Then he raised his hands at the beginning.

Comments: [Its men are reliable (*thiqat*) it is a repeat of 3681]

٤٢١٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ (آل عمران: ٧٧) إِلَى آخِرِ الْآيَةِ [راجع: ٣٥٧٦].

تخريج: إسناده صحيح، م: (١٣٨).

4212. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever swears a false oath (when the judge has ordered him to swear an oath) in order to unlawfully take the property of another Muslim, will meet Allah when He is angry with him." Then the verse was revealed: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths." [Al 'Imran 3:77].

Comments: [Its *isnad* is *saheeh*, Muslim (138)]

٤٢١٣- حَدَّثَنَا وَكِيعٌ وَحُمَيْدٌ الرُّؤَاسِيُّ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، قَالَ حُمَيْدٌ: شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ

4213. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The first matter concerning which judgement will

be passed among the people on the Day of Resurrection is bloodshed."

Comments: [Its *isnad* is *saheeh*, Muslim (1678)]

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». [راجع: ٣٦٧٤].

تخريج: إسناده صحيح، م: (١٦٧٨).

4214. It was narrated that Sulaiman said: I heard Abu Wa'il say:... and he narrated it.

Comments: [Its *isnad* is *saheeh*, Muslim (1678)]

٤٢١٤- حَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ، فَذَكَرَهُ. [راجع: ٣٦٧٤.]

تخريج: إسناده صحيح، م: (١٦٧٨).

4215. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1297)]

٤٢١٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخريج: إسناده صحيح، خ: (١٢٩٧).

4216. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Verily Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6488)]

٤٢١٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: الْجَنَّةُ، وَقَالَ وَكِيعٌ: عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [راجع: ٣٦٦٧].

تخريج: إسناده صحيح، خ: (٦٤٨٨).

4217. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are

٤٢١٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ

my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath and their oath will come before their testimony."

رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَتَهُمْ». [راجع: ٣٥٩٤].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6429) and Muslim (2533)]

تخريج: إسناده صحيح، خ: (٦٤٢٩)، م: (٢٥٣٣).

4218. It was narrated that Khumair bin Malik said: 'Abdullah said: I learned seventy-odd soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a young boy with a braid, learning how to read and write with the other boys.

٤٢١٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتٍ لَهُ ذُؤَابَةٌ فِي الْكُتَّابِ. [راجع: ٣٦٩٧].

Comments: [A *saheeh hadeeth*, and its *isnad* is *da'eef*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، خمير بن مالك، لم يرو عنه غير أبي إسحاق السبيعي.

4219. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ): "Whoever has a need and refers his need to people deserves not to have his need met, but whoever turns to Allah, He will grant him provision immediately or death at a later time."

٤٢١٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَّارٍ أَبِي الْحَكَمِ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ، كَانَ قَمِنًا مِنْ أَنْ لَا تُسَدَّ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ عَزَّ وَجَلَّ، أَتَاهُ اللَّهُ بِرِزْقٍ عَاجِلٍ، أَوْ مَوْتٍ آجِلٍ» [راجع: ٣٦٩٦].

Comments: [It *isnad* is *hasan*]

تخريج: إسناده حسن.

4220. It was narrated from Sayyar Abu Hamzah... and he narrated it. ['Abdullah bin Ahmad:] My father said: This is correct; Sayyar Abu Hamzah said: and Sayyar Abul-Hakam did not narrate anything from Tariq bin Shihab.

٤٢٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ سَيَّارٍ أَبِي حَمْزَةَ، فَذَكَرَهُ [قال عبد الله بن أحمد:].... قَالَ أَبِي: وَهُوَ الصَّوَابُ، سَيَّارٌ أَبُو حَمْزَةَ، قَالَ: وَسَيَّارٌ أَبُو الْحَكَمِ لَمْ يُحَدِّثْ عَنْ طَارِقِ بْنِ شِهَابٍ بِشَيْءٍ. [راجع: ٣٦٩٦].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٤٢٢١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ اللَّيْثِيِّ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَمُسْتَتِرٌ بِأَسْتَارِ الْكَعْبَةِ إِذْ دَخَلَ رَجُلَانِ ثَقَفِيَّانِ، وَخَتَنُهُمَا قُرَشِيٌّ، أَوْ قُرَشِيَّانِ وَخَتَنُهُمَا ثَقَفِيٌّ، كَثِيرَةٌ شُحُومُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، فَتَحَدَّثُوا بِحَدِيثٍ فِيمَا بَيْنَهُمْ، فَقَالَ أَحَدُهُمْ لِصَاحِبِهِ: أَتُرَى اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: أُرَاهُ يَسْمَعُ إِذَا رَفَعْنَا أَصْوَاتَنَا، وَلَا يَسْمَعُ إِذَا خَافَتْنَا، قَالَ الْآخَرُ: لَئِنْ كَانَ يَسْمَعُ مِنْهُ شَيْئًا إِنَّهُ لَيَسْمَعُهُ كُلَّهُ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ﴾ (فصلت: ٢٢) الْآيَةَ [راجع: ٣٦١٤].

تخريج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4221. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and two Thaqafi men and their Qurashi in-law, or two Qurashis and their Thaqafi in-law, came in; they were very fat but not very smart, and they spoke among themselves. One of them said to his companion: Do you think Allah hears what we say? The other said: I think He hears us if we raise our voices, but He does not hear us if we do not raise our voices. The other one said: If He hears some of it He will hear all of it. I went to the Prophet (ﷺ) and told him about that, and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes." [Fussilat 41:22].

Comments: [A *hadeeth saheeh*]

٤٢٢٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، فَذَكَرَ مَعْنَاهُ . . . . . فَنَزَلَتْ: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ﴾ إِلَى قَوْلِهِ ﴿فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ﴾ (فصلت: ٢٢، ٢٣) [راجع: ٣٦١٤].

تخريج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4222. It was narrated from 'Abdullah... and he mentioned a similar report. And the words were revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes - up to - and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4817) and Muslim (2775)]

4223. Abu 'Amr ash-Shaibani said: The owner of this house - meaning Ibn Mas'ood - told me: I said: O Messenger of Allah, which deed is best? He said: "Prayer offered on time."

Comments: [Its *isnad* is *saheeh*]

٤٢٢٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي أَبُو عَمْرٍو الشَّيْبَانِيُّ قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ الدَّارِ، يَعْنِي ابْنَ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا». [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

4224. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say *takbeer* every time he lowered or raised his head (in prayer), and Abu Bakr and 'Umar (ﷺ) did likewise.

Comments: [Its *isnad* is *saheeh*]

٤٢٢٤- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ أَوْ أَحَدِهِمَا، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَخَفْضٍ، قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ وَعُمَرُ (١/ ٤٤٣) رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح.

4225. It was narrated from 'Abdullah that the Prophet (ﷺ) and Abu Bakr and 'Umar (ﷺ) used to say *takbeer* every time they lowered or raised their heads (in prayer).

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٤٢٢٥- حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي كُلِّ خَفْضٍ وَرَفْعٍ. [راجع: ٣٦٦٠].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل والد وكيع، والإسناد من طريق عبدالرحمن بن الأسود منقطع، لكنه متابع بعبدالرحمن بن يزيد النخعي.

4226. It was narrated from 'Abdullah that when the Prophet (ﷺ) went to sleep, he would put his right hand under his cheek

٤٢٢٦- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ

then say: "O Allah, protect me from Your punishment on the Day You resurrect Your slaves."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted]

تَحْتَ خَدِّهِ، وَقَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ». [راجع: ٣٧٤٢].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4227. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukahri (3406)]

٤٢٢٧- حَدَّثَنَا وَكِيعٌ قَالَ: قَالَ سُفْيَانُ: قَالَ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٣٧٠٣].

تخريج: إسناده صحيح، خ: (٣٤٠٦).

4228. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

٤٢٢٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّآمَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخريج: إسناده صحيح، م: (٢٨٢١).

4229. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No woman should look at or touch another woman so she can describe her to her husband so that it is as if he is looking at her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5241)]

٤٢٢٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ تَنْعَتُهَا لِزَوْجِهَا حَتَّى كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [راجع: ٣٦٠٩].

تخريج: إسناده صحيح، خ: (٥٢٤١).

4230. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification. News of

٤٢٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِاللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُتَوَشِّمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ

يَعْقُوبَ، فَأَتَتْهُ، فَقَالَتْ: قَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ، مَا وَجَدْتُ مَا قُلْتَ، قَالَ: مَا وَجَدْتِ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ (الحشر: ٧) فَقَالَتْ: إِنِّي لَأُرَاهُ فِي بَعْضِ أَهْلِكَ، قَالَ: اذْهَبِي، فَانْظُرِي، قَالَ: فَذَهَبَتْ، فَنَظَرَتْ، ثُمَّ جَاءَتْ، فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ عَبْدُ اللَّهِ: لَوْ كَانَ لَهَا مَا جَامَعْنَاهَا. [راجع: ٤١٢٩].

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

that reached a woman of Banu Asad who was called Umm Ya'qoob. She came to him and said: I have read what is between the covers (of the *Mushaf*) and I did not find what you said. He said: Have you not read (the words) "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: I think your family do that. He said: Go and look. So she went and looked, then she came and said: I did not see anything. He said: If that were the case, she would not stay with us.

Comments: [Its *isnad* is *saheeh*]

٤٢٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ» وَقُلْتُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. [راجع: ٣٥٥٢].

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4231. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. The Messenger of Allah (ﷺ) said: "Whoever dies associating something with Allah will enter Hell." And I say whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

٤٢٣٢- حَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ .... فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «يَجْعَلُ لِلَّهِ عَزَّ وَجَلَّ نِدًّا». [راجع: ٤٠٤٣].

تخريج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4232. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said:.. And he mentioned something similar except that he said: ascribing a rival to Allah .

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

4233. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (92)]

٤٢٣٣- حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى وَالْعِفَّةَ، وَالْغِنَى» [راجع: ٣٦٩٢].

تخريج: إسناده صحيح، م: (٢٧٢١).

4234. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Do not acquire farmland, lest you become too interested in worldly matters."

Comments: [Its *isnad* is *da'eef*]

٤٢٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ الْكَاهِلِيِّ، عَنْ مُغِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ الطَّائِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا». [راجع: ٣٥٧٩].

تخريج: إسناده ضعيف.

4235. It was narrated from Ibn Mas'ood (ﷺ) that the Prophet (ﷺ) recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and did like this - and he put it on his forehead. 'Abdullah said: And I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)

٤٢٣٥- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَرَأَ النَّجْمَ، فَسَجَدَ فِيهَا وَمَنْ مَعَهُ، إِلَّا شَيْخٌ كَبِيرٌ أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ، قَالَ: فَقَالَ بِهِ هَكَذَا، وَضَعَهُ عَلَى جَبْهَتِهِ، قَالَ: فَلَقَدْ رَأَيْتُهُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

تخريج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

4236. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and

٤٢٣٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ

those who do not know it do not know it."

لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ». [راجع: ٣٥٧٨].

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

تخريج: صحيح لغيره، وهذا إسناد حسن، سفيان الثوري سمع من عطاء بن السائب قبل اختلاطه.

4237. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) prayed five *rak'ahs* in *Zuhr*, and it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "Why is that?" They said: You prayed five. And he turned around and prostrated twice after he had said the *salam*.

٤٢٣٧- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، وَمُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: زِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، قَالَ: فَثَنَى رِجْلَهُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ. [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

تخريج: إسناده صحيح، خ: (١٢٢٦)، م: (٥٧٢).

4238. It was narrated that 'Abdullah (ﷺ) said: I was hiding behind the curtain of the Ka'bah, and three people, a Thaqafi and his two Qurashi in-laws came. They were very fat but not very smart. They said something amongst themselves, then one of them said: Do you think Allah hears what we say? The other said: He hears if we raise our voices, but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear (all of) it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), should

٤٢٣٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ عُمَارَةَ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ، فَجَاءَ ثَلَاثَةُ نَفَرٍ: ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ، كَثِيرٌ شَحْمُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِمْ، قَالَ: فَتَحَدَّثُوا بَيْنَهُمْ بِحَدِيثٍ، قَالَ: فَقَالَ أَحَدُهُمْ: أَتُرَى اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ مَا رَفَعْنَا، وَمَا (١/ ٤٤٤) خَفَضْنَا لَا يَسْمَعُ، قَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ شَيْئًا، فَهُوَ يَسْمَعُهُ كُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، قَالَ: فَنَزَلَتْ: ﴿وَمَا كُنْتُمْ

testify against you; - till- yet they are not of those who will ever be allowed to please Allah!" [Fussilat 41:22-24].

Comments: [A *saheeh hadeeth,* al-Bukhari (4817) and Muslim (2775)]

تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ﴾ إِلَى قَوْلِهِ: ﴿فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ﴾ (فصلت: ٢٢-٢٤) قَالَ: وَحَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ نَحْوَ ذَلِكَ. [راجع: ٣٦١٤].

تخريج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4239. It was narrated from Abu Ma'mar from 'Abdullah. He [the narrator] said: I heard him attribute it to the Prophet (ﷺ) on one occasion, then he did not do that. He saw a governor or a man say two *tasleems* and he said: Where did he learn that?

Comments: [Its *isnad* is *saheeh,* Muslim (581)]

٤٢٣٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِاللَّهِ _ قَالَ: سَمِعْتُهُ مَرَّةً رَفَعَهُ، ثُمَّ تَرَكَهُ _ رَأَى أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَتَيْنِ، فَقَالَ: أَنَّى عَلِقَهَا. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح، م: (٥٨١).

4240. It was narrated that 'Abdullah (ﷺ) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong)" [al-An'am 6:82], it was very hard on the Companions of the Messenger of Allah (ﷺ) and they said: Who among us does not does wrong? The Messenger of Allah (ﷺ) said: "It is not as you think; rather it is as Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqmaan 31:13]?"

٤٢٤٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ (الأنعام: ٨٢) شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَقَالُوا: أَيُّنَا لَمْ يَظْلِمْ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾» (لقمان: ١٣) [راجع: ٣٥٨٩].

تخريج: إسناده صحيح، خ: (٦٩٣٧)، م: (١٢٤).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6937) and Muslim (124)]

4241. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah*, (turning his face so far that) the whiteness of his cheek could be seen. 'Abdur-Rahman said: (turning his face so far that) we could see the whiteness of his cheek from here and we could see the whiteness of his cheek from here.

Comments: [Its *isnad* is *saheeh*]

٤٢٤١- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَقَالَ عَبْدُ الرَّحْمَنِ: حَتَّى نَرَى بَيَاضَ خَدِّهِ مِنْ هَاهُنَا، وَنَرَى بَيَاضَ خَدِّهِ مِنْ هَاهُنَا. [راجع: ٣٦٦٠].

تخريج: إسناده صحيح.

4242. It was narrated that 'Abdullah said: Walk to the mosque because it is part of the guidance and *Sunnah* of Muhammad (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٤٢٤٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: امْشُوا إِلَى الْمَسْجِدِ، فَإِنَّهُ مِنَ الْهَدْيِ، وَسُنَّةِ مُحَمَّدٍ ﷺ. [راجع: ٣٦٢٣].

تخريج: إسناده ضعيف لإبهام شيخ الأعمش.

4243. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which deed is best? He said: Prayer offered on time. I said: Then what? He said: Honouring one's parents. I said Then what? He said: *Jihad* for the sake of Allah. And if I had asked for more he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

٤٢٤٣- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ» وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. [راجع: ٣٨٩٠].

تخريج: إسناده صحيح، خ: (٥٢٧)؛ م: (٨٥).

4244. It was narrated from Khaithamah from someone who heard 'Abdullah say: The Messenger of Allah (ﷺ) said: "There should be no staying up at night for one who is praying and one who is travelling."

٤٢٤٤- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ عَنْ خَيْثَمَةَ، عَمَّنْ سَمِعَ ابْنَ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ». [راجع: ٣٦٠٣].

Comments: [A *hasan hadeeth;* its *isnad* is *da'eef*]

تخريج: حديث حسن، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

4245. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a soul for a soul, a married adulterer, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh,* Muslim (1676)]

٤٢٤٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا أَحَدَ ثَلَاثَةِ نَفَرٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [راجع: ٣٦٢١].

تخريج: إسناده صحيح، م: (١٦٧٦).

4246. It was narrated from Abu 'Ubaidah that 'Abdullah said: I came to Abu Jahl on the day of Badr when his leg had been struck and he was lying on the ground, fending people off with a sword that he had. I said: Praise be to Allah Who has humiliated you, O enemy of Allah. He said: Is it anything other than a man who was killed by his own people? I started striking at him with my sword but I was not able to hit him. Then I struck his hand and his sword fell; I picked it up and struck him with it until I killed him. Then I left him and went to the Prophet (ﷺ) and it was as if I could not wait to reach him, and I told him (the news). He said: "Do you swear by Allah, besides Whom there is no other god?" And he repeated it three times. I said: By Allah, besides

٤٢٤٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُاللَّهِ: انْتَهَيْتُ إِلَى أَبِي جَهْلٍ يَوْمَ بَدْرٍ، وَقَدْ ضُرِبَتْ رِجْلُهُ، وَهُوَ صَرِيعٌ، وَهُوَ يَذُبُّ النَّاسَ عَنْهُ بِسَيْفٍ لَهُ، فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي أَخْزَاكَ يَا عَدُوَّ اللَّهِ! فَقَالَ: هَلْ هُوَ إِلَّا رَجُلٌ قَتَلَهُ قَوْمُهُ، قَالَ: فَجَعَلْتُ أَتَنَاوَلُهُ بِسَيْفٍ لِي غَيْرِ طَائِلٍ، فَأَصَبْتُ يَدَهُ، فَنَدَرَ سَيْفُهُ، فَأَخَذْتُهُ، فَضَرَبْتُهُ بِهِ حَتَّى قَتَلْتُهُ، قَالَ: ثُمَّ خَرَجْتُ حَتَّى أَتَيْتُ النَّبِيَّ ﷺ، كَأَنَّمَا أُقَلُّ مِنَ الْأَرْضِ، فَأَخْبَرْتُهُ، فَقَالَ: «آللَّهِ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ؟» قَالَ: «فَرَدَّدَهَا ثَلَاثًا، قَالَ: قُلْتُ: آللَّهِ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ، قَالَ: فَخَرَجَ يَمْشِي مَعِي حَتَّى قَامَ عَلَيْهِ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَخْزَاكَ يَا عَدُوَّ اللَّهِ! هَذَا كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ» قَالَ: وَزَادَ فِيهِ أَبِي عَنْ أَبِي إِسْحَاقَ،

عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: فَنَفَّلَنِي سَيْفَهُ. [راجع: ٣٨٢٤].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

Whom there is no other god. Then he set out walking with me until he stood over him and said: "Praise be to Allah Who has humiliated you, O enemy of Allah. By Allah, this was the pharaoh of this nation." And my father added from Abu Ishaq that Abu 'Ubaidah said: And 'Abdullah said: And he granted me his sword as booty.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٢٤٧- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ يَوْمَ بَدْرٍ، فَقُلْتُ: قَتَلْتُ أَبَا جَهْلٍ، قَالَ: «آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ؟» قَالَ: قُلْتُ: آللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَرَدَّدَهَا ثَلَاثًا، قَالَ: «اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، انْطَلِقْ، فَأَرِنِيهِ» فَانْطَلَقْنَا، فَإِذَا بِهِ، فَقَالَ: «هَذَا فِرْعَوْنُ هَذِهِ الْأُمَّةِ». [راجع: ٣٨٥٦].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4247. It was narrated that Ibn Mas'ood said: I came to the Prophet (ﷺ) on the day of Badr and said: I have killed Abu Jahl. He said: By Allah besides Whom there is no other god? I said: By Allah besides Whom there is no other god. And he repeated it three times. He said: *Allahu Akbar*, praise be to Allah Who fulfilled His promise, granted victory to His slave and defeated the Confederates alone. Let us go, and you can show him to me." So we set out and came to him and he said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٢٤٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ، فَمَرَّ عَلَى قَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، فَقَالُوا: يَا مُحَمَّدُ، مَا الرُّوحُ؟ (١/ ٤٤٥) قَالَ: فَقَامَ، وَهُوَ مُتَوَكِّئٌ عَلَى عَسِيبٍ،

4248. It was narrated that 'Abdullah (ﷺ) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he passed by some of the Jews, who said to one another: Ask him about the spirit [*ar-rooh*]. And some of them said: Do not ask him. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree branch, and I was

وَأَنَا خَلْفَهُ، فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ: «﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾» (الإسراء: ٨٥) قَالَ: فَقَالَ بَعْضُهُمْ: قَدْ قُلْنَا: لَا تَسْأَلُوهُ. [راجع: ٣٦٨٨].

تخريج: إسناده صحيح، خ: (٧٤٥٦)، م: (٢٧٩٤).

behind him and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7456) and Muslim (2794)]

٤٢٤٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارِ بْنِ مُعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ سُمَيَّةَ مَا عُرِضَ عَلَيْهِ أَمْرَانِ قَطُّ إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا». [راجع: ٣٦٩٣].

4249. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: Ibn Sumayyah never has the choice of two options but he chooses the more guided of them.

Comments: [*Hasan* because of corroborating evidence, and its *isnad* is *da'eef* because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سالم الأشجعي لم يسمع من ابن مسعود.

٤٢٥٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَقِيتُ امْرَأَةً فِي الْبُسْتَانِ، فَضَمَمْتُهَا إِلَيَّ وَبَاشَرْتُهَا وَقَبَّلْتُهَا، وَفَعَلْتُ بِهَا كُلَّ شَيْءٍ، غَيْرَ أَنِّي لَمْ أُجَامِعْهَا، قَالَ: فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ، فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ (هود: ١١٤) قَالَ: فَدَعَاهُ النَّبِيُّ ﷺ، فَقَرَأَهَا عَلَيْهِ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَهُ خَاصَّةً، أَمْ

4250. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I met a woman in a garden and I embraced her, touched her, kissed her and did everything with her except that I did not have intercourse with her. The Prophet (ﷺ) did not answer, then this verse was revealed: "Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Then the Prophet (ﷺ) called him and recited it to him. 'Umar said: O Messenger of Allah, is that only for

him or for all the people? He said: "Rather it is for all the people."

لِلنَّاسِ كَافَّةً؟ فَقَالَ: «بَلْ لِلنَّاسِ كَافَّةً».

Comments: [A *saheeh hadeeth*]

[راجع: ٣٦٥٣].

تخريج: حديث صحيح، م: (٢٧٦٣)، وهذا إسناد حسن من أجل ابن حرب.

4251. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) told us in Mina, when he was leaning back on a red tent, he said: "Would it not please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it not please you to be one third of the people of Paradise?" We said: Yes. He said: "By Allah, I hope that you will be half of the people of Paradise, and I shall tell you about that, about the small numbers of the Muslims among the people on that Day. On that Day, among the people they will be like a white hair on the hide of a black bull, or a black hair on the hide of a white bull, and no one will enter Paradise except a Muslim soul."

٤٢٥١- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ بِمِنًى، وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى قُبَّةٍ حَمْرَاءَ، قَالَ: «أَلَمْ تَرْضَوْا أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: بَلَى، قَالَ: «أَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى، قَالَ: «وَاللَّهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، عَنْ قِلَّةِ الْمُسْلِمِينَ فِي النَّاسِ يَوْمَئِذٍ، مَا هُمْ يَوْمَئِذٍ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ، وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ». [راجع: ٣٦٦١].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6642) and Muslim (221)]

تخريج: إسناده صحيح، خ: (٦٦٤٢)، م: (٢٢١).

4252. It was narrated that Fulfulah al-Ju'fi said: I was among those who panicked and rushed to 'Abdullah concerning the *Mushafs*. We entered upon him and a man among the people said: We have not come to visit you; rather we came when we got alarmed about this news. He said: The Qur'an was revealed to your Prophet (ﷺ) from seven gates

٤٢٥٢- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو هَمَّامٍ عَنْ عُثْمَانَ بْنِ حَسَّانَ، عَنْ فُلْفُلَةَ الْجُعْفِيِّ قَالَ: فَزِعْتُ فِيمَنْ فَزِعَ إِلَى عَبْدِ اللَّهِ فِي الْمَصَاحِفِ، فَدَخَلْنَا عَلَيْهِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّا لَمْ نَأْتِكَ زَائِرِينَ، وَلَكِنْ جِئْنَاكَ حِينَ رَاعَنَا هَذَا الْخَبَرُ، فَقَالَ: إِنَّ الْقُرْآنَ نَزَلَ عَلَى نَبِيِّكُمْ ﷺ مِنْ سَبْعَةِ أَبْوَابٍ،

with seven modes of recitation, and the Book before him was revealed from one gate and with one mode of recitation.

Comments: [Its *isnad* is *da'eef*]

4253. It was narrated that 'Abdullah said: Your Prophet (ﷺ) was given everything except the five keys of the unseen: "Verily, Allah! With Him (Alone) is the knowledge of the Hour..." [Luqman 31:34].

Comments: [*Saheeh* because of corroborating evidences]

4254. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my brother Mu'awiyah, and my father Abu Sufyan (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, limits that have already been set and provisions that have already been allotted. None of them will be brought forward before its due time or delayed beyond its due time. If you had asked Allah to grant you refuge from punishment in the grave or punishment in the Fire, (that would have been better and preferable)." And the Messenger of Allah (ﷺ) was asked about monkeys and pigs - were they (descendents of) those who had been transformed or were they

عَلَى سَبْعَةِ أَحْرُفٍ، أَوْ قَالَ: حُرُوفٍ، وَإِنَّ الْكِتَابَ قَبْلَهُ كَانَ يَنْزِلُ مِنْ بَابٍ وَاحِدٍ، عَلَى حَرْفٍ وَاحِدٍ.

تخريج: إسناده ضعيف.

٤٢٥٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أُوتِيَ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ إِلَّا مَفَاتِيحَ الْغَيْبِ الْخَمْسَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ (لقمان: ٣٤) [راجع: ٣٦٥٩].

تخريج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

٤٢٥٤- حَدَّثَنَا سُفْيَانُ - يَعْنِي ابْنَ عُيَيْنَةَ - عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ مُغِيرَةَ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَخِي مُعَاوِيَةَ، وَبِأَبِي أَبِي سُفْيَانَ، قَالَ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «دَعَوْتِ اللَّهَ عَزَّ وَجَلَّ لِآجَالٍ مَضْرُوبَةٍ، وَآثَارٍ مَبْلُوغَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَا يَتَقَدَّمُ مِنْهَا شَيْءٌ قَبْلَ حِلِّهِ، وَلَا يَتَأَخَّرُ مِنْهَا، لَوْ سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ أَنْ يُنْجِيَكِ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ» وَسُئِلَ عَنِ الْقِرَدَةِ وَالْخَنَازِيرِ، هُمْ مِمَّا مُسِخَ، أَوْ شَيْءٌ كَانَ قَبْلَ ذَلِكَ؟ فَقَالَ: «لَا، بَلْ كَانَ قَبْلَ ذَلِكَ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلًا وَلَا عَاقِبَةً». [راجع: ٣٧٠٠].

تخريج: إسناده صحيح، م: (٢٦٦٣).

some other creation that existed before that? He said: "No; rather they existed before that. Verily Allah, may He be glorified and exalted, does not doom a people then give them offspring."

Comments: [Its *isnad* is *saheeh*, Muslim (2663)]

٤٢٥٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ وَعَبْدُ اللَّهِ يُصَلِّي، فَافْتَتَحَ النِّسَاءَ فَسَحَلَهَا، فَقَالَ النَّبِيُّ ﷺ: «مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ، ثُمَّ تَقَدَّمَ سَأَلَ، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «سَلْ تُعْطَهْ، سَلْ تُعْطَهْ، سَلْ تُعْطَهْ» فَقَالَ فِيمَا سَأَلَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ نَبِيِّكَ مُحَمَّدٍ ﷺ فِي أَعْلَى جَنَّةِ الْخُلْدِ، قَالَ: فَأَتَى عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (١/٤٤٦) عَبْدَ اللَّهِ لِيُبَشِّرَهُ، فَوَجَدَ أَبَا بَكْرٍ رِضْوَانُ اللَّهِ عَلَيْهِ قَدْ سَبَقَهُ، فَقَالَ: إِنْ فَعَلْتَ لَقَدْ كُنْتَ سَبَّاقًا بِالْخَيْرِ. [راجع: ٣٦٦٢].

تخريج: حديث صحيح بشواهده، وهذا إسناد حسن من أجل عاصم.

4255. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar, when 'Abdullah was praying. He started to recite (Soorat) an-Nisa' and did not stop until he completed it. And the Prophet (ﷺ) said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd. Then he began asking (in *du'a'*) and the Prophet (ﷺ) started saying: "Ask, you will be given; ask, you will be given; ask, you will be given." And among the things he asked for, he said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (ﷺ) came to 'Abdullah to tell him the good news, but he found that Abu Bakr (ﷺ) had beaten him to it so he said: You have beaten me because you are always ahead of us in doing good.

Comments: [A *hadeeth saheeh*, because of corroborating evidence, and its *isnad* is *hasan*]

٤٢٥٦- قَرَأْتُ عَلَى أَبِي: حَدَّثَكُمْ عَمْرُو بْنُ مُجَمِّعٍ أَبُو الْمُنْذِرِ الْكِنْدِيُّ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ

4256. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: Verily, Allah has made the

اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ حَسَنَةَ ابْنِ آدَمَ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَّا الصَّوْمَ، وَالصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ إِفْطَارِهِ، وَفَرْحَةٌ يَوْمَ الْقِيَامَةِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مُجَمِّع ولين إبراهيم الهجري.

reward for the good deed of the son of Adam ten like it, up to seven hundred fold, except fasting, for fasting is for Me and I and the One Who will reward for it. The fasting person has two moments of joy: joy when he breaks his fast and joy on the Day of Resurrection. And the smell from the mouth of the fasting person is better before Allah than the fragrance of musk.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٤٢٥٧- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعٍ: أَخْبَرَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُدْنِهِ، فَلْيُقْعِدْهُ عَلَيْهِ، أَوْ لِيُلْقِمْهُ، فَإِنَّهُ وَلِيَ حَرَّهُ وَدُخَانَهُ». [راجع: ٣٦٨٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مجمع السكوني و إبراهيم الهجري.

4257. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "When the servant of any one of you brings his food to him, let him make him come and sit with him or give him some of it, for he dealt with its heat and smoke."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٤٢٥٨- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ، وَعَبَدَ الْأَصْنَامَ أَبُو خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجُرُّ أَمْعَاءَهُ فِي النَّارِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مجمع السكوني ولين إبراهيم الهجري.

4258. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "The first one to establish the custom of *as-sa'ibah* and the worship of idols was Abu Khuza'ah 'Amr bin 'Amir, and verily I have seen him dragging his intestines in Hell.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

4259. A similar report was narrated from 'Abdullah from the Prophet (ﷺ), but he did not mention the worship of idols.

Comments: [*Saheeh* because of corroborating evidence]

٤٢٥٩- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ عَطَاءٍ عَنْ أَبِي إِسْحَاقَ الْهَجَرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرْ: «وَعَبَدَ الأَصْنَامَ». [راجع: ٤٢٥٨].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف أبي إسحاق إبراهيم بن مسلم الهجري.

4260. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The poor person is not the one who goes around to people and will be content with a mouthful or two, or a date or two." I said: O Messenger of Allah, then who is the poor person? He said: "The one who does not ask the people (for anything) and cannot find enough to make him independent of means, and no one is aware of his situation so he is not given any charity."

Comments: [*Saheeh* because of corroborating evidence]

٤٢٦٠- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمِسْكِينَ لَيْسَ بِالطَّوَّافِ الَّذِي تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، أَوِ التَّمْرَةُ وَالتَّمْرَتَانِ» قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَنِ الْمِسْكِينُ؟ قَالَ: «الَّذِي لَا يَسْأَلُ النَّاسَ، وَلَا يَجِدُ مَا يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ، فَيُتَصَدَّقَ عَلَيْهِ». [راجع: ٣٦٣٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عمرو بن مجمع و إبراهيم الهجري.

4261. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Hands are three: the hand of Allah, which is uppermost; the hand of the giver, which is below it; and the hand of the one who asks, which is the lowest."

Comments: [*Saheeh* because of corroborating evidence]

٤٢٦١- قَرَأْتُ عَلَى أَبِي: حَدَّثَكُمُ الْقَاسِمُ بْنُ مَالِكٍ قَالَ: أَخْبَرَنَا الْهَجَرِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الأَيْدِي ثَلَاثَةٌ: فَيَدُ اللَّهِ الْعُلْيَا، وَيَدُ الْمُعْطِي الَّتِي تَلِيهَا، وَيَدُ السَّائِلِ السُّفْلَى». [راجع: ٣٦٣٦].

تخريج: صحيح لغيره، وهذا إسناد حسن في الشواهد، إبراهيم الهجري لين الحديث.

4262. It was narrated that 'Abdullah said: The Prophet (ﷺ) said: "Trading insults with a

٤٢٦٢- قَرَأْتُ عَلَى أَبِي: حَدَّثَكَ عَلِيُّ بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي

Muslim is an evil action and fighting him is *kufr*. And the sanctity of his wealth is like the sanctity of his blood."

Comments: [*Saheeh* and its *isnad* is *da'eef*]

الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ أَخَاهُ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ». [راجع: ٣٦٤٧].

تخريج: صحيح، وهذا إسناد ضعيف، إبراهيم الهجري لين الحديث، وعلي بن عاصم صدوق يخطئ ويصر على الخطأ.

4263. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Beware of these two marked cubes that are thrown (i.e. dice), for they are the gambling of the non-Arabs."

Comments: [*Saheeh* and its isnad is *da'eef*]

٤٢٦٣- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَهَاتَانِ الْكَعْبَتَانِ الْمَوْسُومَتَانِ، اللَّتَانِ تُزْجَرَانِ زَجْرًا، فَإِنَّهُمَا مَيْسِرُ الْعَجَمِ». [راجع: ٣٦٤٧].

تخريج: صحيح، وهذا إسناد ضعيف.

4264. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Repentance from sin means repenting from it and not going back to it."

Comments: [Its *isnad* is *da'eef*]

٤٢٦٤- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: أَخْبَرَنَا الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّوْبَةُ مِنَ الذَّنْبِ أَنْ يَتُوبَ مِنْهُ، ثُمَّ لَا يَعُودَ فِيهِ».

تخريج: إسناده ضعيف، وقد روي مرفوعا وموقوفا، والصحيح وقفه، إبراهيم الهجري لين الحديث، وعلي بن عاصم صدوق يخطئ ويصر على الخطأ.

4265. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Let one of you protect his face from the Fire even with half a date."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٢٦٥- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُسْلِمٍ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَّقِ أَحَدُكُمْ وَجْهَهُ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ»؟ [راجع: ٣٦٧٩].

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

4266. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If the servant of one of you brings his food, let him make him sit with him or give him some, for he put up with its heat and smoke."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٢٦٦- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنِ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُقْعِدْهُ مَعَهُ، أَوْ لِيُنَاوِلْهُ مِنْهُ، فَإِنَّهُ وَلِيَ حَرَّهُ وَدُخَانَهُ». [راجع: ٣٦٨٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف.

4267. 'Ata' bin as-Sa'ib said: I came to Abu 'Abdur-Rahman when he was cauterizing a boy and I said: Are you cauterizing him? He said: Yes, it is the medicine of the Arabs. 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, did not send down any disease but He sent with it a remedy. Those of you who do not know it do not know it, and those of you who do know it know it."

Comments: [*Saheeh* because of corroborating evidence]

٤٢٦٧- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنِي عَطَاءُ بْنُ السَّائِبِ قَالَ: أَتَيْتُ أَبَا عَبْدِ الرَّحْمَنِ، فَإِذَا هُوَ يَكْوِي غُلَامًا، قَالَ: قُلْتُ: تَكْوِيهِ؟ قَالَ: نَعَمْ، هُوَ دَوَاءُ الْعَرَبِ، قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا وَقَدْ أَنْزَلَ مَعَهُ دَوَاءً، جَهِلَهُ مِنْكُمْ مَنْ جَهِلَهُ، وَعَلِمَهُ مِنْكُمْ مَنْ عَلِمَهُ». [راجع: ٣٥٧٨].

تخريج: صحيح لغيره، علي بن عاصم-وإن سمع من ابن السائب بعد اختلاطه- توبع.

4268. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Verily Allah, may He be glorified and exalted, opens the gates of heaven in the last third of the night, then He descends to the lowest heaven, then He stretches out His hand, then He says: 'Is there any slave who will ask Me so that I may give him?' until dawn breaks."

Comments: [A *saheeh hadeeth*]

٤٢٦٨- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا مُعَاوِيَةُ ابْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَفْتَحُ أَبْوَابَ السَّمَاءِ ثُلُثَ اللَّيْلِ الْبَاقِي، ثُمَّ يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ يَبْسُطُ يَدَهُ، ثُمَّ يَقُولُ: أَلَا [١/٤٤٧] عَبْدٌ يَسْأَلُنِي، فَأُعْطِيَهُ؟ حَتَّى يَسْطَعَ الْفَجْرُ». [راجع: ٣٦٧٣].

تخريج: حديث صحيح، وهذا إسناد حسن في الشواهد، إبراهيم الهجري لين الحديث.

4269. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The one who spends in moderation will never become poor."

Comments: [Its *isnad* is *da'eef*]

٤٢٦٩- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ قَالَ: حَدَّثَنَا سُكَيْنُ بْنُ عَبْدِ الْعَزِيزِ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَالَ مَنِ اقْتَصَدَ» إِلَى هُنَا قَرَأْتُ عَلَى أَبِي، وَمِنْ هَاهُنَا حَدَّثَنِي أَبِي.

تخريج: إسناده ضعيف، إبراهيم الهجري لين الحديث، سكين العبدي مختلف فيه.

4270. It was narrated from 'Abdullah that he said concerning this verse: "The Hour has drawn near, and the moon has been cleft asunder" [al-Qamar 54:1]: It was split at the time of the Messenger of Allah (ﷺ) into two halves; one half was behind the mountain and the other one half was over the mountain. And the Messenger of Allah (ﷺ) said: "O Allah, bear witness."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4864) and Muslim (2800)]

٤٢٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾ (القمر: ١) قَالَ: قَدِ انْشَقَّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِرْقَتَيْنِ، أَوْ فِلْقَتَيْنِ _ شُعْبَةُ الَّذِي يَشُكُّ _ فَكَانَ فِلْقَةٌ مِنْ وَرَاءِ الْجَبَلِ، وَفِلْقَةٌ عَلَى الْجَبَلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اشْهَدْ». [راجع: ٣٥٨٣].

تخريج: إسناده صحيح، خ: (٤٨٦٤)، م: (٢٨٠٠).

4271. It was narrated from 'Alqamah that Ibn Mas'ood was met by 'Uthman in 'Arafah. He sat on his own with him and talked to him, then 'Uthman said to Ibn Mas'ood: What do you think of a girl I will give to you in marriage? 'Abdullah bin Mas'ood called 'Alqamah and he told him that the Prophet (ﷺ) said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering

٤٢٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّ ابْنَ مَسْعُودٍ لَقِيَهُ عُثْمَانُ بِعَرَفَاتٍ، فَخَلَا بِهِ، فَحَدَّثَهُ، ثُمَّ إِنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فَتَاةٍ أُزَوِّجُكَهَا، فَدَعَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَلْقَمَةَ، فَحَدَّثَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ،

فَلْيَصُمْ، فَإِنَّ الصَّوْمَ وِجَاؤُهُ، أَوْ وِجَاءٌ لَهُ». [راجع: ٣٥٩٢].

تخريج: إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠).

the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5066) and Muslim (1400)]

٤٢٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ: أَنَّ الْأَسْوَدَ وَعَلْقَمَةَ كَانَا مَعَ عَبْدِ اللَّهِ فِي الدَّارِ، فَقَالَ عَبْدُ اللَّهِ: صَلَّى هَؤُلَاءِ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلَّى بِهِمْ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، وَقَامَ وَسَطَهُمْ، وَقَالَ: إِذَا كُنْتُمْ ثَلَاثَةً فَاصْنَعُوا هَكَذَا، فَإِذَا كُنْتُمْ أَكْثَرَ، فَلْيَؤُمَّكُمْ أَحَدُكُمْ، وَلْيَضَعْ أَحَدُكُمْ يَدَيْهِ بَيْنَ فَخِذَيْهِ إِذَا رَكَعَ، فَلْيَحْنَأْ. فَكَأَنَّمَا أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ. [راجع: ٣٩٢٧].

تخريج: إسناده صحيح، م: (٥٣٤).

4272. It was narrated from Ibraheem that al-Aswad and 'Alqamah were with 'Abdullah in the house. 'Abdullah said: Did these people pray? They said: Yes. Then he led them in prayer without any *adhan* or *iqamah,* and he stood in the midst of them. And he said: If you are three, then do like this, but if you are more then let one of you lead. And let one of you put his hands between his knees when he bows. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh,* Muslim (534)]

٤٢٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، وَعَنْ أَبِي حَسَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاةِ زَوْجِهَا بِخَمْسَ عَشْرَةَ لَيْلَةً، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ، فَقَالَ: كَأَنَّكِ تُحَدِّثِينَ نَفْسَكِ بِالْبَاءَةِ؟! مَا لَكِ ذَلِكَ حَتَّى يَنْقَضِيَ أَبْعَدُ الْأَجَلَيْنِ، فَانْطَلَقَتْ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَتْهُ بِمَا قَالَ أَبُو السَّنَابِلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَ أَبُو

4273. It was narrated from 'Abdullah bin Mas'ood that Subai'ah bint al-Harith gave birth fifteen days after her husband died. Abus-Sanabil entered upon her and said: It is as if you are thinking of getting married. You cannot do that until you complete the longer of the two periods. She went to the Messenger of Allah (ﷺ) and told him what Abus-Sanabil had said. The Messenger of Allah (ﷺ) said: Abus-Sanabil is lying. If someone comes to you who is pleasing to you, then bring him to me - or he said: Tell me.

السَّنَابِلِ، إِذَا أَتَاكِ أَحَدٌ تَرْضَيْنَهُ، فَأْتِينِي بِهِ - أَوْ قَالَ: فَأَنْبِئِينِي - » فَأَخْبَرَهَا أَنَّ عِدَّتَهَا قَدِ انْقَضَتْ.

And he told her that her *'iddah* had ended.

Comments: [Its *isnad* is *da'eef*

تخريج: إسناده ضعيف، محمد بن جعفر سمع من سعيد بن أبي عروبة بعد اختلاطه.

٤٢٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ: أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ فَذَكَرَ الْحَدِيثَ، أَوْ نَحْوَ ذَلِكَ، وَقَالَ فِيهِ: «وَإِذَا أَتَاكِ كُفُؤٌ، فَأْتِينِي، أَوْ أَنْبِئِينِي» وَلَيْسَ فِيهِ ابْنُ مَسْعُودٍ.

4274. It was narrated from 'Abdullah bin 'Utbah that Subai'ah bint al-Harith... And he mentioned the *hadeeth* or a similar report, and he said in it: "If someone who is compatible comes to you, then come to me or tell me." And there was no mention of Ibn Mas'ood.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (٥٣١٩)، م: (١٤٨٤).

٤٢٧٥- وقَالَ عَبْدُ الْوَهَّابِ: عَنْ خِلَاسٍ، عَنِ ابْنِ عُتْبَةَ، مُرْسَلٌ. [راجع: ٤٢٧٤].

4275. It was narrated from 'Abdul-Wahhab from Khilas in a *mursal* report.

Comments: [*Saheeh*, al-Bukhari (5319) and Muslim (1484)]

تخريج: صحيح، خ: (٥٣١٩)، م: (١٤٨٤).

٤٢٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: الرَّجُلُ يَتَزَوَّجُ وَلَا يَفْرِضُ لَهَا، يَعْنِي: ثُمَّ يَمُوتُ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ وَأَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: اخْتَلَفُوا إِلَى ابْنِ مَسْعُودٍ فِي ذَلِكَ شَهْرًا أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالُوا: لَا بُدَّ مِنْ أَنْ تَقُولَ فِيهَا، قَالَ: فَإِنِّي أَقْضِي لَهَا مِثْلَ صَدُقَةِ امْرَأَةٍ مِنْ نِسَائِهَا، لَا وَكْسَ وَلَا شَطَطَ، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَإِنْ يَكُ صَوَابًا، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَإِنْ يَكُنْ خَطَأً، فَمِنِّي وَمِنَ الشَّيْطَانِ، وَاللَّهُ عَزَّ وَجَلَّ

4276. Muhammad bin Ja'far said: What if a man gets married without naming the *mahr*, then he dies? Sa'eed narrated from Qatadah from Khilas and Abu Hassan al-A'raj from 'Abdullah bin 'Utbah bin Mas'ood that he said: They kept going to Ibn Mas'ood (and asking this question) for a month or thereabouts, and they said: You have to give an answer concerning this matter. He said: I will give a verdict: she is entitled to a dowry like that of her peers, not much more and not much less; she has the right of inheritance and she

has to observe the *'iddah*. If it is correct, then it is from Allah, may He be glorified and exalted; if it is wrong, then it is from me and the *Shaitan*, and Allah, may He be glorified and exalted, and His Messenger are innocent of it. Some men of Ashja', among whom were al-Jarrah and Abu Sinan, stood up and said: We bear witness that the Messenger of Allah (ﷺ) issued a verdict like this concerning one of our women whose name was Barwa' bint Washiq. Ibn Mas'ood rejoiced greatly at that because his verdict was in accordance with the verdict of the Messenger of Allah (ﷺ).

وَرَسُولُهُ بَرِيئَانِ. فَقَامَ رَهْطٌ مِنْ أَشْجَعَ، فِيهِمُ الْجَرَّاحُ وَأَبُو سِنَانٍ، فَقَالُوا: نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي امْرَأَةٍ مِنَّا يُقَالُ لَهَا: بَرْوَعُ بِنْتُ وَاشِقٍ، بِمِثْلِ الَّذِي قَضَيْتَ. فَفَرِحَ ابْنُ مَسْعُودٍ بِذَلِكَ فَرَحًا شَدِيدًا، حِينَ وَافَقَ قَوْلُهُ قَضَاءَ رَسُولِ اللَّهِ ﷺ». [راجع: ٤٠٩٩]

تخريج: حديث صحيح، محمد بن جعفر- وإن سمع من سعيد بن أبي عروبة بعد الاختلاط- قد توبع.

Comments: [A *saheeh hadeeth*]

4277. It was narrated from 'Abdullah bin 'Utbah bin Mas'ood that Ibn Mas'ood was consulted about a woman whom a man married but did not name a dowry for her, then he died before consummating the marriage. And they kept coming to Ibn Mas'ood to ask about that... And he quoted the *hadeeth* except that he said: Her husband was Hilal and I think Ibn Murrah said: 'Abdul-Wahhab said: and her husband was Hilal bin Murrah al-Ashja'i.

٤٢٧٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ أَبِي: وَقَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، وَعَنْ أَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ مَسْعُودٍ أُتِيَ فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلٌ فَلَمْ يُسَمِّ لَهَا صَدَاقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، قَالَ: فَاخْتَلَفُوا إِلَى ابْنِ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ إِلَّا أَنَّهُ قَالَ: كَانَ زَوْجُهَا هِلَالَ، أَحْسِبُهُ قَالَ: ابْنَ مُرَّةَ، قَالَ عَبْدُ الْوَهَّابِ: وَكَانَ زَوْجُهَا هِلَالَ بْنَ مُرَّةَالْأَشْجَعِيَّ. [راجع: ٤٠٩٩].

Comments: [Its two *isnad* are *saheeh*]

تخريج: إسناداه صحيحان.

4278. It was narrated from 'Abdullah bin 'Utbah that (some people) kept coming to Ibn Mas'ood to ask about a woman whom a man married then he

(١/٤٤٨) ٤٢٧٨- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ خِلَاسٍ وَأَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّهُ اخْتُلِفَ

died... And he quoted the *hadeeth.* He said: Then al-Jarrah and Abu Sinan stood up and testified that the Prophet (ﷺ) had issued a verdict to that effect concerning them, [the clan of] al-Ashja'bin Raith, in the case of Barwa' bint Washiq al-Ashja'iyyah, whose husband's name was Hilal bin Marwan. 'Affan said: And he issued a verdict concerning them, concerning [the clan of] al-Ashaj'bin Raith in the case of Barwa' bint Washiq al-Ashja'iyyah, and her husband was Hilal bin Marwan.

إِلَى ابْنِ مَسْعُودٍ فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلٌ فَمَاتَ، فَذَكَرَ الْحَدِيثَ، قَالَ: فَقَامَ الْجَرَّاحُ وَأَبُو سِنَانٍ، فَشَهِدَا أَنَّ النَّبِيَّ ﷺ قَضَى بِهِ فِيهِمْ، فِي الْأَشْجَعِ بْنِ رَيْثٍ، فِي بَرْوَعَ بِنْتِ وَاشِقٍ الْأَشْجَعِيَّةِ، وَكَانَ اسْمُ زَوْجِهَا هِلَالَ ابْنَ مَرْوَانَ. قَالَ عَفَّانُ: قَضَى بِهِ فِيهِمْ، فِي الْأَشْجَعِ بْنِ رَيْثٍ، فِي بَرْوَعَ بِنْتِ وَاشِقٍ الْأَشْجَعِيَّةِ، وَكَانَ زَوْجُهَا هِلَالَ بْنَ مَرْوَانَ. [راجع: ٤٠٧٥].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4279. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

٤٢٧٩- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْقَضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمُهُ اسْمِي». [راجع: ٣٥٧١].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4280. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to say *salam* to his right (turning his face so far that) the whiteness of his cheek could be seen, saying, '*As-salamu 'alaikum wa rahmatullah*''; and to his left (turning his face so far that) the whiteness of his cheek could be seen, saying, '*As-salamu 'alaikum wa rahmatullah.*''

٤٢٨٠- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ، حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ، يَقُولُ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» وَعَنْ يَسَارِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ، يَقُولُ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ». [راجع: ٣٦٦٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4281. It was narrated that 'Alqamah said: 'Abdullah said: Whilst we were sitting in the mosque on the night before Friday, a man among the Ansar said: By Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, in the morning, I shall certainly go to the Messenger of Allah (ﷺ). When morning came, he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. He started saying: O Allah, clarify, O Allah clarify. Then the verse of *li'an* was revealed: "And for those who accuse their wives, but have no witnesses except themselves..." [an-Noor 24:6].

٤٢٨١- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَقَالَ غَيْرُهُ: عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ لَيْلَةَ الْجُمُعَةِ، إِذْ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ لَئِنْ وَجَدَ رَجُلٌ رَجُلًا مَعَ امْرَأَتِهِ فَتَكَلَّمَ لَيُجْلَدَنَّ، وَإِنْ قَتَلَهُ لَيُقْتَلَنَّ، وَلَئِنْ سَكَتَ لَيَسْكُتَنَّ عَلَى غَيْظٍ، وَاللَّهِ لَئِنْ أَصْبَحْتُ، لَآتِيَنَّ رَسُولَ اللَّهِ ﷺ. فَلَمَّا أَصْبَحَ أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَئِنْ وَجَدَ رَجُلٌ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ لَيُجْلَدَنَّ، وَإِنْ قَتَلَهُ لَيُقْتَلَنَّ، وَإِنْ سَكَتَ لَيَسْكُتَنَّ عَلَى غَيْظٍ؟ وَجَعَلَ يَقُولُ: اللَّهُمَّ افْتَحْ، اللَّهُمَّ افْتَحْ، قَالَ: فَنَزَلَتِ الْمُلَاعَنَةُ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ﴾ الْآيَةَ (النور: ٦) [راجع: ٤٠٠١].

تخريج: حديث صحيح، م: (١٤٩٥).

Comments: [A *saheeh hadeeth*, Muslim (1495)]

4282. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) led them in praying five (*rak'ahs*), then he turned to face them and the people started whispering to one another. They said: O Messenger of Allah, you prayed five. He turned (to face the *qiblah*) and led them in prostrating twice and said the

٤٢٨٢- حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ يَذْكُرُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ خَمْسًا، ثُمَّ انْفَتَلَ، فَجَعَلَ بَعْضُ الْقَوْمِ يُوَشْوِشُ إِلَى بَعْضٍ. فَقَالُوا لَهُ: يَا رَسُولَ اللَّهِ، صَلَّيْتَ خَمْسًا. فَانْفَتَلَ، فَسَجَدَ

salam. And he said: "I am only human; I forget as you forget."

بِهِمْ سَجْدَتَيْنِ، وَسَلَّمَ، وَقَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ». [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

تخريج: إسناده صحيح، م: (٥٧٢).

4283. It was narrated from al-Huzail that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, *almuhill* and *almuhallal lahu*, the one who consumes *riba* and the one who pays it.

٤٢٨٣- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنِ الْهُزَيْلِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَةَ وَالْمُتَوَشِّمَةَ، وَالْوَاصِلَةَ وَالْمَوْصُولَةَ، وَالْمُحِلَّ وَالْمُحَلَّلَ لَهُ، وَآكِلَ الرِّبَا وَمُوكِلَهُ. [راجع: ٣٧٢٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4284. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, *almuhallil* and *almuhallal lahu*, the one who consumes *riba* and the one who pays it.

٤٢٨٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَةَ وَالْمُتَوَشِّمَةَ، وَالْوَاصِلَةَ وَالْمَوْصُولَةَ، وَالْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ، وَآكِلَ الرِّبَا وَمُطْعِمَهُ. [راجع: ٣٧٢٥].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4285. It was narrated that Ibn Mas'ood said: I asked the Messenger of Allah (ﷺ): Which deed is best? He said: "Prayer offered on time, honouring one's parents and *jihad* for the sake of Allah, may He be glorified and exalted."

٤٢٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَوَاتُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٨٩٠].

Comments: [A *hadeeth saheeh*, al-Bukhari (527) and Muslim (85) and its *isnad* is *da'eef* because it is interrupted]

تخريج: حديث صحيح، خ: (٥٢٧)، م: (٨٥)، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4286. It was narrated from 'Amr bin Wabisah al-Asadi that his father said: I was in my house in Koofah and I heard at the door of the house (the words), Peace be upon you, may I enter? I said: And upon you be peace; come in. When he came in I saw that he was 'Abdullah bin Mas'ood. I said: O Abu 'Abdur-Rahman, what time is this for a visit? And that was in the middle of the day. He said: I could not wait until the end of the day; I thought I should talk to someone. And he started talking to me about the Messenger of Allah (ﷺ) and I talked to him. Then he started telling me: I heard the Messenger of Allah (ﷺ) say: "There will be a turmoil in which one who is sleeping will be better than one who is lying down, one who is lying down will be better than one who is sitting; one who is sitting will be better than one who is standing, one who is standing will be better than one who is walking, one who is walking will be better than one who is riding, one who is riding will be better than one who is trotting (on his mount), and all its slain will be in Hell." I said: O Messenger of Allah, when will that be? He said: "Those will be days of *al-harj* (killing)." I said: When will the days of *al-harj* be? He said: "When a man does not feel safe

٤٢٨٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ رَجُلٍ، عَنْ عَمْرِو بْنِ وَابِصَةَ الْأَسَدِيِّ، عَنْ أَبِيهِ قَالَ: إِنِّي بِالْكُوفَةِ فِي دَارِي، إِذْ سَمِعْتُ عَلَى بَابِ الدَّارِ: السَّلَامُ عَلَيْكُمْ، أَأَلِجُ؟ قُلْتُ: عَلَيْكُمُ السَّلَامُ فَلِجْ، فَلَمَّا دَخَلَ، فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَيَّةُ سَاعَةِ زِيَارَةٍ هَذِهِ، وَذَلِكَ فِي نَحْرِ الظَّهِيرَةِ، قَالَ: طَالَ عَلَيَّ النَّهَارُ، فَذَكَرْتُ مَنْ أَتَحَدَّثُ إِلَيْهِ، قَالَ: فَجَعَلَ يُحَدِّثُنِي عَنْ رَسُولِ اللَّهِ ﷺ، وَأُحَدِّثُهُ، قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُنِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ: «يَقُولُ تَكُونُ فِتْنَةٌ، النَّائِمُ فِيهَا خَيْرٌ مِنَ الْمُضْطَجِعِ، وَالْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ الرَّاكِبِ، وَالرَّاكِبُ خَيْرٌ مِنَ الْمُجْرِي، قَتْلَاهَا كُلُّهَا فِي النَّارِ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَتَى ذَلِكَ؟ قَالَ: «ذَلِكَ أَيَّامُ الْهَرْجِ» قُلْتُ: وَمَتَى أَيَّامُ الْهَرْجِ؟ قَالَ: «حِينَ لَا يَأْمَنُ الرَّجُلُ جَلِيسَهُ» قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي (١/ ٤٤٩) إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: «اكْفُفْ نَفْسَكَ وَيَدَكَ، وَادْخُلْ دَارَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ دَخَلَ رَجُلٌ عَلَيَّ دَارِي؟ قَالَ: «فَادْخُلْ بَيْتَكَ» قَالَ: قُلْتُ:

أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي؟ قَالَ: «فَادْخُلْ مَسْجِدَكَ، وَاصْنَعْ هَكَذَا، ـ وَقَبَضَ بِيَمِينِهِ عَلَى الْكُوعِ ـ وَقُلْ: رَبِّيَ اللَّهُ، حَتَّى تَمُوتَ عَلَى ذَلِكَ».

تخريج: إسناده ضعيف على نكارة في بعض ألفاظه، الراوي عن عمرو بن وابصة مبهم فهو مجهول، وعلى القول بأنه إسحاق بن راشد كما في الرواية التالية، فهو مختلف فيه.

with the one he is sitting with." I said: What do you instruct me to do if I live to see that? He said: "Control yourself and your hand (i.e., do not get involved) and go into your house." I said: O Messenger of Allah, what if a man enters my house? He said: "Go into your room." I said: What if he enters my room? He said: Go into your prayer place and do like this" - and he took hold of his elbow with his right hand, "and say: My Lord is Allah, until you die in that state."

Comments: [Its *isnad* is *da'eef*]

٤٢٨٧- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ، يَعْنِي ابْنَ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنْ عَمْرِو بْنِ وَابِصَةَ الْأَسَدِيِّ ..... [راجع: ٤٢٨٦].

4287. It was (also) narrated from 'Amr bin Wabisah al-Asadi.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، إسحاق بن راشد مختلف فيه، ثم إنه لم يصرح بسماعه من عمرو ابن وابصة.

٤٢٨٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ: أَنَّ شَقِيقَ بْنَ سَلَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «بِئْسَمَا لِلرَّجُلِ، أَوْ لِلْمَرْءِ أَنْ يَقُولَ: نَسِيتُ سُورَةَ كَيْتَ وَكَيْتَ، أَوْ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [راجع: ٣٦٢٠].

تخريج: إسناده صحيح، خ: (٥٠٣٩).

4288. 'Abdah bin Abi Lubabah narrated that Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: I heard the Prophet (ﷺ) say: "What a bad thing for a man - or a person - to say, I forgot such and such a soorah, or such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

٤٢٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾ (النجم: ١٨) قَالَ: قَالَ

4289. It was narrated from al-A'mash concerning the verse, "Indeed he (Muhammad (ﷺ)) did see of the greatest signs, of his Lord

(Allah)." [an-Najm 53:18], that he said: Ibn Mas'ood said: The Prophet (ﷺ) saw (Jibreel (as) wearing a garment of) green brocade from Paradise, filling the horizon.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3233)]

4290. It was narrated that 'Abdullah bin Mas'ood said: A man came to the Prophet (ﷺ) and said: O Prophet of Allah, I met a woman in a garden and I did everything with her except that I did not have intercourse with her; I kissed her and embraced her, but I did not do anything else; do with me whatever you will. The Prophet (ﷺ) did not say anything to him and the man went away. Then 'Umar said: Allah would have concealed him, if he had concealed himself. The Messenger of Allah (ﷺ) watched him leave, then he said: Bring him back to me. So they brought him back to him, and he recited to him: "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Mu'adh bin Jabal said: Is it only for him, or is it for all the people, O Prophet of Allah? He said: "Rather it is for all the people."

Comments: [A *hadeeth saheeh* and its *isnad* is *hasan*]

ابْنُ مَسْعُودٍ: رَأَى النَّبِيُّ ﷺ رَفْرَفًا أَخْضَرَ مِنَ الْجَنَّةِ قَدْ سَدَّ الْأُفُقَ، ذَكَرَهُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. [راجع: ٣٧٤٠].

تخريج: إسناده صحيح، خ: (٣٢٣٣).

٤٢٩٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ: أَنَّهُ سَمِعَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنِّي أَخَذْتُ امْرَأَةً فِي الْبُسْتَانِ، فَفَعَلْتُ بِهَا كُلَّ شَيْءٍ غَيْرَ أَنِّي لَمْ أُجَامِعْهَا، قَبَّلْتُهَا، وَلَزِمْتُهَا، وَلَمْ أَفْعَلْ غَيْرَ ذَلِكَ، فَافْعَلْ بِي مَا شِئْتَ، فَلَمْ يَقُلْ لَهُ رَسُولُ اللَّهِ ﷺ شَيْئًا، فَذَهَبَ الرَّجُلُ، فَقَالَ عُمَرُ: لَقَدْ سَتَرَ اللَّهُ عَلَيْهِ لَوْ سَتَرَ عَلَى نَفْسِهِ، قَالَ: فَأَتْبَعَهُ رَسُولُ اللَّهِ ﷺ بَصَرَهُ، فَقَالَ: «رُدُّوهُ عَلَيَّ» فَرَدُّوهُ عَلَيْهِ، فَقَرَأَ عَلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ إِلَى ﴿الذَّاكِرِينَ﴾ (هود: ١١٤) فَقَالَ مُعَاذُ بْنُ جَبَلٍ: أَلَهُ وَحْدَهُ أَمْ لِلنَّاسِ كَافَّةً يَا نَبِيَّ اللَّهِ؟ فَقَالَ: «بَلْ لِلنَّاسِ كَافَّةً». [راجع: ٣٦٥٣].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل سماك.

4291. It was narrated from 'Alqamah and al-Aswad... and he quoted the *hadeeth*.

Comments: [A *hadeeth saheeh* and its *isnad* is *hasan*]

٤٢٩١- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ . . . . وَذَكَرَ الْحَدِيثَ. [راجع: ٣٦٥٣].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل سماك.

4292. It was narrated from 'Abdur-Rahman bin 'Abdullah from his father who said: The Prophet (ﷺ) said: "The likeness of the one who helps his people in wrongdoing is like the camel that falls into a well and stretches out its tail."

Comments: [Its *isnad* is *hasan*]

٤٢٩٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعَانَ قَوْمَهُ عَلَى ظُلْمٍ، فَهُوَ كَالْبَعِيرِ الْمُتَرَدِّي يَنْزِعُ بِذَنَبِهِ». [راجع: ٣٦٩٤].

تخريج: إسناده حسن من أجل سماك إن صح سماع عبد الرحمن لهذا الحديث من أبيه، فهو إنما سمع من أبيه شيئا يسيرا.

4293. It was narrated that 'Abdur-Rahman bin Yazeed said: I moved on from 'Arafah with Ibn Mas'ood and when he came to Muzdalifah, he prayed *Maghrib* and *'Isha'*, each one with an *adhan* and *iqamah*, and he ate dinner in between. Then he slept, then when someone said that dawn had broken, he prayed *Fajr*. Then he said: Verily the Messenger of Allah (ﷺ) said: "Verily these two prayers are delayed from their (usual) time in this place; as for *Maghrib*, the people do not come here until it is dark, and as for *Fajr*, this is its time." Then he halted and when it got light he said: If Ameer al-Mu'mineen wants to do the right thing he will move on now. Hardly had 'Abdullah finished speaking but 'Uthman moved on.

٤٢٩٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: أَفَضْتُ مَعَ ابْنِ مَسْعُودٍ مِنْ عَرَفَةَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ، كُلَّ وَاحِدَةٍ مِنْهُمَا بِأَذَانٍ وَإِقَامَةٍ، وَجَعَلَ بَيْنَهُمَا الْعَشَاءَ، ثُمَّ نَامَ، فَلَمَّا قَالَ قَائِلٌ: طَلَعَ الْفَجْرُ، صَلَّى الْفَجْرَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أُخِّرَتَا عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، أَمَّا الْمَغْرِبُ، فَإِنَّ النَّاسَ لَا يَأْتُونَ هَاهُنَا حَتَّى يُعْتِمُوا، وَأَمَّا الْفَجْرُ فَهَذَا الْحِينُ» ثُمَّ وَقَفَ، فَلَمَّا أَسْفَرَ، قَالَ: إِنْ أَصَابَ أَمِيرُ الْمُؤْمِنِينَ، دَفَعَ الْآنَ، قَالَ: فَمَا فَرَغَ عَبْدُ اللَّهِ مِنْ كَلَامِهِ حَتَّى دَفَعَ عُثْمَانُ. [راجع: ٣٦٣٧].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1683)]

تخريج: إسناده صحيح، خ: (١٦٨٣).

4294. It was narrated that 'Abdullah bin Mas'ood said: I was with the Prophet (ﷺ) on the night the delegation of the jinn came. When he finished with them, he breathed deeply and I said: What is the matter? He said: "I have been given the news of my death, O Ibn Mas'ood."

Comments: [A fabricated *hadeeth*]

٤٢٩٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي أَبِي عَنْ مِينَاءَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ وَفْدِ الْجِنِّ، فَلَمَّا انْصَرَفَ تَنَفَّسَ، فَقُلْتُ: مَا شَأْنُكَ؟ فَقَالَ: «نُعِيَتْ إِلَيَّ نَفْسِي يَا ابْنَ مَسْعُودٍ».

تخريج: حديث شبه موضوع، ميناء قال فيه الدارقطني: متروك، وكذبه أبو حاتم، وقال ابن معين والنسائي: ليس بثقة، وقال العقيلي: روى عنه همام بن نافع أحاديث مناكير لا يتابع منها على شيء.

4295. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

Comments: [A *saheeh hadeeth*]

٤٢٩٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أَنْظُرَ، فَأُحَرِّقَ عَلَى قَوْمٍ بُيُوتَهُمْ، لَا يَشْهَدُونَ الْجُمُعَةَ». [راجع: ٣٧٤٣].

تخريج: حديث صحيح.

4296. It was narrated that Ibn Mas'ood said: On the night of the jinn, two of them stayed behind and said: We want to pray *Fajr* with you, O Messenger of Allah. The Prophet (ﷺ) said to me: Do you have any water? I said: I do not have any water but I have a vessel in which there is some *nabeedh*. The Prophet (ﷺ) said: "Good dates and clean water." And he did *wudoo'*.

Comments: [Its *isnad* is *da'eef*]

٤٢٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَيْلَةُ الْجِنِّ، تَخَلَّفَ مِنْهُمْ رَجُلَانِ، وَقَالَا: نَشْهَدُ الْفَجْرَ مَعَكَ يَا رَسُولَ اللَّهِ، فَقَالَ لِيَ النَّبِيُّ ﷺ: «أَمَعَكَ مَاءٌ» قُلْتُ: لَيْسَ مَعِيَ مَاءٌ، وَلَكِنْ مَعِي إِدَاوَةٌ فِيهَا نَبِيذٌ، فَقَالَ النَّبِيُّ ﷺ: «تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ. [راجع: ٣٧٨٢].

تخريج: إسناده ضعيف لجهالة أبي زيد.

4297. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "(Some people) are staying away from *Jumu'ah*. I thought of instructing my servant to gather firewood, then instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

Comments: [A *saheeh hadeeth*]

٤٢٩٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ (١/ ٤٥٠) مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي، فَيَحْزِمُوا حَطَبًا، ثُمَّ آمُرَ رَجُلًا يَؤُمُّ بِالنَّاسِ، فَأُحَرِّقَ عَلَى قَوْمٍ بُيُوتَهُمْ، لَا يَشْهَدُونَ الْجُمُعَةَ». [راجع: ٣٧٤٣].

تخريج: حديث صحيح.

4298. It was narrated from al-Qasim from his father that al-Waleed bin 'Uqbah delayed the prayer on one occasion. 'Abdullah bin Mas'ood stood up and gave the *iqamah* (call immediately preceding the prayer), then he led the people in prayer. Al-Waleed sent word to him asking: What made you do what you did? Did instructions come to you from Ameer al-Mu'mineen with regard to what you did or have you introduced something? He said: No instructions came to me from Ameer al-Mu'mineen and I did not introduce anything; rather Allah, may He be glorified and exalted, and His Messenger insisted that we should not wait for you concerning prayer when you are busy.

Comments: [Its *isnad* is *saheeh*]

٤٢٩٨- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنِ الْقَاسِمِ، عَنْ أَبِيهِ: أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ أَخَّرَ الصَّلَاةَ مَرَّةً، فَقَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَثَوَّبَ بِالصَّلَاةِ، فَصَلَّى بِالنَّاسِ، فَأَرْسَلَ إِلَيْهِ الْوَلِيدُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ، أَجَاءَكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتَ، أَمِ ابْتَدَعْتَ؟ قَالَ: لَمْ يَأْتِنِي أَمْرٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ، وَلَمْ أَبْتَدِعْ، وَلَكِنْ أَبَى اللَّهُ عَزَّ وَجَلَّ عَلَيْنَا وَرَسُولُهُ أَنْ نَنْتَظِرَكَ بِصَلَاتِنَا، وَأَنْتَ فِي حَاجَتِكَ. [راجع: ٣٧٩٠].

تخريج: إسناده صحيح.

4299. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) went to relieve himself and he instructed Ibn Mas'ood to bring

٤٢٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ ذَهَبَ لِحَاجَتِهِ، فَأَمَرَ

him three stones, and he brought two stones and a piece of dung. He threw away the dung and said: "It is impure, bring me a stone."

ابْنَ مَسْعُودٍ أَنْ يَأْتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَجَاءَهُ بِحَجَرَيْنِ وَبِرَوْثَةٍ، فَأَلْقَى الرَّوْثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ، ائْتِنِي بِحَجَرٍ».

Comments: [A *hadeeth saheeh*]

تخريج: حديث صحيح، خ: (١٥٦)، دون قوله: «ائتني بحجر»، وهذه الزيادة تصح إن ثبت سماع أبي إسحاق السبيعي لهذا الحديث من علقمة النخعي، وقد أثبته الكرابيسي فيما نقله الحافظ ابن حجر في «الفتح»(١/ ٢٥٧).

4300. It was narrated that Ibn Mas'ood said: I did not fast Ramadan with the Prophet (ﷺ) with twenty-nine days more often that I fasted it with thirty.

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣٠٠- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَا صُمْتُ مَعَ النَّبِيِّ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلَاثِينَ. [راجع: ٣٧٧٦].

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة حال دينار.

4301. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said to me: "Do you have any water (for *wudoo'*)?" I said: No. He said: "Then what is this in the vessel?" I said: *Nabeedh*. He said: "Show it to me; good dates and clean water." And he did *wudoo'* with it and prayed.

Comments: [Its *isnad* is *da'eef* because Abu Zaid is unknown]

٤٣٠١- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَمَعَكَ طَهُورٌ» قُلْتُ: لَا، قَالَ: «فَمَا هَذَا فِي الْإِدَاوَةِ؟» قُلْتُ: نَبِيذٌ، قَالَ: «أَرِنِيهَا، تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ مِنْهَا وَصَلَّى. [راجع: ٣٧٨٢].

تخريج: إسناده ضعيف لجهالة أبي زيد.

4302. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade

٤٣٠٢- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ، قُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَانَا عَنْ

us to do that and said: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5:87].

ذَلِكَ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ (المائدة: ٨٧) الآيَةَ. [راجع: ٣٦٥٠].

تخريج: إسناده صحيح، خ: (٥٠٥٧)، م: (١٤٠٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5057) and Muslim (1404)]

4303. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) ruled that the *diyah* in the case of accidental killing should be twenty she-camels in their second year, twenty he-camels in their second year, twenty she-camels in their third year, twenty she-camels in their fourth year, and twenty she-camels in their fifth year.

Comments: [Its *isnad* is *da'eef*]

٤٣٠٣- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي دِيَةِ الْخَطَإِ عِشْرِينَ بِنْتَ مَخَاضٍ، وَعِشْرِينَ ابْنَ مَخَاضٍ ذَكَرٍ، وَعِشْرِينَ ابْنَةَ لَبُونٍ، وَعِشْرِينَ حِقَّةً، وَعِشْرِينَ جَذَعَةً.

تخريج: إسناده ضعيف، حجاج بن أرطاة مدلس وقد عنعن، وخشف بن مالك جهله غير واحد.

4304. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Whoever sees me in a dream, then it is me that he has seen, for verily the *Shaitan* cannot appear in my form."

Comments: [*Saheeh*]

٤٣٠٤- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِاللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ، فَأَنَا الَّذِي رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي». [راجع: ٣٥٥٩].

تخريج: صحيح، زكرياء- وإن سمع من أبي إسحاق السبيعي بعد الاختلاط- متابع.

4305. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and said: 'Abdullah bin Mas'ood took hold of my hand and said: The Messenger of Allah (ﷺ) took hold of my hand and taught me the *tashahhud* in prayer: "All compliments, prayers and pure

٤٣٠٥- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ ابْنِ الْحُرِّ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ قَالَ: أَخَذَ عَلْقَمَةُ بِيَدِي، قَالَ: أَخَذَ عَبْدُ اللَّهِ بِيَدِي، قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي، فَعَلَّمَنِي التَّشَهُّدَ فِي الصَّلَاةِ: «التَّحِيَّاتُ لِلَّهِ،

words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger."

وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راجع: ٣٦٢٢].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4306. It was narrated that Shaqeeq said: I was with 'Abdullah and Abu Moosa, and they were narrating *hadeeth*. They narrated that the Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." They said: *Harj* means killing.

٤٣٠٦- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَذَكَرَا عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «قَبْلَ السَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالَ: قَالَا: الْهَرْجُ: الْقَتْلُ. [راجع: ٣٦٩٥].

Comments: [Its *isnad* is *saheeh*, Muslim (2672)]

تخريج: إسناده صحيح، م: (٢٦٧٢)

4307. It was narrated that 'Abdullah said: We travelled by night with the Prophet (ﷺ) and we said: O Messenger of Allah, how about if we halt here and sleep, and our mounts can graze. He agreed and said: Let some of you guard us. 'Abdullah said: I will guard you. But then sleep overtook me; I fell asleep and did not wake up until the sun had risen, and the Messenger of Allah (ﷺ) did not wake up until (he heard) us talking. He instructed Bilal to give the *adhan*, then the *iqamah* for prayer, and the Messenger of Allah (ﷺ) led us in prayer.

٤٣٠٧- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَرَيْنَا لَيْلَةً مَعَ النَّبِيِّ ﷺ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَسْنَا الْأَرْضَ فَنِمْنَا وَرَعَتْ رِكَابُنَا؟ قَالَ: فَفَعَلَ: قَالَ: فَقَالَ: «لِيَحْرُسْنَا بَعْضُكُمْ» قَالَ عَبْدُاللَّهِ: فَقُلْتُ: أَنَا أَحْرُسُكُمْ، قَالَ: فَأَدْرَكَنِي النَّوْمُ، فَنِمْتُ، لَمْ أَسْتَيْقِظْ إِلَّا وَالشَّمْسُ طَالِعَةٌ، وَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ إِلَّا بِكَلَامِنَا، فَأَمَرَ بِلَالًا، فَأَذَّنَ ثُمَّ أَقَامَ الصَّلَاةَ، فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ. [راجع: ٣٦٥٧].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن إن ثبت سماع عبدالرحمن من أبيه فقد سمع من أبيه شيئا يسيرا.

4308. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Allah has cursed the *muhill* and the *muhallal lahu*."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣٠٨- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي الْوَاصِلِ، عَنِ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لُعِنَ الْمُحِلُّ، (١/ ٤٥١) وَالْمُحَلَّلُ لَهُ». [راجع: ٤٢٨٣].

تخريج: صحيح لغيره، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد ضعيف لجهالة أبي الواصل.

4309. It was narrated that 'Abdullah said: They used to recite behind the Prophet (ﷺ) and he said: "You made me confused in reciting the Qur'an."

Comments: [Its *isnad* is *hasan*]

٤٣٠٩- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانُوا يَقْرَءُونَ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ: «خَلَطْتُمْ عَلَيَّ الْقُرْآنَ».

تخريج: إسناده حسن.

4310. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: No one will enter Paradise in whose heart is pride the size of a mustard seed.

Comments: [A *saheeh hadeeth*, Muslim (91)]

٤٣١٠- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاجٌ عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِاللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ». [راجع: ٣٩١٣].

تخريج: حديث صحيح، م: (٩١).

4311. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: My paternal uncle and I entered upon Ibn Mas'ood at midday when it was very hot. He gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my uncle's hand and brought us

٤٣١١- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ أَنَا وَعَمِّي بِالْهَاجِرَةِ، قَالَ: فَأَقَامَ الصَّلَاةَ، فَقُمْنَا خَلْفَهُ، قَالَ: فَأَخَذَنِي بِيَدٍ، وَأَخَذَ عَمِّي بِيَدٍ، قَالَ: ثُمَّ قَدَّمَنَا حَتَّى جَعَلَ

forward until he made each of us stand on either side of him, then he said: This is what the Messenger of Allah (ﷺ) used to do if they were three.

كُلَّ رَجُلٍ مِنَّا عَلَى نَاحِيَةٍ، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُ إِذَا كَانُوا ثَلَاثَةً. [راجع: ٣٧٩٠].

Comments: [Its *isnad* is *hasan*, Muslim (534)]

تخريج: إسناده حسن، م: (٥٣٤)، ابن إسحاق صرح بالتحديث في الرواية الآتية برقم: (٤٣٨٦).

4312. It was narrated from 'Abdur-Rahman bin 'Abdullah that his father Ibn Mas'ood said: There was a man among those who came before you who had a kingdom; one day he thought and realised that it would come to an end and that what he had was distracting him from worshipping his Lord. So he slipped out one night from his palace and went to the kingdom of someone else. He came to the shore and stayed there, making bricks for payment, and he ate and gave the surplus in charity. He continued like that until news of him and his worship and virtue reached their king. The king sent for him but he refused to go to him. He sent for him again and he refused to go to him, saying: What have I to do with him? So the king rode (to where he was), and when the man saw him he turned and fled. When the king saw that he pursued him but could not catch up with him. He cried out: O slave of Allah, you have nothing to fear from me. So he stopped and the king caught up with him and said: Who are you, may Allah

٤٣١٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ابْنِ مَسْعُودٍ قَالَ: بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ، كَانَ فِي مَمْلَكَتِهِ، فَتَفَكَّرَ، فَعَلِمَ أَنَّ ذَلِكَ مُنْقَطِعٌ عَنْهُ، وَأَنَّ مَا هُوَ فِيهِ قَدْ شَغَلَهُ عَنْ عِبَادَةِ رَبِّهِ، فَتَسَرَّبَ، فَانْسَابَ ذَاتَ لَيْلَةٍ مِنْ قَصْرِهِ، فَأَصْبَحَ فِي مَمْلَكَةِ غَيْرِهِ، وَأَتَى سَاحِلَ الْبَحْرِ، وَكَانَ بِهِ يَضْرِبُ اللَّبِنَ بِالْأَجْرِ، فَيَأْكُلُ وَيَتَصَدَّقُ بِالْفَضْلِ، فَلَمْ يَزَلْ كَذَلِكَ، حَتَّى رَقِيَ أَمْرُهُ إِلَى مَلِكِهِمْ، وَعِبَادَتُهُ وَفَضْلُهُ، فَأَرْسَلَ مَلِكُهُمْ إِلَيْهِ أَنْ يَأْتِيَهُ، فَأَبَى أَنْ يَأْتِيَهُ، فَأَعَادَ، ثُمَّ أَعَادَ إِلَيْهِ، فَأَبَى أَنْ يَأْتِيَهُ، وَقَالَ: مَا لَهُ وَمَا لِي؟ قَالَ: فَرَكِبَ الْمَلِكُ، فَلَمَّا رَآهُ الرَّجُلُ وَلَّى هَارِبًا، فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ رَكَضَ فِي أَثَرِهِ، فَلَمْ يُدْرِكْهُ، قَالَ: فَنَادَاهُ: يَا عَبْدَ اللَّهِ، إِنَّهُ لَيْسَ عَلَيْكَ مِنِّي بَأْسٌ، فَأَقَامَ حَتَّى أَدْرَكَهُ، فَقَالَ لَهُ: مَنْ أَنْتَ رَحِمَكَ اللَّهُ؟ قَالَ: أَنَا فُلَانُ ابْنُ فُلَانٍ، صَاحِبُ مُلْكِ كَذَا وَكَذَا، تَفَكَّرْتُ فِي أَمْرِي، فَعَلِمْتُ أَنَّ مَا أَنَا فِيهِ مُنْقَطِعٌ، فَإِنَّهُ قَدْ شَغَلَنِي عَنْ عِبَادَةِ رَبِّي،

فَتَرَكْتُهُ وَجِئْتُ هَاهُنَا أَعْبُدُ رَبِّي عَزَّ وَجَلَّ، فَقَالَ: مَا أَنْتَ بِأَحْوَجَ إِلَى مَا صَنَعْتَ مِنِّي، قَالَ: ثُمَّ نَزَلَ عَنْ دَابَّتِهِ، فَسَيَّبَهَا، ثُمَّ تَبِعَهُ، فَكَانَا جَمِيعًا يَعْبُدَانِ اللَّهَ عَزَّ وَجَلَّ، فَدَعَوَا اللَّهَ أَنْ يُمِيتَهُمَا جَمِيعًا، قَالَ: فَمَاتَا، قَالَ عَبْدُ اللهِ: لَوْ كُنْتُ بِرُمَيْلَةِ مِصْرَ، لَأَرَيْتُكُمْ قُبُورَهُمَا بِالنَّعْتِ الَّذِي نَعَتَ لَنَا رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده ضعيف، يزيد سمع من المسعودي بعد الاختلاط، وعبد الرحمن لم يسمع من أبيه إلا شيئا يسيرا.

have mercy on you? He said: I am So and so, the son of So and so, the ruler of such and such. I thought about my situation and I realised that what I had would come to an end and that it was preoccupying me and distracting me from worshipping my Lord. So I left it and came here to worship my Lord, may He be glorified and exalted. He said: You are not in greater need of what you did than me. Then he dismounted and let his mount go, and he followed him, and they stayed together, worshipping Allah, may He be glorified and exalted. They prayed to Allah and asked Him to cause them to die together, and they died (together). He said: If I was in Rumailah in Egypt I would show you their graves as described to us by the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٤٣١٣- حَدَّثَنَا يَزِيدُ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ، قَالَ: «الصَّلَاةُ لِمِيقَاتِهَا» قَالَ: قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ: قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: فَسَكَتُّ، وَلَوِ اسْتَزَدْتُ رَسُولَ اللَّهِ ﷺ لَزَادَنِي. [راجع: ٣٨٩٠].

4313. It was narrated that 'Abdullah bin Mas'ood said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, which deed is best? He said: "Prayer offered on time." I said: Then what, O Messenger of Allah? He said: "Honouring one's parents." I said: Then what, O Messenger of Allah? He said: *Jihad* for the sake of Allah. Then I fell silent and if I had asked the Messenger of Allah (ﷺ) for more, he would have given me more.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (٥٢٧)، م: (٨٥)، المسعودي- وإن سمع منه يزيد وأبو النضر بعد الاختلاط- متابع بشعبة في الرواية: (٤١٨٦).

4314. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: Any two Muslims for whom three of their children die before reaching puberty, they will be a strong protection for them against the Fire." Abu Dharr said: Two of my children died, O Messenger of Allah. He said: "And two." Ubayy Abul-Mundhir, the leader of the prominent Qur'an reciters, said: One of my children died, O Messenger of Allah. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted]

٤٣١٤- حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنِي أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ ابْنِ الْخَطَّابِ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمَيْنِ مَضَى لَهُمَا ثَلَاثَةٌ مِنْ أَوْلَادِهِمَا، لَمْ يَبْلُغُوا حِنْثًا، كَانُوا لَهُمَا حِصْنًا حَصِينًا مِنَ النَّارِ» قَالَ: فَقَالَ أَبُو ذَرٍّ: مَضَى لِي اثْنَانِ يَا رَسُولَ اللَّهِ، قَالَ: «وَاثْنَانِ» قَالَ: فَقَالَ أُبَيٌّ أَبُو الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: مَضَى لِي وَاحِدٌ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَوَاحِدٌ، وَذَلِكَ فِي الصَّدْمَةِ الْأُولَى».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، ولجهالة حال أبي محمد.

4315. It was narrated that 'Abdullah (ﷺ) said: The Prophet (ﷺ) said: "The millstone of Islam will stop at the beginning of thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A *hasan hadeeth*]

٤٣١٥- حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَزُولُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍّ وَثَلَاثِينَ، أَوْ سَبْعٍ وَثَلَاثِينَ، فَإِنْ هَلَكُوا فَسَبِيلُ مَنْ هَلَكَ، وَإِنْ بَقُوا بَقِيَ لَهُمْ دِينُهُمْ سَبْعِينَ عَامًا». [راجع: ٣٧٠٣].

تخريج: حديث حسن.

4316. It was narrated from 'Abdullah - Shu'bah said: and he attributed it to the Prophet (ﷺ)

٤٣١٦- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ (قَالَ

أَبِي شُعْبَةُ رَفْعَهُ، وَأَنَا لَا أَرْفَعُهُ لَكَ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾ (الحج: ٢٥) قَالَ: لَوْ أَنَّ رَجُلًا هَمَّ فِيهِ بِإِلْحَادٍ وَهُوَ بِعَدَنِ أَبْيَنَ، لَأَذَاقَهُ اللَّهُ عَذَابًا أَلِيمًا.

تخريج: إسناده حسن، روي مرفوعا وموقوفا، والموقوف أصح.

but I do not attribute it to him for you - concerning the verse "And whoever inclines to evil actions therein [in *al-Masjidul-Haram*] or to do wrong, him We shall cause to taste from a painful torment." [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its *isnad* is *hasan*]

٤٣١٧- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ (١/ ٤٥٢) قِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ: «هُمْ غُرٌّ مُحَجَّلُونَ، بُلْقٌ مِنْ آثَارِ الْوُضُوءِ». [راجع: ٣٨٢٠].

تخريج: حديث صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

4317. It was narrated from Ibn Mas'ood (ﷺ) that it was said: O Messenger of Allah, on the Day of Resurrection, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

٤٣١٨- **حَدَّثَنَا** يَزِيدُ: أَخْبَرَنَا فُضَيْلُ بْنُ مَرْزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْجُهَنِيُّ عَنِ الْقَاسِمِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا قَالَ عَبْدٌ قَطُّ إِذَا أَصَابَهُ هَمٌّ وَحَزَنٌ: اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ

4318. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "There is no slave who, when he is stricken by anxiety and sorrow, says 'O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forelock is in Your hand (i.e., You have complete mastery over me), Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which

You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety' - but Allah will remove his anxiety and replace his sorrow with joy." The people said: O Messenger of Allah, we should learn these words. He said: "The one hears them should learn them."

Comments: [Its *isnad* is *da'eef*]

اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ، وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرَحًا» قَالُوا: يَا رَسُولَ اللَّهِ، يَنْبَغِي لَنَا أَنْ نَتَعَلَّمَ هَؤُلَاءِ الْكَلِمَاتِ؟ قَالَ: «أَجَلْ، يَنْبَغِي لِمَنْ سَمِعَهُنَّ أَنْ يَتَعَلَّمَهُنَّ». [راجع: ٣٧١٢].

تخريج: إسناده ضعيف كما قال الدارقطني في «العلل» (٥/٢٠١)، أبو سلمة الجهني لم يتبين لأئمة الجرح والتعديل من هو، فهو في عداد المجهولين.

4319. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: I used to forbid you to visit the graves, but now you may visit them. And I used to forbid you to keep the sacrificial meat for more than three days, but now you may keep it. And I used to forbid you (to use vessels) to soak dates in, but now you may use them, but avoid everything that intoxicates.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣١٩- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ يَزِيدَ: حَدَّثَنَا فَرْقَدٌ السَّبَخِيُّ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ: أَنَّهُ سَمِعَ مَسْرُوقًا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ أَنْ تَحْبِسُوا لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ فَاحْبِسُوا، وَنَهَيْتُكُمْ عَنِ الظُّرُوفِ فَانْبِذُوا فِيهَا، وَاجْتَنِبُوا كُلَّ مُسْكِرٍ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف فرقد، وجابر بن يزيد، لعله الجعفي، وهو ضعيف أيضا، وله شاهد من حديث بريدة عند مسلم: (١٩٧٧).

4320. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah has angels on earth who travel around conveying to me *salam* from my *ummah*."

٤٣٢٠- حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ عَزَّ وَجَلَّ

مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِّي مِنْ أُمَّتِي السَّلَامَ». [راجع: ٣٦٦٦].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٤٣٢١- حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، وَابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ: حَدَّثَنِي مُسْلِمٌ الْبَطِينُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي، أَوْ قَلَّمَا أَخْطَأَنِي ابْنُ مَسْعُودٍ خَمِيسًا _ قَالَ ابْنُ أَبِي عَدِيٍّ: عَشِيَّةَ خَمِيسٍ _ إِلَّا أَتَيْتُهُ، قَالَ: فَمَا سَمِعْتُهُ لِشَيْءٍ قَطُّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: _ قَالَ ابْنُ أَبِي عَدِيٍّ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ _ يَقُولُ: فَنَكَسَ، قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ قَائِمٌ، مَحْلُولٌ أَزْرَارُ قَمِيصِهِ، قَدِ اغْرَوْرَقَتْ عَيْنَاهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ: أَوْ دُونَ ذَاكَ، أَوْ فَوْقَ ذَاكَ، أَوْ قَرِيبًا مِنْ ذَاكَ، أَوْ شَبِيهًا بِذَاكَ. [راجع: ٣٦٧٠].

تخريج: إسناده صحيح.

4321. It was narrated that 'Amr bin Maimoon said: There was hardly any Thursday - Ibn Abi 'Adiyy said: Thursday afternoon - when I failed to visit Ibn Mas'ood, and I never heard him say concerning anything, The Messenger of Allah (ﷺ) said. One afternoon he said: The Messenger of Allah (ﷺ) said - Ibn Abi 'Adiyy said: I heard the Messenger of Allah (ﷺ) say - then he tilted his head. I looked at him and he was standing with his chemise unbuttoned and his eyes were filled with tears and the veins on his neck were swollen, and he said: Or more or less than that, or something like that, or something similar.

Comments: [Its *isnad* is *saheeh*]

٤٣٢٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةَ الْأَحْقَافِ، وَأَقْرَأَهَا آخَرَ، فَخَالَفَنِي فِي آيَةٍ مِنْهَا، فَقُلْتُ: مَنْ أَقْرَأَكَ؟ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ لَهُ: لَقَدْ أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ كَذَا وَكَذَا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَعِنْدَهُ رَجُلٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَمْ

4322. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Sooratal-Ahqaf and he taught it to someone else, who differed with me in (the recitation of) one verse of it. I said: Who taught you it? He said: The Messenger of Allah (ﷺ) taught me. I said: The Messenger of Allah (ﷺ) taught me such and such. I went to the Messenger of Allah (ﷺ) and there was a man with him. I said: O

Messenger of Allah, did you not teach me such and such? He said: "Yes." The other man said: Did you not teach me such and such? He said: "Yes." And the face of the Messenger of Allah (ﷺ) showed anger. The man who was with him said: Let each of you recite it as he heard it, for those who came before you were doomed because of differences. I do not know whether he told him to say that or if it was something that he said of his own accord.

Comments: [*Saheeh;* its *isnad* is *hasan*]

تُقْرِئْنِي كَذَا وَكَذَا، قَالَ: «بَلَى» قَالَ الْآخَرُ: أَلَمْ تُقْرِئْنِي كَذَا وَكَذَا؟ قَالَ: «بَلَى» فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ الرَّجُلُ الَّذِي عِنْدَهُ، لِيَقْرَأْ كُلُّ وَاحِدٍ مِنْكُمَا كَمَا سَمِعَ، فَإِنَّمَا هَلَكَ أَوْ أُهْلِكَ مَنْ كَانَ قَبْلَكُمْ بِالِاخْتِلَافِ، فَمَا أَدْرِي أَأَمَرَهُ بِذَاكَ، أَوْ شَيْءٌ قَالَهُ مِنْ قِبَلِهِ. [راجع: ٣٧٢٤].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4323. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Prayer in congregation is twenty-five times better than a man's prayer offered on his own."

Comments: [Its *isnad* is *saheeh*]

٤٣٢٣- حَدَّثَنَا أَبُو دَاوُدَ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْجَمِيعِ تَفْضُلُ صَلَاةَ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاتِهِ» قَالَ عَفَّانُ: بَلَغَنِي أَنَّ أَبَا الْعَوَّامِ وَافَقَهُ. [راجع: ٣٥٦٤].

تخريج: إسناده صحيح.

4324. A similar report was narrated from Ibn Mas'ood from the Prophet (ﷺ).

Comments: [*Saheeh* and its *isnad* is *da'eef* because it is interrupted]

٤٣٢٤- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ . . . . مِثْلَهُ. [راجع: ٣٥٦٤].

تخريج: صحيح، وهذا إسناد ضعيف لانقطاعه، قتادة السدوسي لم يسمع من أبي الأحوص.

4325. It was narrated from 'Abdullah bin Mas'ood that a man said to the Messenger of Allah (ﷺ): I met a woman in a garden in Madinah and did something with

٤٣٢٥- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ خَالِهِ، عَنْ عَبْدِاللَّهِ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ:

لَقِيتُ امْرَأَةً فِي حُشٍّ بِالْمَدِينَةِ، فَأَصَبْتُ مِنْهَا مَا دُونَ الْجِمَاعِ، فَنَزَلَتْ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا﴾ (هود: ١١٤) [راجع: ٣٦٥٣].

تخريج: حديث صحيح، م: (٢٧٦٣)، وهذا إسناد حسن من أجل سماك.

her that was less than intercourse. And the verse "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]...." [Hood 11:114] was revealed.

Comments: [A *saheeh hadeeth*; its *isnad* is *hasan*]

٤٣٢٦- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: (١/ ٤٥٣) مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَ: «مَنْ يَذْكُرُ مِنْكُمْ لَيْلَةَ الصَّهْبَاوَاتِ؟» قَالَ عَبْدُ اللَّهِ: أَنَا، بِأَبِي أَنْتَ وَأُمِّي، وَإِنَّ فِي يَدِي لَتَمَرَاتٍ أَتَسَحَّرُ بِهِنَّ مُسْتَتِرًا مِنَ الْفَجْرِ بِمُؤْخِرَةِ رَحْلِي، وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ. [راجع: ٣٥٦٥].

تخريج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4326. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that a man came to the Prophet (ﷺ) and said: When is *Lailatal-Qadr*? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٤٣٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ وَأَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَبْدِالرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ، وَشَاهِدَيْهِ وَكَاتِبَهُ. [راجع: ٣٧٢٥].

تخريج: إسناده حسن.

4327. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood from his father who said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it and the one who writes it down.

Comments: [Its *isnad* is *hasan*]

٤٣٢٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنِ ابْنِ

4328. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said to us: "What do you think if you are one quarter of the people of Paradise, with

one quarter of it being for you and three quarters being for the rest of the people?" They said: Allah and His Messenger know best. He said: "What do you think if you are one third (of the people of Paradise)?" They said: That is more. He said: "What do you think if you are half (of the people of Paradise)?" They said: That is more. The Messenger of Allah (ﷺ) said: "The people of Paradise on the Day of Resurrection will be one hundred and twenty rows, of which you will be eighty."

مَسْعُودٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ وَرُبُعَ أَهْلِ الْجَنَّةِ، لَكُمْ رُبُعُهَا، وَلِسَائِرِ النَّاسِ ثَلَاثَةُ أَرْبَاعِهَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَكَيْفَ أَنْتُمْ وَثُلُثَهَا؟» قَالُوا: فَذَاكَ أَكْثَرُ! قَالَ: «فَكَيْفَ أَنْتُمْ وَالشَّطْرَ؟» قَالُوا: فَذَلِكَ أَكْثَرُ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ يَوْمَ الْقِيَامَةِ عِشْرُونَ وَمِائَةُ صَفٍّ أَنْتُمْ مِنْهَا ثَمَانُونَ صَفًّا». [راجع: ٣٦٦١].

تخريج: صحيح لغيره، عبدالرحمن- وإن لم يسمع من أبيه إلا شيئا يسيرا- متابع.

Comments: [*Saheeh* because of corroborating evidence]

4329. It was narrated from Ibn Mas'ood that they said: O Messenger of Allah, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

Comments: [Its *isnad* is *hasan*]

٤٣٢٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ؟ قَالَ: غُرٌّ مُحَجَّلُونَ، بُلْقٌ مِنْ أَثَرِ الطُّهُورِ». [راجع: ٣٨٢٠].

تخريج: إسناده حسن من أجل عاصم.

4330. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its *isnad* is *hasan*]

٤٣٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَلَا يُنَازِعُنِي فِيهَا أَحَدٌ. [راجع: ٣٥٩٨].

تخريج: إسناده حسن من أجل عاصم.

4331. It was narrated that Ibn Mas'ood said: A man among the Ansar said something objectionable

٤٣٣١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ،

about the Prophet (ﷺ) and I could not refrain from telling the Prophet (ﷺ) about it. I wish that I could have sacrificed all my family and my wealth (rather than have uttered it). He said: "They annoyed Moosa with more than this and he was patient." Then he told us that a Prophet was rejected by his people and they wounded him in the head when he brought the message of Allah to them. And he was wiping the blood from his forehead (and saying), O Allah forgive my people for they do not know.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

عَنِ ابْنِ مَسْعُودٍ قَالَ: تَكَلَّمَ رَجُلٌ مِنَ الْأَنْصَارِ كَلِمَةً فِيهَا مَوْجِدَةٌ عَلَى النَّبِيِّ ﷺ، فَلَمْ تُقِرَّنِي نَفْسِي أَنْ أَخْبَرْتُ بِهَا النَّبِيَّ ﷺ، فَلَوَدِدْتُ أَنِّي افْتَدَيْتُ مِنْهَا بِكُلِّ أَهْلٍ وَمَالٍ: فَقَالَ: «قَدْ آذَوْا مُوسَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، أَكْثَرَ مِنْ ذَلِكَ فَصَبَرَ» ثُمَّ أَخْبَرَ أَنَّ نَبِيًّا كَذَّبَهُ قَوْمُهُ، وَشَجُّوهُ حِينَ جَاءَهُمْ بِأَمْرِ اللَّهِ، فَقَالَ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ: اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ. [راجع: ٣٦٠٨].

تخريج: صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

4332. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: 'O Lord, my companions, my companions.' But it will be said: 'You do not know what they did after you were gone.'"

Comments: [*Saheeh*; its *isnad* is *hasan*]

٤٣٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ: «قَالَ أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَسَأُنَازَعُ رِجَالًا، فَأُغْلَبُ عَلَيْهِمْ، فَلَأَقُولَنَّ: رَبِّ أُصَيْحَابِي، أُصَيْحَابِي، فَلَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. [راجع: ٣٦٣٩].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4333. It was narrated that Masrooq said: 'Abdullah would tell us something from the Messenger of Allah (ﷺ), then he would pause and his colour would change, and he would say: Like this or close to this.

٤٣٣٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِاللَّهِ قَالَ: رُبَّمَا حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ، فَيَكْبُو، وَيَتَغَيَّرُ لَوْنُهُ، وَهُوَ يَقُولُ: هَكَذَا، أَوْ قَرِيبًا مِنْ هَذَا. [راجع: ٣٦٧٠].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

4334. Abdullah said: The Messenger of Allah (ﷺ) said: "Allah does not send down any disease but He also sends down a remedy with it." On one occasion 'Uthman said: "... but He sends down a remedy for it; those who know it know it and those who do not know it do not know it."

Comments: [*Saheeh* because of corroborating evidence]

٤٣٣٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ: أَنَّ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنْ دَاءٍ إِلَّا أَنْزَلَ مَعَهُ شِفَاءً _ وَقَالَ عَفَّانُ مَرَّةً: إِلَّا أَنْزَلَ لَهُ شِفَاءً _ عَلِمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ». [راجع: ٣٥٧٨].

تخريج: صحيح لغيره، وهمام العوذي- و إن سمع من عطاء بن السائب بعد اختلاطه- متابع.

4335. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) on the slope of a mountain. He was standing and praying, and they were sleeping. Then a snake passed by him and we woke up as he was saying: "The One Who protected it from you is the One Who protected you from it." And the soorah "By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the winds that blow violently" [al-Mursalat 77:1-2] was revealed to him, and we learned it fresh from his lips.

Comments: [*Saheeh* and its *isnad* is *hasan*]

٤٣٣٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنْبَأَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفْحِ جَبَلٍ، وَهُوَ قَائِمٌ يُصَلِّي، وَهُمْ نِيَامٌ، قَالَ: إِذْ مَرَّتْ بِهِ حَيَّةٌ، فَاسْتَيْقَظْنَا، وَهُوَ يَقُولُ: «مَنَعَهَا مِنْكُمُ الَّذِي مَنَعَكُمْ مِنْهَا» وَأُنْزِلَتْ عَلَيْهِ: ﴿وَالْمُرْسَلَاتِ عُرْفًا ○ فَالْعَاصِفَاتِ عَصْفًا﴾ (المرسلات: ١-٢) فَأَخَذْتُهَا وَهِيَ رَطْبَةٌ بِفِيهِ، أَوْ فُوهُ رَطْبٌ بِهَا. [راجع: ٣٥٧٤].

تخريج: صحيح، وهذا إسناد حسن من أجل عاصم.

4336. Al-Qasim bin 'Abdur-Rahman narrated that his father said: 'Abdullah bin Mas'ood said: I was with the Messenger of Allah (ﷺ) at Hunain. The people fled and left him, but eighty men of the Muhajireen and Ansar stood fast with him. We fell back about

٤٣٣٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ، قَالَ: فَوَلَّى عَنْهُ النَّاسُ، وَثَبَتَ

مَعَهُ ثَمَانُونَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَنَكَصْنَا عَلَى أَقْدَامِنَا نَحْوًا مِنْ ثَمَانِينَ قَدَمًا، وَلَمْ نُوَلِّهِمُ الدُّبُرَ وَهُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمُ السَّكِينَةَ، قَالَ: وَرَسُولُ اللَّهِ ﷺ عَلَى بَغْلَتِهِ يَمْضِي قُدُمًا، فَحَادَتْ بِهِ بَغْلَتُهُ، فَمَالَ عَنِ السَّرْجِ، فَقُلْتُ لَهُ: ارْتَفِعْ رَفَعَكَ اللَّهُ، فَقَالَ: «نَاوِلْنِي كَفًّا مِنْ تُرَابٍ» فَضَرَبَ بِهِ وُجُوهَهُمْ، فَامْتَلَأَتْ (١/ ٤٥٤) أَعْيُنُهُمْ تُرَابًا، ثُمَّ قَالَ: «أَيْنَ الْمُهَاجِرُونَ وَالْأَنْصَارُ؟» قُلْتُ: هُمْ أُولَاءِ، قَالَ: «اهْتِفْ بِهِمْ» فَهَتَفْتُ بِهِمْ، فَجَاءُوا وَسُيُوفُهُمْ بِأَيْمَانِهِمْ كَأَنَّهَا الشُّهُبُ، وَوَلَّى الْمُشْرِكُونَ أَدْبَارَهُمْ.

تخريج: إسناده ضعيف، عبدالرحمن يترجح عدم سماعه هذا الخبر من أبيه.

eighty steps but we did not turn our backs, and they are the ones upon whom Allah sent down tranquillity (*as-sakeenah*). The Messenger of Allah (ﷺ) was on his mule going forward, but the mule veered and he tilted and was about to fall. I said to him: Rise up, may Allah lift you high. And he said: "Give me a handful of dust," and threw it at their faces, and their eyes were filled with dust. Then he said: Where are the Muhajireen and Ansar? I said: Here they are. He said: Call them. So I called them and they came (swiftly) like meteors, with their swords in their right hands, and the *mushrikeen* turned and fled.

Comments: [Its *isnad* is *da'eef*]

٤٣٣٧- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ حَسَنٌ: عَنْ عَطَاءٍ، وَقَالَ عَفَّانُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ حَسَنٌ: إِنَّ ابْنَ مَسْعُودٍ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَكُونُ قَوْمٌ فِي النَّارِ مَا شَاءَ اللَّهُ أَنْ يَكُونُوا، ثُمَّ يَرْحَمُهُمُ اللَّهُ، فَيُخْرِجُهُمْ مِنْهَا، فَيَكُونُونَ فِي أَدْنَى الْجَنَّةِ، فَيَغْتَسِلُونَ فِي نَهَرٍ يُقَالُ لَهُ: الْحَيَوَانُ، يُسَمِّيهِمْ أَهْلُ الْجَنَّةِ: الْجَهَنَّمِيُّونَ، لَوْ ضَافَ أَحَدَهُمْ أَهْلُ الدُّنْيَا لَفَرَشَهُمْ، وَأَطْعَمَهُمْ، وَسَقَاهُمْ، وَلَحَفَهُمْ، وَلَا أَظُنُّهُ إِلَّا قَالَ: وَلَزَوَّجَهُمْ، قَالَ حَسَنٌ: لَا يَنْقُصُهُ ذَلِكَ شَيْئًا». [راجع: ٣٥٩٥].

4337. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Some people will be in Hell as long as Allah wills that they should be, then Allah will have mercy on them and will bring them out of it, and they will be in the lowest part of Paradise. Then they will bathe in a river called *al-Hayawan* (life) and the people of Paradise will call them *al-jahannamiyyoon* (the hellish ones). If one of them were to host all the people of this world, he would be able to give them seats to sit on, food and drink, and blankets, and I think he said that he would be able to arrange marriages for them. Hasan said:

And that would not detract from what he has in the slightest.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن، حماد بن سلمة سمع من عطاء بن السائب قبل الاختلاط، وللحديث أصل من حديث أنس عند البخاري: (٦٥٥٩). ومن حديث جابر أيضاً: (٦٥٥٦).

4338. It was narrated from 'Abdullah bin Mas'ood and attributed to the Prophet (ﷺ): "Whoever tells a lie about me deliberately let him take his place in Hell."

Comments: [A *saheeh hadeeth*; its *isnad* is *hasan*]

٤٣٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ جَهَنَّمَ». [راجع: ٣٨١٤].

تخريج: حديث صحيح، وهذا إسناد حسن من أجل عاصم.

4339. It was narrated from Ibn Mas'ood (ﷺ) that the Messenger of Allah (ﷺ) said: "I was shown the nations during *Hajj* season, and my *ummah* came late. Then I saw them and I liked their large numbers and their appearance; they filled the plain and the mountain. It was said to me: 'Are you pleased, O Muhammad?' I said: 'Yes.' He said: 'Along with these you will have seventy thousand who will enter Paradise without being called to account. They are the ones who did not seek *ruqyah* and did not believe in bird omens and did not use cautery, and they put their trust in their Lord.'" 'Ukkashah stood up and said: O Prophet of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

٤٣٣٩- حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ بِالْمَوْسِمِ، فَرَاثَتْ عَلَيَّ أُمَّتِي، قَالَ: فَأُرِيتُهُمْ، فَأَعْجَبَتْنِي كَثْرَتُهُمْ وَ هَيْئَتُهُمْ، قَدْ مَلَئُوا السَّهْلَ وَالْجَبَلَ، قَالَ حَسَنٌ: فَقَالَ: أَرَضِيتَ يَا مُحَمَّدُ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَإِنَّ لَكَ مَعَ هَؤُلَاءِ، قَالَ عَفَّانُ وَحَسَنٌ: فَقَالَ: يَا مُحَمَّدُ، إِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَهُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهُ، ثُمَّ قَامَ آخَرُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٨٠٦].

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن من أجل عاصم.

4340. It was narrated that Ibn Mas'ood said: The Prophet (ﷺ) entered the mosque (walking) between Abu Bakr and 'Umar, and saw Ibn Mas'ood praying. He was reciting (Soorat) an-Nisa' and stopped when he completed one hundred verses, then Ibn Mas'ood started to offer supplication whilst standing in prayer. And the Prophet (ﷺ) said: "Ask you will be given, ask you will be given." Then he said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." The next morning, Abu Bakr came to him to tell him the good news and he said to him: What did you ask Allah for yesterday? He said: I said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (ﷺ) came to 'Abdullah (to tell him the good news), but it was said to him: Abu Bakr has beaten you to it, so he said: May Allah have mercy on Abu Bakr; I never competed with him in doing good but he beat me to it.

٤٣٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَهُوَ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، وَإِذَا ابْنُ مَسْعُودٍ يُصَلِّي، وَإِذَا هُوَ يَقْرَأُ النِّسَاءَ، فَانْتَهَى إِلَى رَأْسِ الْمِائَةِ، فَجَعَلَ ابْنُ مَسْعُودٍ يَدْعُو، وَهُوَ قَائِمٌ يُصَلِّي، فَقَالَ النَّبِيُّ ﷺ: «اسْأَلْ تُعْطَهْ اسْأَلْ تُعْطَهْ» ثُمَّ قَالَ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ بِقِرَاءَةِ ابْنِ أُمِّ عَبْدٍ» فَلَمَّا أَصْبَحَ غَدَا إِلَيْهِ أَبُو بَكْرٍ ﷺ، لِيُبَشِّرَهُ، وَقَالَ لَهُ: مَا سَأَلْتَ اللَّهَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةَ مُحَمَّدٍ فِي أَعْلَى جَنَّةِ الْخُلْدِ، ثُمَّ جَاءَ عُمَرُ، فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ قَدْ سَبَقَكَ، قَالَ: يَرْحَمُ اللَّهُ أَبَا بَكْرٍ، مَا سَبَقْتُهُ إِلَى خَيْرٍ قَطُّ، إِلَّا سَبَقَنِي إِلَيْهِ. [راجع: ٣٢٥٥].

تخريج: صحيح بشواهده، وهذا إسناد حسن من أجل عاصم.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

4341. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar (ﷺ)... And he narrated a similar report.

٤٣٤١- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ

رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا . . . . فَذَكَرَ نَحْوَهُ.
[راجع: ٣٦٦٣].

تخريج: حديث صحيح بشواهده، وهذا إسناد حسن من أجل عاصم.

Comments: [*Saheeh* because of corroborating evidence]

٤٣٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا قَيْسٌ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَشِرَارُ النَّاسِ الَّذِينَ تُدْرِكُهُمُ السَّاعَةُ أَحْيَاءً، وَالَّذِينَ يَتَّخِذُونَ قُبُورَهُمْ مَسَاجِدَ». [راجع: ٣٨٤٤].

تخريج: قوله: «إن من البيان سحرا» صحيح لغيره، وباقي الحديث حسن لغيره، وهذا إسناد ضعيف لضعف قيس.

4342. It was narrated that 'Abdullah bin Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "Some eloquence is magic and the most evil of people are those upon whom the Hour will come when they are still alive and those who take their graves as places of worship."

Comments: [The saying: some eloquence is magic is *Saheeh* because of corroborating evidence and the remaining parts of this *hadeeth* is *hasan* because of corroborating evidence; its *isnad* is *da'eef* because Qais is *da'eef*]

٤٣٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرٌ، يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْمُتَوَشِّمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُغَيِّرَاتِ خَلْقَ اللَّهِ، ثُمَّ قَالَ: أَلَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتِ امْرَأَةٌ مِنْ بَنِي أَسَدٍ: إِنِّي لَأَظُنُّهُ فِي أَهْلِكَ: فَقَالَ لَهَا: اذْهَبِي فَانْظُرِي، فَذَهَبَتْ فَنَظَرَتْ، فَقَالَتْ: مَا رَأَيْتُ فِيهِمْ شَيْئًا، وَمَا رَأَيْتُهُ فِي الْمُصْحَفِ! قَالَ: بَلَى، قَالَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ٣٩٤٥].

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4343. It was narrated that 'Abdullah said: May Allah curse women who have tattoos done, women who ask for their facial hair to be plucked, women who file their teeth, and women who change the creation of Allah. Then he said: Should I not curse those whom the Messenger of Allah (ﷺ) cursed? A woman from Banu Asad said: I think that your family (do that). He said to her: Go and look. So she went and looked, then she said: I did not see any of that among them, but I did not see it in the *Mushaf*. He said: Yes, the Messenger of Allah (ﷺ) said it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

٤٣٤٤- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنِ الْأَعْمَشِ،

4344. A similar report was narrated from 'Alqamah from the Prophet (ﷺ).

عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ...... نَحْوَهُ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

٤٣٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ وَمَنْصُورٍ وَسُلَيْمَانَ: أَخْبَرُونِي أَنَّهُمْ سَمِعُوا أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ (١/ ٤٥٥) كُفْرٌ» قَالَ زُبَيْدٌ: قُلْتُ لِأَبِي وَائِلٍ مَرَّتَيْنِ: أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [راجع: ٣٦٤٧].

4345. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that he said: "Trading insults with a Muslim is an evil action and fighting him is *kufr*." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (ﷺ)? He said Yes.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، خ: (٦٠٤٤)، م: (٦٤).

٤٣٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ قَالَ: قَالَ عَبْدُ اللَّهِ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَوَضَعْتُ يَدِي عَلَيْهِ، وَقُلْتُ: إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا، قَالَ: «إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» قَالَ: قُلْتُ: ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: أَجَلْ، مَا مِنْ مُؤْمِنٍ يُصِيبُهُ مَرَضٌ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ بِهِ خَطَايَاهُ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». [راجع: ٣٦١٨].

4346. It was narrated from al-Harith bin Suwaid that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

تخريج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

٤٣٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ إِسْحَاقَ ـ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ

4347. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: 'Alqamah and I entered upon 'Abdullah bin

Mas'ood at midday when it was very hot. When the sun passed the meridian he gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my companion's hand and made each of us stand on either side of him, and he stood between us. Then he said: This is what the Messenger of Allah (ﷺ) used to do if they were three. Then he led us in prayer and when he finished he said: There will be rulers who will delay the prayer from its proper time. Do not wait for them; rather (pray on time and) make your prayer with them *nafl*.

Comments: [*Saheeh* because of corroborating evidence; Muslim (534) its *isnad* is *hasan*]

عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِالْهَاجِرَةِ، فَلَمَّا مَالَتِ الشَّمْسُ، أَقَامَ الصَّلَاةَ، وَقُمْنَا خَلْفَهُ، فَأَخَذَ بِيَدِي وَبِيَدِ صَاحِبِي، فَجَعَلَنَا عَنْ نَاحِيَتَيْهِ، وَقَامَ بَيْنَنَا، ثُمَّ قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ إِذَا كَانُوا ثَلَاثَةً، ثُمَّ صَلَّى بِنَا، فَلَمَّا انْصَرَفَ قَالَ: إِنَّهَا سَتَكُونُ أَئِمَّةٌ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا، فَلَا تَنْتَظِرُوهُمْ بِهَا، وَاجْعَلُوا الصَّلَاةَ مَعَهُمْ سُبْحَةً. [راجع: ٣٦٠١].

تخريج: صحيح لغيره، م: (٥٣٤)، وهذا إسناد حسن، ابن إسحاق صرح بالتحديث في الرواية الآتية برقم: (٤٣٨٦).

4348. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "I am only human; I forget as you forget. So if any of you is not sure about his prayer, let him see what is most likely to be the case and then complete it on that basis and prostrate twice."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

٤٣٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مِسْعَرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ، فَلْيَنْظُرْ أَحْرَى ذَلِكَ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، وَيَسْجُدْ سَجْدَتَيْنِ». [راجع: ٣٥٦٦].

تخريج: إسناده صحيح، م: (٥٧٢).

4349. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: What about it? Rather it is a day that the Messenger of Allah (ﷺ) used to fast before (the command to fast) Ramadan was

٤٣٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ وَهُوَ يَتَغَدَّى، فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ إِلَى الْغَدَاءِ، فَقَالَ: أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ يَصُومُهُ رَسُولُ اللَّهِ ﷺ قَبْلَ

revealed; when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4503) and Muslim (1127)]

رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ. [راجع: ٤٠٢٤].

تخريج: إسناده صحيح، خ: (٤٥٠٣)، م: (١١٢٧).

4350. It was narrated that 'Abdullah said: I know the pairs (of soorahs) that the Messenger of Allah (ﷺ) used to recite in one *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4996) and Muslim (822)]

٤٣٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ يَقْرَؤُهَا رَسُولُ اللَّهِ ﷺ، ثِنْتَيْنِ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخريج: إسناده صحيح، خ: (٤٩٩٦)، م: (٨٢٢).

4351. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and some men will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [*Saheeh*; its *isnad* is *qawi*]

٤٣٥١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَيُخْتَلَجَنَّ رِجَالٌ دُونِي، فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [راجع: ٣٦٣٩].

تخريج: صحيح، خ: (٦٥٧٥)، م: (٢٢٩٧)، وهذا إسناد قوي.

4352. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

٤٣٥٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ». [راجع: ٣٦٨٣].

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

4353. It was narrated from Ibn Mas'ood that on the night of the jinn, the Messenger of Allah (ﷺ) drew a line around him, and one of them would come looking like the shape of a palm tree. He said to me: "Do not move from your place." And he recited the Book of Allah, may He be glorified and exalted, to them. When he (Ibn Mas'ood) saw *az-Zutt* (a kind of black people who are known to be tall and slim) he said: They are just like these ones. And the Prophet (ﷺ) said: "Do you have any water?" I said: No. He said: "Do you have any *nabeedh*?" I said: Yes. And he did *wudoo'* with it.

٤٣٥٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ خَطَّ حَوْلَهُ، فَكَانَ يَجِيءُ أَحَدُهُمْ مِثْلَ سَوَادِ النَّخْلِ، وَقَالَ لِي: «لَا تَبْرَحْ مَكَانَكَ» فَأَقْرَأَهُمْ كِتَابَ اللَّهِ عَزَّ وَجَلَّ، فَلَمَّا رَأَى الزُّطَّ، قَالَ: «كَأَنَّهُمْ هَؤُلَاءِ» وَقَالَ النَّبِيُّ ﷺ: «أَمَعَكَ مَاءٌ؟» قُلْتُ: لَا، قَالَ: «أَمَعَكَ نَبِيذٌ؟» قُلْتُ: نَعَمْ، فَتَوَضَّأَ بِهِ.

تخريج: إسناده ضعيف لضعف علي بن زيد.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid]

4354. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: If I were to take a close friend from among my *ummah* I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤٣٥٤- حَدَّثَنَا أَبُو سَعِيدٍ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ _ قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ عَنْ أَبِي إِسْحَاقَ _ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٣).

4355. It was narrated that 'Abdullah said: Whoever would like to meet Allah tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to

٤٣٥٥- حَدَّثَنَا أَبُو قَطَنٍ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ

His Prophet (ﷺ) and they (the prayers) are among the ways of guidance. I do not think there is anyone among you who does not have a prayer place in his house, but if you pray in your houses and forsake your mosques you will have forsaken the *Sunnah* of your Prophet (ﷺ) and if you forsake the *Sunnah* of your Prophet you will go astray.

Comments: [Its *isnad* is *saheeh*]

4356. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance. O Allah forgive me; glory and praise be to You, O Allah. O Allah forgive me; glory and praise be to You, O Allah."

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

4357. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake came out of its hole and he said, "Kill it." We

الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ سُنَنَ الْهُدَى لِنَبِيِّهِ، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنِّي لَا أَحْسِبُ مِنْكُمْ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ، فَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ، وَتَرَكْتُمْ مَسَاجِدَكُمْ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. [راجع: ٣٦٢٣].

تخريج: إسناده صحيح، م: (٦٥٤).

٤٣٥٦- حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِاللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ (النصر: ١) (١/ ٤٥٦) كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَّابُ، اللَّهُمَّ اغْفِرْ لِي، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ». [راجع: ٣٦٨٣].

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، أبو قطن سماعه من المسعودي قبل اختلاطه.

٤٣٥٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ (المرسلات: ١) قَالَ: فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «اقْتُلُوهَا» قَالَ: فَابْتَدَرْنَاهَا

rushed to kill it but it got away from us. And the Messenger of Allah (ﷺ) said: "Allah protected it from your evil as He protected you from its evil."

لِنَقْتُلَهَا فَسَبَقَتْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ، كَمَا وَقَاكُمْ شَرَّهَا». [راجع: ٣٥٧٤].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، م: (٢٢٣٤).

4358. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) forgot something in the prayer, then he did the two prostrations of forgetfulness after speaking.

٤٣٥٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سَهَا فِي الصَّلَاةِ، فَسَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ الْكَلَامِ. [راجع: ٣٥٦٦].

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

تخريج: إسناده صحيح، م: (٥٧٢).

4359. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned Jamratal-'Aqabah from the bottom of the valley with seven pebbles, saying *takbeer* with each throw. He was told that some people were stoning it from above and he said: This, by the One Besides whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٣٥٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، فَقِيلَ لَهُ: إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

تخريج: إسناده صحيح، م: (١٢٩٦).

4360. It was narrated that 'Abdullah said: The moon was split when we were with the Prophet (ﷺ) in Mina, and one half of it went behind the mountain. And the Messenger of Allah (ﷺ) said: "Bear witness."

٤٣٦٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ بِمِنًى، حَتَّى ذَهَبَتْ فِرْقَةٌ مِنْهُ خَلْفَ الْجَبَلِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا». [راجع: ٣٥٨٣].

Comments: [Its *isnad* is *saheeh*, Muslim (2800)]

تخريج: إسناده صحيح، م: (٢٨٠٠).

4361. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, Muslim (103)]

٤٣٦١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخريج: إسناده صحيح، م: (١٠٣).

4362. It was narrated that Abu Wa'il said: 'Abdullah said: 'Umar bin al-Khattab (ﷺ) surpassed the people in four matters: with regard to the issue of the captives on the day of Badr, when he said that they should be executed, and Allah revealed the words, "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:68]; with regard to *hijab*, when he told the wives of the Prophet (ﷺ) to observe *hijab* and Zainab said to him, Do you want to tell us what to do, O son of al-Khattab, when Revelation comes down in our houses? Then Allah revealed the words, "And when you ask (his wives) for anything you want, ask them from behind a screen" [al-Ahzab 33:53]; when the Prophet (ﷺ) prayed for him by saying, "O Allah, support Islam with 'Umar"; and when he nominated Abu Bakr (as caliph) and was the first one to swear allegiance to him.

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef*]

٤٣٦٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي نَهْشَلٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: فَضَلَ النَّاسَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بِأَرْبَعٍ: بِذِكْرِ الْأَسْرَى يَوْمَ بَدْرٍ، أَمَرَ بِقَتْلِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ (الأنفال: ٦٨) وَبِذِكْرِهِ الْحِجَابَ، أَمَرَ نِسَاءَ النَّبِيِّ ﷺ أَنْ يَحْتَجِبْنَ، فَقَالَتْ لَهُ زَيْنَبُ: وَإِنَّكَ عَلَيْنَا يَا ابْنَ الْخَطَّابِ، وَالْوَحْيُ يَنْزِلُ عَلَيْنَا فِي بُيُوتِنَا؟! فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾ (الأحزاب: ٥٣) وَبِدَعْوَةِ النَّبِيِّ ﷺ لَهُ: «اللَّهُمَّ أَيِّدِ الْإِسْلَامَ بِعُمَرَ» وَبِرَأْيِهِ فِي أَبِي بَكْرٍ، كَانَ أَوَّلَ النَّاسِ بَايَعَهُ. [راجع: ٣٦٣٢].

تخريج: حسن لغيره، وهذا إسناد ضعيف، هاشم بن القاسم سمع من المسعودي بعد اختلاطه، وأبو نهشل مجهول.

4363. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "There will be rulers after me who will say what they do not do and will do what they are not enjoined to do."

Comments: [Its *isnad* is *qawi*, Muslim (50)]

٤٣٦٣- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَاصِمٌ ـ يَعْنِي ابْنَ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ عَنْ عَامِرِ بْنِ السِّمْطِ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيَكُونُ أُمَرَاءُ بَعْدِي، يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ». [انظر: ٤٣٧٩].

تخريج: إسناده قوي، م: (٥٠).

4364. It was narrated that Ibn Mas'ood said: I heard a man narrate a verse that I had heard differently from the Prophet (ﷺ) and I brought him to the Prophet (ﷺ). Then I recognised displeasure in the face of the Prophet (ﷺ). He said: "Both of you are good; do not differ." As far as I [the narrator] know, Mis'ar said: He said: "Do not differ, for those who came before you differed and they were doomed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2410)]

٤٣٦٤- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ الْهِلَالِيَّ يُحَدِّثُ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً، قَدْ سَمِعْتُ مِنَ النَّبِيِّ ﷺ خِلَافَهَا، فَأَخَذْتُهُ، فَجِئْتُ بِهِ إِلَى النَّبِيِّ ﷺ، قَالَ: فَعَرَفْتُ فِي وَجْهِ النَّبِيِّ ﷺ الْكَرَاهِيَةَ، قَالَ: «كِلَاكُمَا مُحْسِنٌ لَا تَخْتَلِفُوا» أَكْبَرُ عِلْمِي، و قَالَ مِسْعَرٌ قَدْ ذَكَرَ فِيهِ: «لَا تَخْتَلِفُوا، إِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلَكَهُمْ». [راجع: ٣٧٢٤].

تخريج: إسناده صحيح، خ: (٢٤١٠).

4365. It was narrated that 'Abdullah said: The *mushrikeen* kept the Messenger of Allah (ﷺ) from praying *'Asr* until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [A *saheeh hadeeth*; Muslim (628) its *isnad* is *hasan*]

٤٣٦٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ طَلْحَةَ ـ عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اصْفَرَّتِ الشَّمْسُ، أَوِ احْمَرَّتْ، فَقَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، مَلَأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا، أَوْ: حَشَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا». [راجع: ٣٧١٦].

تخريج: حديث صحيح، م: (٦٢٨)، وهذا إسناد حسن.

4366. It was narrated that 'Abdullah bin Mas'ood said: When the Messenger of Allah (ﷺ) shared out the flocks of Hunain at al-Ji'ranah, they crowded around him and the Messenger of Allah (ﷺ) said: "Allah sent one of His slaves to his people and they struck him and wounded him in the head. And he started wiping the blood from his forehead and saying: Lord forgive my people, they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) showing how that man wiped the blood from his forehead and said: Lord forgive my people, for they do not know.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

٤٣٦٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ حُنَيْنٍ بِالْجِعِرَّانَةِ، ازْدَحَمُوا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ بَعَثَهُ اللَّهُ إِلَى قَوْمِهِ فَضَرَبُوهُ وَشَجُّوهُ، قَالَ: فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ جَبْهَتِهِ، وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ» قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَمْسَحُ (١/٤٥٧) الدَّمَ عَنْ جَبْهَتِهِ، يَحْكِي الرَّجُلَ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٤٠٥٧].

تخريج: صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

4367. It was narrated that 'Abdullah bin Mas'ood said: A man from among *Ahlus-Suffah* died and they found two dinars in his cloak. They mentioned that to the Prophet (ﷺ) and he said: "Two brands of fire."

Comments: [Its *isnad* is *hasan*]

٤٣٦٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، فَوَجَدُوا فِي شَمْلَتِهِ دِينَارَيْنِ، فَذَكَرُوا ذَاكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «كَيَّتَانِ». [راجع: ٣٩١٤].

تخريج: إسناده حسن، من أجل عاصم.

4368. It was narrated that 'Abdullah bin Mas'ood said: A rabbi came to the Messenger of Allah (ﷺ) and said: O Muhammad - or, O Messenger of Allah - verily on the Day of Resurrection, Allah

٤٣٦٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا

will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and the trees on one finger, and water and soil on one finger, and all of creation on one finger; He will shake them then He will say: I am the Sovereign. The Messenger of Allah (ﷺ) smiled so broadly that his molars appeared, in approval of what the rabbi said, then he recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" [az-Zumar 39:67].

مُحَمَّدُ، أَوْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَحْمِلُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، يَهُزُّهُنَّ، فَيَقُولُ: أَنَا الْمَلِكُ. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ الْحَبْرِ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾ (الزمر: ٦٧) إِلَى آخِرِ الْآيَةِ. [راجع: ٣٥٩٠].

تخريج: إسناده صحيح، خ: (٤٨١١)، م: (٢٧٨٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4811) and Muslim (2786)]

4369. It was narrated from Mansoor... And he narrated it with its *isnad* and a similar meaning. And he said: The Messenger of Allah (ﷺ) smiled so broadly in approval of what he said that his molars appeared.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

٤٣٦٩- حَدَّثَنَاه أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ، وَقَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَا نَاجِذُهُ، تَصْدِيقًا لِقَوْلِهِ. [راجع: ٣٥٩٠].

تخريج: إسناده صحيح، خ: (٧٤١٤).

4370. 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned the *Jamrah* from the bottom of the valley. I said: The people do not stone it from here. He said: This, by the One besides Whom there is no other god, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٣٧٠- حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ الْجَمْرَةَ فِي بَطْنِ الْوَادِي، قُلْتُ: إِنَّ النَّاسَ لَا يَرْمُونَ مِنْ هَاهُنَا، قَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

تخريج: إسناده صحيح، م: (١٢٩٦).

4371. It was narrated that 'Abdullah bin Mas'ood said: Whilst we were walking with the Messenger of Allah (ﷺ), he passed by some boys who were playing, among whom was Ibn Sayyad. The Messenger of Allah (ﷺ) said: "May your hands be rubbed with dust, do you bear witness that I am the Messenger of Allah?" He said: Do you bear witness that I am the messenger of Allah? 'Umar (ﷺ) said: Let me strike his neck. The Messenger of Allah (ﷺ) said: "If he is the one you fear he is, you will not be able to harm him."

Comments: [Its *isnad* is *saheeh*, Muslim (2924)]

٤٣٧١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نَمْشِي، إِذْ مَرَّ بِصِبْيَانٍ يَلْعَبُونَ، فِيهِمُ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرِبَتْ يَدَاكَ، أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ: هُوَ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ: فَقَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: دَعْنِي فَلْأَضْرِبْ عُنُقَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُ الَّذِي تَخَافُ، فَلَنْ تَسْتَطِيعَهُ».

[راجع: ٣٦١٠].

تخريج: إسناده صحيح، م: (٢٩٢٤).

4372. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its *isnad* is *hasan*]

٤٣٧٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً لَا يُنَازِعُنِي فِيهَا أَحَدٌ».

[راجع: ٣٥٩٩].

تخريج: إسناده حسن من أجل عاصم.

4373. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Let there be closest to me those of you who are the most wise and dignified, then those who come after them, then those who come after them. Do not differ (in your rows in prayer) lest your hearts differ, and beware of the tumult of the marketplace."

٤٣٧٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِيَلِيَنِّي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَوْشَاتِ الْأَسْوَاقِ».

Comments: [Its *isnad* is *saheeh*, Muslim (432)]

تخريج: إسناده صحيح، م: (٤٣٢).

4374. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood one morning and I found him sitting on his roof and I heard him saying: Allah and His Messenger spoke the truth. I climbed up to him and said: O Abu 'Abdur-Rahman, why did you say, Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth? He said: Verily the Messenger of Allah (ﷺ) told us that *Lailatal-Qadr* is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays. I climbed up and looked at it and I said: Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth.

٤٣٧٤- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو خَالِدٍ الَّذِي كَانَ يَكُونُ فِي بَنِي دَالَانَ يَزِيدُ الْوَاسِطِيُّ عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَبِي عَقْرَبٍ الْأَسَدِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَوَجَدْتُهُ عَلَى إِنْجَارٍ لَهُ - يَعْنِي سَطْحًا - فَسَمِعْتُهُ يَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَصَعِدْتُ إِلَيْهِ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا لَكَ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَبَّأَنَا أَنَّ لَيْلَةَ الْقَدْرِ فِي النِّصْفِ مِنَ السَّبْعِ الْأَوَاخِرِ، وَأَنَّ الشَّمْسَ تَطْلُعُ صَبِيحَتَهَا لَيْسَ لَهَا شُعَاعٌ، قَالَ: فَصَعِدْتُ، فَنَظَرْتُ إِلَيْهَا، فَقُلْتُ: صَدَقَ اللَّهُ وَرَسُولُهُ، صَدَقَ اللَّهُ وَرَسُولُهُ. [راجع: ٣٨٥٧].

Comments: [Its *isnad* is *da'eef* because of Abu Aqrab al-Asadi is unknown]

تخريج: إسناده ضعيف لجهالة أبي عقرب الأسدي.

4375. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) came to him on the night of the jinn, and he had an old bone, a piece of dung and a piece of charcoal with him. He said to him: Do not use any of these to clean yourself with when you go out to relieve yourself.

٤٣٧٥- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ، وَعَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُلَيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ لَيْلَةَ الْجِنِّ، وَمَعَهُ عَظْمٌ حَائِلٌ وَبَعْرَةٌ وَفَحْمَةٌ، فَقَالَ: «لَا تَسْتَنْجِيَنَّ بِشَيْءٍ مِنْ هَذَا إِذَا خَرَجْتَ إِلَى الْخَلَاءِ». [راجع: ٣٧٨٢].

Comments: [*Saheeh*, Muslim (45)]

تخريج: صحيح، م: (٤٥).

4376. It was narrated that Tariq bin Shihab said: 'Abdullah bin Mas'ood (ﷺ) said: I was present

٤٣٧٦- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الْمُخَارِقِ ابْنِ عَبْدِ اللَّهِ الْأَحْمَسِيِّ، عَنْ طَارِقِ بْنِ

with al-Miqdad during an incident which, if it were to happen to me, it would be dearer to me than anything on earth. He came to the Messenger of Allah (ﷺ), and he was a horseman, and he said: Be of good cheer, O Prophet of Allah, for by Allah we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather, by the One Who sent you with the truth, we will certainly fight in front of you, on your right and on your left and behind you, until Allah grants you victory.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

شِهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: لَقَدْ شَهِدْتُ مِنَ الْمِقْدَادِ مَشْهَدًا لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ، قَالَ: أَتَى النَّبِيَّ ﷺ، وَكَانَ رَجُلًا فَارِسًا، قَالَ: فَقَالَ: أَبْشِرْ يَا نَبِيَّ اللَّهِ، وَاللَّهِ لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى ﷺ: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) (١/٤٥٨) وَلَكِنْ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَنَكُونَنَّ بَيْنَ يَدَيْكَ، وَعَنْ يَمِينِكَ، وَعَنْ شِمَالِكَ، وَمِنْ خَلْفِكَ، حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ. [راجع: ٣٦٩٨].

تخريج: إسناده صحيح، خ: (٣٩٥٢).

